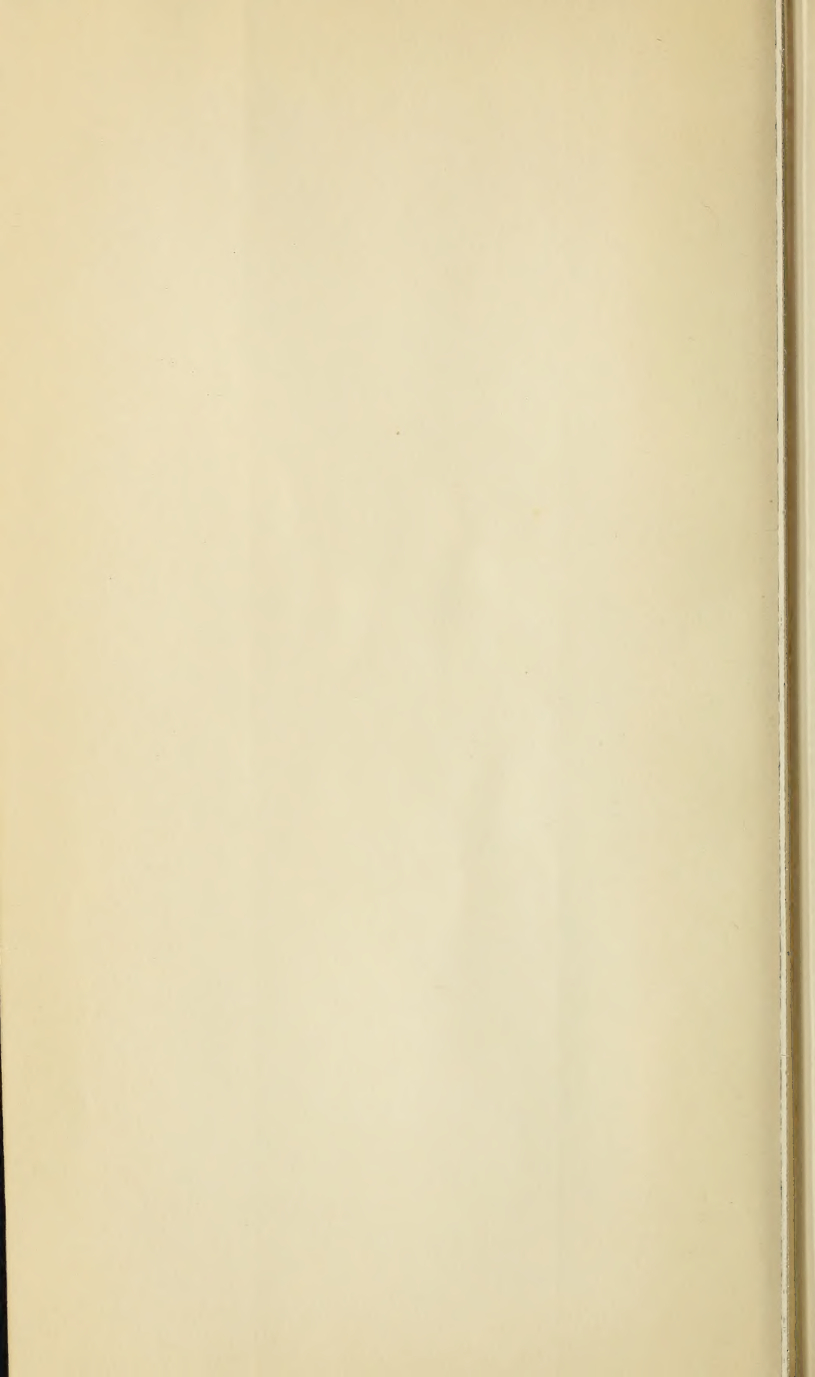
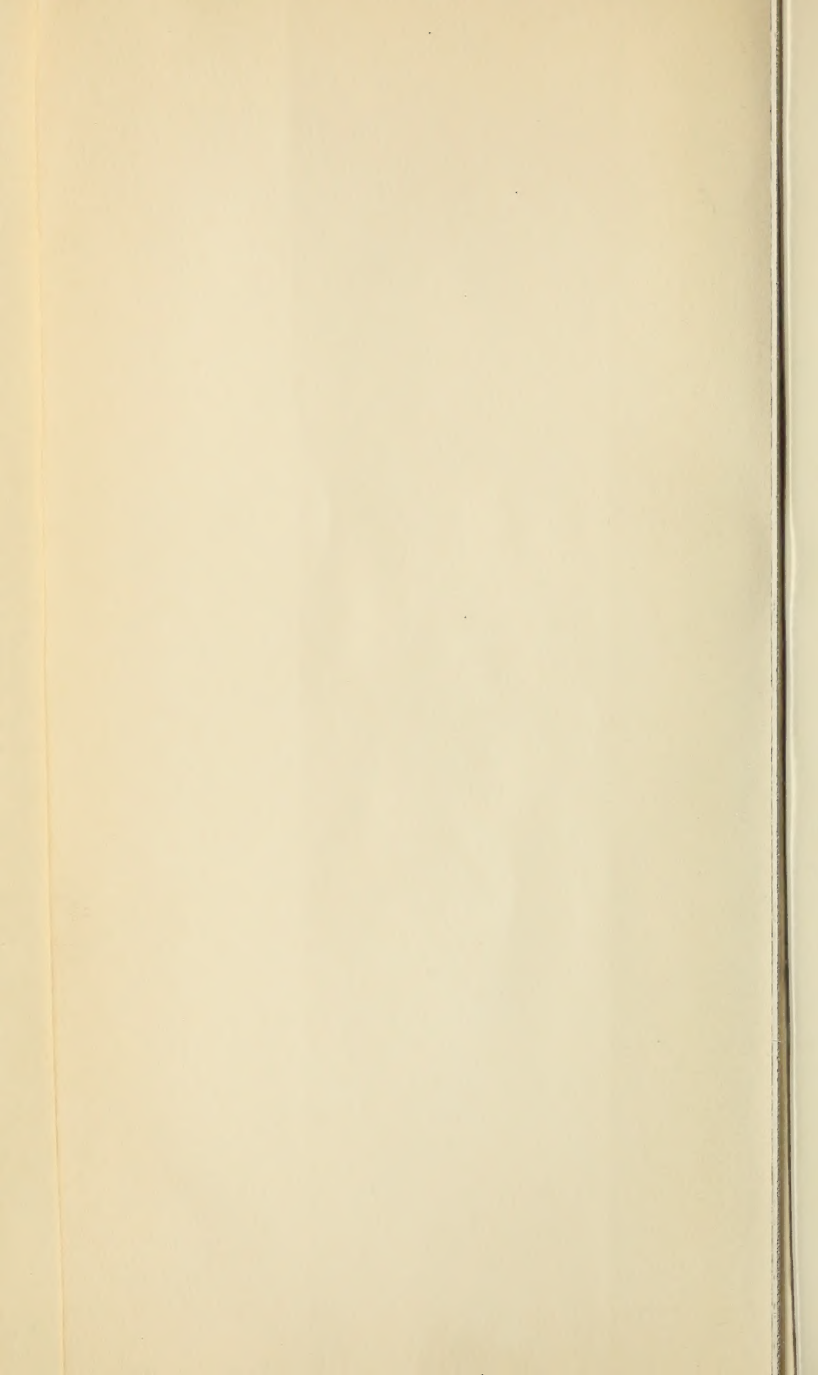


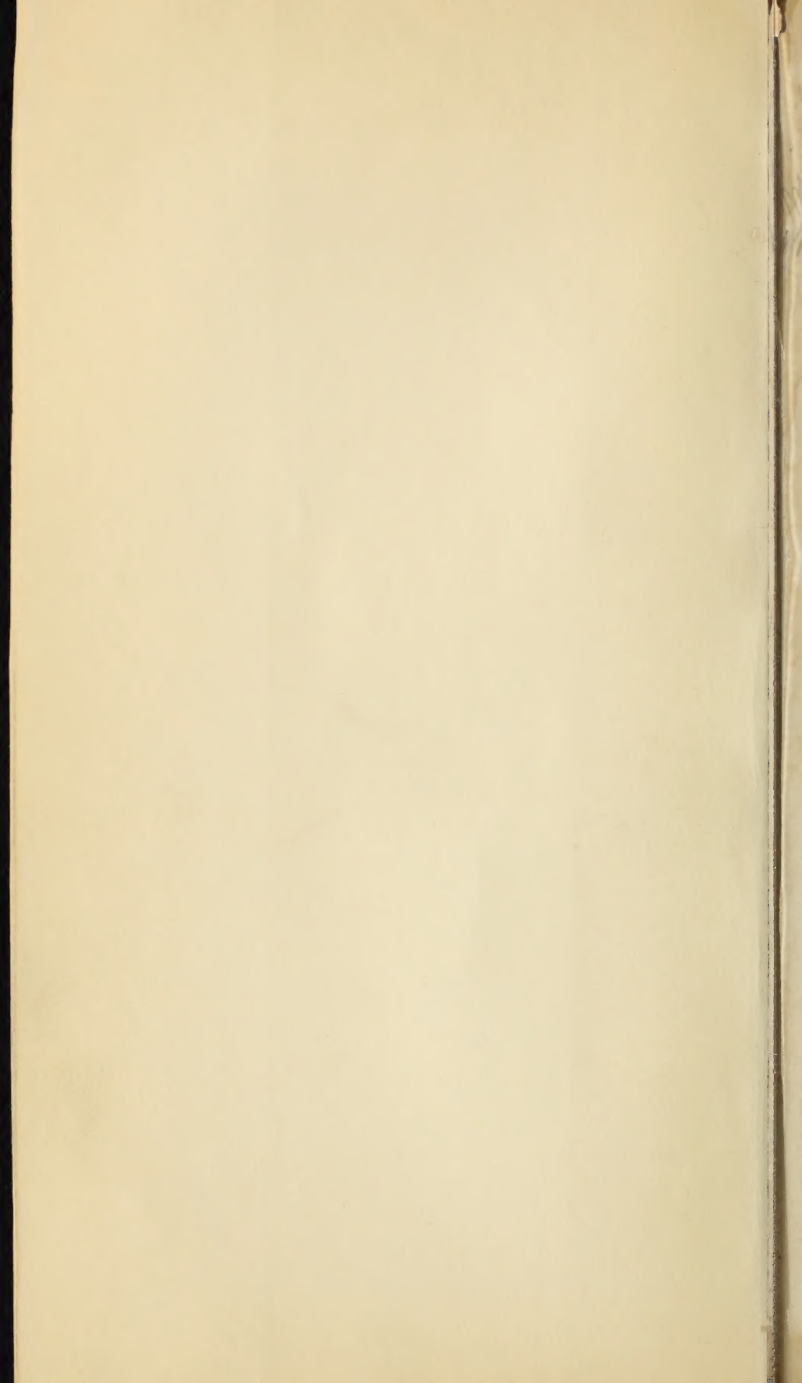
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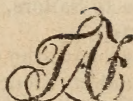
MEMOIRS AND ESSAYS

ON

MORAL AND RELIGIOUS SUBJECTS;

PUBLISHED BY THE

TRACT ASSOCIATION OF FRIENDS.



PHILADELPHIA :

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CONTENTS.

No.	Pages.
1. Memoirs of John Woolman,	24
2. On the Universality of Divine Grace,	12
3. Thoughts on the Importance of Religion,	8
4. Evidences of the Truth of the Christian Religion,	36
5. The Christian's Principle Exemplified,	4
6. Christian Instruction ; in a dialogue as between a mother and her daughter,	12
7. On the Effect of Ardent Spirits,	8
8. Christian Memento,	12
9. Detraction,	8
10. The Poet Cowper and his Brother,	12
11. Religious Duties,	24
12. Little Sins, a Dialogue,	8
13. Wm. Penn's Exhortation,	4
14. Memoir of H—— G——,	8
15. Remarks on the Doctrine of the Influence of the Holy Spirit,	8
16. Biographical Notices of Samuel Emlen and others,	16
17. Hints to Parents on the subject of Education,	16
18. On Profane Swearing,	4
19. A Friendly Address to Sailors,	4
20. Popular Amusements,	4
21. Address to those who have the Care of Children,	4
22. Christianity and Infidelity Contrasted,	12
23. Extracts from the Memoir of C. E. Smelt,	16
24. On Worship, Ministry and Prayer,	16
25. Abigail Blenning,	8
26. "What shall we do to be Saved?"	12
27. On the Holy Scriptures,	4
28. Thoughts on Reason and Revelation,	12
29. The happy effects of Religion in Humble Life,	4
30. The true Christian Faith in our Lord Jesus Christ, plainly asserted,	16
31. Faith in Jesus Christ exemplified in the constancy of the Martyrs,	12

No.	Pages.
32. A brief Account of William Dewsberry,	12
33. Instances of Early Piety,	12
34. On the Observance of the First-day of the Week,	4
35. Some Account of the Life of Captain Paul Cuffee,	4
36. A Familiar Exposition of the Leading Prophecies regarding the Messiah,	16
37. A Memoir of Sir Matthew Hale,	8
38. A Sketch of the Life and Character of Dr. John D. Godman,	16
39. A Memoir of William Churchman, a poor Crip- ple,	8
40. A brief Memoir of Rachel Betts, with an Ac- count of her last illness and death,	8
41. The Teaching of the Spirit, exemplified in the his- tory of two slaves,	4
42. The last illness and death of George Hardy, a coloured boy.	4
43. The Government of the Temper,	8
44. Memoir of Sarah Lidbetter, aged nine years and a half,	12
45. A Memoir of Mary Jane Graham,	12
46. The Principles of Peace Exemplified,	12
47. Account of Charles Dunsdon of Semington, Wilt- shire, England,	16
48. Oaths ; their moral character and effect : extract- ed from Essays on the Principles of Morality, by Jonathan Dymond,	12
49. The Rights of Self-Defence, by Jonathan Dymond,	8
50. An account of the last illness of Hannah Dudley,	8
51. On Conformity to the World ; extracted from Mary Jane Graham's letters,	4
52. A brief Memoir of Andrew Underhill, with an account of his last illness,	8
53. Practical Christianity ; extracted from a treatise by Alexander Arscott,	12
54. David Barclay,	4
55. Charity and Forgiveness,	4
56. Clarinda, a pious Coloured Woman of South Ca- rolina,	4
57. On Military Glory,	8
58. A Memoir of Anzionetta Rebecca Peters,	16
59. Isabella Campbell, of Rosneath, Scotland,	8

60. On Baptism,	8
61. National Prosperity the Reward of National Equity,	24
62. The Voyage of Life, an address to Seamen,	4
63. The Origin and Objects of Civil Government,	12
64. Extracts from the Address of Thomas Shillitoe to the Society of Friends,	12
65. Salvation by Jesus Christ,	16
66. On Theatrical Amusements,	8
67. Address to those in Humble Life,	8
68. Brief Sketch of the Life and Religious Labours of Thomas Shillitoe,	40
69. Straightforwardness Essential to the Christian,	12
70. Individual Influence,	12
71. Brief Memoir of Joseph Pike,	12
72. Brief Memoir of William Edmundson,	24
73. Sketch of the Life and Character of Wm. Penn,	32
74. John Davis,	12
75. A brief View of Christian Baptism, extracted from an essay written by a Member of a Society which practices Water Baptism,	20
76. Humphrey Bache, or Restitution the Fruit of Conversion,	8
77. Reasons why Women should be permitted to exercise the Gifts of the Holy Spirit, in reference to the Ministry of the Gospel,	8
78. A Memoir of William Tyler Barling, of Witham, England,	4
79. A short account of P. W. Hall, aged nearly 15 years,	8
80. Some account of the Life and Convincement of Thomas Story,	16
81. The sufferings of Richard Seller, for his testimony to the unlawfulness of war.	8

MEMOIR

OF

JOHN WOOLMAN,

CHIEFLY EXTRACTED FROM A

JOURNAL OF HIS LIFE AND TRAVELS.



PHILADELPHIA:

PUBLISHED BY THE TRACT ASSOCIATION OF FRIENDS,
AND TO BE HAD AT THEIR DEPOSITORY, ✓
No. 84, MULBERRY STREET.

No. 1.

MEMOIR, &c.

JOHN WOOLMAN, the subject of this memoir, was a member of the society of Friends, commonly called Quakers, in North America. He was a bright example of purity and lowliness of heart, a preacher of the righteousness which is of faith, and one of those who laboured most early and earnestly, to open the eyes of mankind to the complicated injustice and cruelty of negro slavery, as well as of the trade which supplies its victims. To those who love mercy, and who have rejoiced in the removal, thus far, of that deep reproach to Christianity, it may be interesting to trace the progressive formation of the character of this advocate for mercy, and having contemplated some of his opinions and acts in life, to view him in its humble and peaceful close.

His account of himself opens thus: "I have often felt a motion of love to leave some hints in writing of my experience of the goodness of God; and now, in the thirty-sixth year of my age, I begin this work.

"I was born in Northampton, in Burlington county, West Jersey, in the year 1720; and before I was seven years old I began to be acquainted with the operations of divine love. Through the care of my parents, I was taught to read nearly as soon as I was capable of it; and, as I went from school one seventh-day, I remember, while my companions went to play by the way, I went forward out of sight, and, sitting down, I read the 22nd chapter of the Revelations: "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, &c." and, in reading it, my mind was drawn to seek after that pure habitation, which, I then believed, God had prepared for his servants. The place where I sat, and the sweetness that attended my mind, remain fresh in my memory.

This, and the like gracious visitations, had that effect upon me, that when boys used ill language it troubled me; and, through the continued mercies of God, I was preserved from it.

The pious instructions of my parents were often fresh in my mind when I happened to be among wicked children, and were of use to me. My parents, having a large family of children, used frequently on first-days after meeting, to put us to read in the holy Scriptures, or some religious books, one after another, the rest sitting by without much conversation; which, I have since often thought, was a good practice. From what I had read and heard, I believed there had been, in past ages, people who walked in uprightness before God,

in a degree exceeding any that I knew, or heard of, now living: and the apprehension of there being less steadiness and firmness, amongst people in this age than in past ages, often troubled me while I was a child.

A thing remarkable in my childhood was, that once, going to a neighbour's house, I saw, on the way, a robin sitting on her nest, and as I came near, she went off, but, having young ones, flew about, and, with many cries, expressed her concern for them. I stood and threw stones at her, till, one striking her, she fell down dead. At first I was pleased with the exploit, but after a few minutes was seized with horror, as having, in a sportive way, killed an innocent creature while she was careful for her young. I beheld her lying dead, and thought these young ones, for which she was so careful, must now perish for want of their dam to nourish them; and, after some painful considerations on the subject, I climbed up the tree, took all the young birds, and killed them; supposing that better than to leave them to pine away and die miserably: and believed, in this case, that scripture-proverb was fulfilled, 'The tender mercies of the wicked are cruel.' I then went on my errand, but, for some hours could think of little else but the cruelties I had committed, and was much troubled. Thus He, whose tender mercies are over all his works, hath placed a principle in the human mind, which incites to exercise goodness towards every living creature; and this being singly attended to, people become tender-hearted and sympathising: but being frequently and totally rejected, the mind becomes shut up in a contrary disposition.

About the twelfth year of my age, my father being abroad, my mother reproved me for some misconduct, to which I made an undutiful reply; and, the next first-day, as I was with my father returning from meeting, he told me he understood I had behaved amiss to my mother, and advised me to be more careful in future. I knew myself blameable, and in shame and confusion remained silent. Being thus awakened to a sense of my wickedness, I felt remorse in my mind, and getting home, I retired and prayed to the Lord to forgive me; and do not remember that I ever, after that, spoke unhand-somely to either of my parents, however foolish in some other things.

Having attained the age of sixteen years, I began to love wanton company; and though I was preserved from profane language, or scandalous conduct, still I perceived a plant in me which produced much wild grapes; yet my merciful Father forsook me not utterly, but, at times, through his grace, I was brought seriously to consider my ways; and the sight of my back-slidings affected me with sorrow; but, for want

of rightly attending to the reproofs of instruction, vanity was added to vanity, and repentance to repentance. Upon the whole, my mind was more and more alienated from the truth, and I hastened toward destruction. While I meditate on the gulf towards which I travelled, and reflect on my youthful disobedience, for these things I weep, mine eye runneth down with water.

Advancing in age, the number of my acquaintances increased, and thereby my way grew more difficult; though I had found comfort in reading the holy Scriptures, and thinking on heavenly things, I was now estranged therefrom: I knew I was going from the flock of Christ, and had no resolution to return; hence serious reflections were uneasy to me, and youthful vanities and diversions my greatest pleasure. Running in this road I found many like myself; and we associated in that which is the reverse of true friendship.

But in this swift race it pleased God to visit me with sickness, so that I doubted of recovering; and then did darkness, horror, and amazement, with full force, seize me, even when my pain and distress of body was very great. I thought it would have been better for me never to have had a being, than to see the day which I now saw. I was filled with confusion; and in great affliction both of mind and body, I lay and bewailed myself. I had not confidence to lift up my cries to God, whom I had thus offended; but, in a deep sense of my great folly, I was humbled before him; and, at length, that Word which is as a fire and a hammer, broke and dissolved my rebellious heart, and then my cries were put up in contrition; and in the multitude of his mercies I found inward relief, and felt a close engagement, that if he was pleased to restore my health, I might walk humbly before him.

After my recovery, this exercise remained with me a considerable time; but, by degrees, giving way to youthful vanities, they gained strength, and, getting with wanton young people, I lost ground. The Lord had been very gracious, and spoke peace to me in the time of my distress; and I now most ungratefully turned again to folly; on which account, at times, I felt sharp reproof. I was not so hardy as to commit things scandalous; but to exceed in vanity, and promote mirth, was my chief study. Still I retained a love for pious people, and their company brought an awe upon me. My dear parents, several times, admonished me in the fear of the Lord, and their admonition entered into my heart, and had a good effect for a season; but, not getting deep enough to pray rightly, the tempter, when he came, found entrance. I remember once, having spent a part of the day in wantonness, as I went to bed at night, there lay in a window, near my bed, a bible,

which I opened, and first cast my eye on this text, 'We lie down in our shame, and our confusion covers us.' This I knew to be my case; and, meeting with so unexpected a reproof, I was somewhat affected with it, and went to bed under remorse of conscience: which I soon cast off again.

Thus time past on: My heart was replenished with mirth and wantonness, and pleasing scenes of vanity were presented to my imagination, till I attained the age of eighteen years; near which time I felt the judgments of God, in my soul, like a consuming fire; and, looking over my past life, the prospect was moving.—I was often sad, and longed to be delivered from those vanities; then again, my heart was strongly inclined to them, and there was in me a sore conflict: At times I turned to folly, and then again, sorrow and confusion took hold of me. In a while, I resolved totally to leave off some of my vanities; but there was a secret reserve in my heart, of the more refined part of them, and I was not low enough to find true peace. Thus, for some months, I had great troubles; there remaining in me an unsubjected will, which rendered my labours fruitless, till at length, through the merciful continuance of heavenly visitations, I was made to bow down in spirit before the Lord. I remember one evening I had spent some time in reading a pious author; and walking out alone, I humbly prayed to the Lord for his help; that I might be delivered from all those vanities which so insnared me. Thus, being brought low, he helped me; and, as I learned to bear the cross, I felt refreshment to come from his presence; but, not keeping in that strength which gave victory, I lost ground again; the sense of which greatly affected me; and I sought deserts and lonely places, and there, with tears, did confess my sins to God, and humbly craved help of him. And I may say with reverence, he was near to me in my troubles, and in those times of humiliation opened my ear to discipline. I was now led to look seriously at the means by which I was drawn from the pure truth, and learned this, that if I would live in the life which the faithful servants of God lived in, I must not go into company as heretofore in my own will; but all the cravings of sense must be governed by a divine principle. In times of sorrow and abasement these instructions were sealed upon me, and I felt the power of Christ prevail over selfish desires, so that I was preserved in a good degree of steadiness; and being young, and believing at that time that a single life was best for me, I was strengthened to keep from such company as had often been a snare to me.

I kept steadily to meetings; spent first-day afternoons chiefly in reading the Scriptures and other good books; and was

early convinced in mind, that true religion consisted in an inward life, wherein the heart doth love and reverence God the Creator, and learns to exercise true justice and goodness, not only toward all men, but also toward the brute creatures.—That as the mind was moved, by an inward principle, to love God as an invisible, incomprehensible Being, by the same principle it was moved to love him in all his manifestations in the visible world.—That, as by his breath the flame of life was kindled in all animal sensible creatures, to say we love God, and, at the same time exercise cruelty towards the least creature, is a contradiction in itself.

I found no narrowness respecting sects and opinions; but believed, that sincere upright-hearted people, in every society, who truly love God, were accepted of him.

All this time I lived with my parents, and wrought on the plantation; and, having had schooling pretty well for a planter, I used to improve it in winter evenings, and other leisure times; and, being now in the twenty-first year of my age, a man, in much business at shopkeeping and baking, asked me, if I would hire with him to tend shop and keep books. I acquainted my father with the proposal; and, after some deliberation, it was agreed for me to go.

At home I had lived retired; and now, having a prospect of being much in the way of company, I felt frequent and fervent cries in my heart to God, the Father of mercies, that he would preserve me from all corruption; that in this more public employment, I might serve him, my gracious Redeemer, in that humility and self-denial, with which I had been, in a small degree, exercised in a more private life. The man, who employed me, furnished a shop in Mount-Holly, about five miles from my father's house, and six from his own; and there I lived alone, and tended his shop. Shortly after my settlement here, I was visited by several young people, my former acquaintance, who knew not but vanities would be as agreeable to me now as ever; and, at these times, I cried to the Lord in secret, for wisdom and strength; for I felt myself encompassed with difficulties, and had fresh occasion to bewail the follies of time past, in contracting a familiarity with libertine people; and, as I had now left my father's house outwardly, I found my heavenly Father to be merciful to me beyond what I can express.

After a while, my former acquaintance gave over expecting me as one of their company; and I began to be known to some whose conversation was helpful to me: And now, as I had experienced the love of God through Jesus Christ, to redeem me from many pollutions, and to be a succour to me through a sea of conflicts, with which no person was fully

acquainted ; and as my heart was often enlarged in this heavenly principle, I felt a tender compassion for the youth, who remained entangled in snares, like those which had entangled me from one time to another. This love and tenderness increased ; and my mind was more strongly engaged for the good of my fellow-creatures. I went to meetings in an awful frame of mind, and endeavoured to be inwardly acquainted with the language of the true Shepherd ; and, one day, being under a strong exercise of spirit, I stood up, and said some words in a meeting ; but not keeping close to the divine opening, I said more than was required of me ; and being soon sensible of my error, I was afflicted in mind some weeks, without any light or comfort, even to that degree that I could not take satisfaction in any thing : I remembered God, and was troubled, and, in the depth of my distress, he had pity upon me, and sent the Comforter. I then felt forgiveness for my offence, and my mind became calm and quiet, being truly thankful to my gracious Redeemer for his mercies ; and, after this, feeling the spring of divine love opened, and a concern to speak, I said a few words in a meeting, in which I found peace ; this, I believe, was about six weeks from the first time. And, as I was thus humbled and disciplined under the cross, my understanding became more strengthened to distinguish the pure Spirit which inwardly moves upon the heart, and taught me to wait in silence sometimes many weeks together, until I felt that rise which prepares the creature to stand like a trumpet, through which the Lord speaks to his flock.

From an inward purifying, and steadfast abiding under it, springs a lively operative desire for the good of others. All the faithful are not called to the public ministry ; but whoever are, are called to minister of that which they have tasted and handled spiritually. The outward modes of worship are various ; but, wherever any are true ministers of Jesus Christ, it is from the operation of his Spirit upon their hearts, first purifying them, and thus giving them a just sense of the conditions of others.

This truth was early fixed in my mind ; and I was taught to watch the pure opening, and to take heed, lest, while I was standing to speak, my own will should get uppermost, and cause me to utter words from worldly wisdom, and depart from the channel of the true gospel ministry.

In the management of my outward affairs, I may say, with thankfulness, I found truth to be my support, and I was respected in my master's family, who came to live in Mount-Holly within two years after my going there.

About the twenty-third year of my age, I had many fresh and heavenly openings, in respect to the care and providence

of the Almighty, over his creatures in general, and over man as the most noble amongst those which are visible. And being clearly convinced in my judgment, that to place my whole trust in God was best for me, I felt renewed engagements, that in all things I might act on an inward principle of virtue, and pursue worldly business no further, than as truth opened my way therein.

My employer having a negro woman, sold her, and desired me to write a bill of sale, the man being waiting, who bought her. The thing was sudden; and, though the thoughts of writing an instrument of slavery for one of my fellow-creatures felt uneasy, yet I remembered I was hired by the year, that it was my master who directed me to do it, and that it was an elderly man, a member of our society, who bought her; so, through weakness, I gave way, and wrote it; but, at the executing it, I was so afflicted in my mind, that I said, before my master and the friend, that I believed slave-keeping to be a practice inconsistent with the Christian religion. This in some degree abated my uneasiness; yet, as often as I reflected seriously upon it, I thought I should have been clearer, if I had desired to have been excused from it, as a thing against my conscience; for such it was. And, some time after this, a young man, of our society, spoke to me to write a conveyance of a slave to him, he having lately taken a negro into his house; I told him I was not easy to write it; for, though many of our meeting and in other places, kept slaves, I still believed the practice was not right, and desired to be excused from the writing. I spoke to him in good-will; and he told me that keeping slaves was not altogether agreeable to his mind; but that the slave being a gift to his wife, he had accepted of her."

By this time John Woolman had begun to travel occasionally in the exercise of his gift as a minister, and in his account of one of these journeys, performed in company with a friend, we meet with the following remarks:

"We left our province on the 12th day of the 3d month, in the year 1746, and had several meetings in the upper part of Chester county, and near Lancaster; in some of which, the love of Christ prevailed, uniting us together in his service. Then we crossed the river Susquehannah, and had several meetings in a new settlement, called the Red-lands; the oldest of which, as I was informed, did not exceed ten years. It is the poorer sort of people that commonly begin to improve remote deserts. With a small stock, they have houses to build, lands to clear and fence, corn to raise, clothes to provide, and children to educate; that Friends, who visit such, may well sympathise with them in their hardships in the wilderness;

and though the best entertainment such can give may seem coarse to some, who are used to cities or old-settled places, it becomes the disciples of Christ to be content with it. Our hearts were sometimes enlarged in the love of our heavenly Father amongst those people; and the sweet influence of his Spirit supported us through some difficulties: To him be the praise!—

Two things were remarkable to me in this journey; first, in regard to my entertainment, when I ate, drank, and lodged at free-cost, with people who lived in ease on the hard labour of their slaves, I felt uneasy; and, as my mind was inward to the Lord, I found, from place to place, this uneasiness return upon me, at times, through the whole visit. Where the masters bore a good share of the burthen, and lived frugally, so that their servants were well provided for, and their labour moderate, I felt more easy; but where they lived in a costly way, and laid heavy burthens on their slaves, my exercise was often great, and I frequently had conversation with them, in private, concerning it. Secondly; this trade of importing slaves from their native country being much encouraged amongst them, and the white people and their children so generally living without much labour, was frequently the subject of my serious thoughts: and I saw in these southern provinces so many vices and corruptions, increased by this trade and this way of life, that it appeared to me as a gloom over the land; and though now many willingly run into it, yet, in future, the consequence will be grievous to posterity: I express it as it hath appeared to me, not at once nor twice, but as a matter fixed on my mind.”

Again, in 1753, he relates thus:

“About this time, a person at some distance lying sick, his brother came to me to write his will: I knew he had slaves; and, asking his brother, was told he intended to leave them as slaves to his children. As writing is a profitable employ, and as offending sober people was disagreeable to my inclination, I was straitened in my mind; but, as I looked to the Lord, he inclined my heart to his testimony; and I told the man that I believed the practice of continuing slavery to this people was not right, and had a scruple in my mind against doing writings of that kind; that, though many in our society kept them as slaves, still I was not easy to be concerned in it; and desired to be excused from going to write the will. I spake to him in the fear of the Lord; and he made no reply to what I said, but went away; he, also, had some concern in the practice; and I thought he was displeased with me. In this case I had a fresh confirmation, that acting contrary to present outward interest, from a motive of

divine love, and in regard to truth and righteousness, opens the way to a treasure better than silver, and to a friendship exceeding the friendship of men."

On some subsequent occasions, his judgment had sufficient weight to procure freedom for those negroes, who were the subjects of it.

"Scrupling to do writings relative to keeping slaves, having been the means of sundry small trials to me, in which I have so evidently felt my own will set aside, I think it good to mention a few of them. Tradesmen and retailers of goods, who depend on their business for a living, are naturally inclined to keep the good will of their customers; nor is it a pleasant thing for young men to be under any necessity to question the judgment or honesty of elderly men, and more especially of such as have a fair reputation. Deep-rooted customs, though wrong, are not easily altered, but it is the duty of every one to be firm in that which they certainly know to be right for them. A charitable, benevolent man, well acquainted with a negro, may, I believe, under some circumstances, keep him in his family as a servant, from no other motive than the negro's good; but man, as man, knows not what shall be after him, nor hath he any assurance that his children will attain to that perfection in wisdom and goodness, necessary rightly to exercise such power: hence it is clear to me, that I ought not to be the scribe where wills are drawn, in which some children are made absolute masters over others during life.

"About this time, 1755, an ancient man, of good esteem in the neighbourhood, came to my house to get his will written. He had young negroes; and I asked him privately, how he proposed to dispose of them: he told me: I then said, I cannot write thy will without breaking my own peace; and respectfully gave him my reasons for it. He signified that he had a choice that I should have written it; but as I could not, consistently with my conscience, he did not desire it; and so he got it written by some other person. And, a few years after, there being great alterations in his family, he came again to get me to write his will: his negroes were yet young, and his son, to whom he intended to give them, was, since he first spoke to me, from a libertine become a sober young man; and he supposed that I would have been free, on that account, to write it. We had much friendly talk on the subject, and then deferred it: a few days after, he came again, and directed their freedom; and so I wrote his will.

Near the time the last-mentioned friend first spoke to me, a neighbour received a bad bruise in his body, and sent for me to bleed him, which being done, he desired me to write

his will. I took notes; and amongst other things, he told me to which of his children he gave his young negro. I considered the pain and distress he was in, and knew not how it would end; so I wrote his will, save only that part concerning his slave, and carrying it to his bed-side, read it to him, and then told him, in a friendly way, that I could not write any instruments by which my fellow-creatures were made slaves, without bringing trouble on my mind: I let him know that I charged nothing for what I had done; and desired to be excused from doing the other part in the way he proposed. We then had a serious conference on the subject; at length he agreeing to set her free, I finished his will."

Nor were his endeavours in this cause, limited to private or public conference. He wrote some "Considerations on keeping negroes," which being approved by his friends, were printed at the expense of the Society, and distributed among its members. This pamphlet he followed up by a second part on the same subject: and in many subsequent journeys, and opportunities which their meetings for discipline principally afforded him, he continued to bear his testimony against this oppression, and to exert an increasing influence on the minds of his fellow-professors.

The following reflections, written in 1757, while he was travelling on a religious account, among slave-holders, are forcibly descriptive of the views and feelings under which he was accustomed to reason on such occasions:

"From the time of my entering Maryland, I have been much under sorrow, which of late so increased upon me, that my mind was almost overwhelmed; and I may say with the Psalmist, "In my distress I called upon the Lord, and cried to my God," who, in infinite goodness, looked upon my affliction, and in my private retirement, sent the Comforter for my relief; for which I humbly bless his holy name. The sense I had of the state of the churches brought a weight of distress upon me. The gold to me appeared dim, and the fine gold changed:* and though this is the case too generally, yet the sense of it in these parts hath in a particular manner borne heavy upon me. It appeared to me, that through the prevailing of the spirit of this world, the minds of many were brought to an inward desolation; and instead of the spirit of meekness, gentleness, and heavenly wisdom, which are the necessary companions of the true sheep of Christ, a spirit of fierceness and the love of dominion too generally prevailed. From small beginnings in errors, great buildings by degrees are raised; and from one age to another are more and more strengthen

* Lam. iv. 1.

ed by the general concurrence of the people: and as men obtain reputation by their profession of the truth, their virtues are mentioned as arguments in favour of general error; and those of less note, to justify themselves, say that such and such good men did the like. By what other steps could the people of Judah arise to that height of wickedness, as to give just ground for the prophet Isaiah to declare in the name of the Lord, "None calleth for justice, nor any pleadeth for truth," or for the Almighty to call upon the great city of Jerusalem, just before the Babylonish captivity, "If ye can find a man, if there be any that executeth judgment, that seeketh the truth,—I will pardon it." The prospect of a road lying open to the same degeneracy, in some parts of this newly settled land of America, in respect to our conduct towards the negroes, hath deeply bowed my mind in this journey: and though, to relate briefly how these people are treated, is no agreeable work, yet, after often reading over the notes I made as I travelled, I find my mind engaged to preserve them.

Many of the white people in those provinces take little or no care of negro marriages; and when negroes marry after their own way, some make so little account of those marriages, that, with views of outward interest, they often part men from their wives, by selling them far asunder; which is common when estates are sold by executors at vendue. Many, whose labour is heavy, being followed at their business in the field by a man with a whip, hired for that purpose, have in common little else allowed but one peck of Indian corn, and some salt, for one week, with a few potatoes. (The potatoes they commonly raise by their labour on the first day of the week.) The correction ensuing on their disobedience to overseers, or slothfulness in business, is often very severe, and sometimes desperate. Men and women have many times scarce clothes enough to hide their nakedness; and boys and girls, ten and twelve years old, are often quite naked amongst their master's children. Some use endeavours to instruct those (negro children) they have in reading; but in common this is not only neglected, but disapproved.

These are the people by whose labour the other inhabitants are in a great measure supported, and many of them in the luxuries of life,—these are the people who have made no agreement to serve us, and who have not forfeited their liberty that we know of—these are the souls for whom Christ died!—and for our conduct towards them *we* must answer, before Him who is no respecter of persons. They who know the only true God, and Jesus Christ, whom He hath sent, and are thus acquainted with the merciful, benevolent, Gospel spirit, will therein perceive that the indignation of God is

kindled against oppression and cruelty; and in beholding the great distress of so numerous a people, will find cause for mourning!"

The Society of Friends, it is well known, cleared their own hands of the practice of slavery, and ultimately came forward in a body to act as its determined and strenuous opposers. Let us now return to the views of John Woolman on some other subjects.

"Until this year, 1756, I continued to retail goods, besides following my trade as a tailor; about which time, I grew uneasy on account of my business growing too cumbersome: I had begun with selling trimmings for garments, and from thence proceeded to sell cloths and linens; and, at length, having got a considerable shop of goods, my trade increased every year, and the road to large business appeared open; but I felt a stop in my mind.

Through the mercies of the Almighty, I had, in a good degree, learned to be content with a plain way of living: I had but a small family; and, on serious consideration, I believed truth did not require me to engage much in cumbering affairs. It had been my general practice to buy and sell things really useful: things that served chiefly to please the vain mind in people, I was not easy to trade in; seldom did it; and, whenever I did, I found it weaken me as a Christian.

The increase of business became my burthen; for, though my natural inclination was toward merchandise, yet I believed truth required me to live more free from outward cumber: and there was now a strife in my mind between the two; and in this exercise my prayers were put up to the Lord, who graciously heard me, and gave me a heart resigned to his holy will. Then I lessened my outward business; and, as I had opportunity, told my customers of my intention, that they might consider what shop to turn to, and, in a while, wholly laid down merchandise, following my trade, as a tailor, myself only, having no apprentice. I also had a nursery of apple trees; in which I employed some of my time in hoeing, grafting, trimming, and inoculating. In merchandise it is the custom, where I lived, to sell chiefly on credit, and poor people often get in debt; and when payment is expected, not having wherewith to pay, their creditors often sue for it at law. Having often observed occurrences of this kind, I found it good for me to advise poor people to take such goods as were most useful and not costly.

In the time of trading, I had an opportunity of seeing, that the too liberal use of spirituous liquors, and the custom of wearing too costly apparel, led some people into great inconveniences; and these two things appeared to be often con-

nected; for, by not attending to that use of things which is consistent with universal righteousness, there is an increase of labour which extends beyond what our heavenly Father intends for us: and by great labour, and often by much sweating, there is, even among such as are not drunkards, a craving of some liquors to revive the spirits; that, partly by the luxurious drinking of some, and partly by the drinking of others, led to it through immoderate labour, very great quantities of rum are every year expended in our colonies; the greater part of which we should have no need of, did we steadily attend to pure wisdom.

Where men take pleasure in feeling their minds elevated by strong drink, and so indulge their appetite as to disorder their understandings, neglect their duty as members in a family or civil society, and cast off all regard to religion, their case is much to be pitied; and where such, whose lives are for the most part regular, and whose examples have a strong influence on the minds of others, adhere to some customs which powerfully draw to the use of more strong liquor than pure wisdom allows; this also, as it hinders the spreading of the spirit of meekness, and strengthens the hands of the more excessive drinkers, is a case to be lamented.

As every degree of luxury hath some connection with evil, those who profess to be disciples of Christ, and are looked upon as leaders of the people, should have that mind in them which was also in Christ, and so stand separate from every wrong way, as a means of help to the weaker. As I have sometimes been much spent in the heat, and taken spirits to revive me, I have found by experience, that in such circumstances the mind is not so calm, nor so fitly disposed for divine meditation, as when all such extremes are avoided; and I have felt an increasing care to attend to that holy Spirit which sets bounds to our desires, and leads those, who faithfully follow it, to apply all the gifts of Divine providence to the purposes for which they were intended. Did such as have the care of great estates, attend with singleness of heart to this heavenly instructor, which so opens and enlarges the mind, that men love their neighbours as themselves, they would have wisdom given them to manage, without finding occasion to employ some people in the luxuries of life, or to make it necessary for others to labour too hard; but, for want of steadily regarding this principle of divine love, a selfish spirit takes place in the minds of people, which is attended with darkness and manifold confusion in the world."

"In the fall of this year, (1764) having hired a man, to work, I perceived in conversation that he had been a soldier in the late war on this continent; and in the evening, giving a nar-

ration of his captivity among the Indians, he informed me that he saw two of his fellow captives tortured to death in a very cruel manner.

This relation affected me with sadness, under which I went to bed; and the next morning, soon after I awoke, a fresh and living sense of Divine love was spread over my mind; in which I had a renewed prospect of the nature of that wisdom from above, which leads to a right use of all gifts, both spiritual and temporal, and gives content therein: under a feeling thereof, I wrote as follows:

Hath He, who gave me a being attended with many wants unknown to the brute creatures, given me a capacity superior to theirs; and shown me, that a moderate application to business is proper to my present condition; and that this, attended with his blessing, may supply all outward wants, while they remain within the bounds he hath fixed; and no imaginary wants, proceeding from an evil spirit, have any place in me? Attend, then, O my soul! to this pure wisdom, as thy sure conductor through the manifold dangers of the world.

Doth pride lead to vanity? Doth vanity form imaginary wants? Do these wants prompt men to exert their power in requiring that of others, which they themselves would rather be excused from, were the same required of them? Do these proceedings beget hard thoughts? Do hard thoughts when ripe, become malice? Does malice, when ripe, become revengeful; and in the end, do men inflict terrible pains on their fellow-creatures, and spread desolation in the world?

Do mankind, walking in uprightness, delight in each other's happiness? And do these creatures, capable of this attainment, by giving way to an evil spirit, employ their wit and strength to afflict and destroy one another? Remember, then, O my soul! the quietude of those in whom Christ governs, and in all thy proceedings feel after it.

Doth he condescend to bless thee with his presence; to move and influence to action; to dwell in thee, and walk in thee? Remember then thy station, as a being sacred to God; accept of the strength freely offered thee; and take heed that no weakness, in conforming to expensive, unwise, and hard-hearted customs, gendering to discord and strife, be given way to. Doth he claim my body as his Temple, and graciously grant that I may be sacred to him? O! that I may prize this favour; and that my whole life may be conformable to this character?"

In the year 1763, John Woolman made a journey with considerable inconvenience and danger, to visit, in the love of the gospel, the Indian natives at Wehaloosing, a settlement on the Susquehannah, two hundred miles from Philadelphia,

where at that time they were religiously disposed. In one of the religious opportunities with them, feeling his mind covered with the spirit of prayer, he told the interpreters that he found it in his heart to pray to God, and was willing for them to omit interpreting.—Before they dispersed, he observed one of the Indians speaking to an interpreter, and was afterwards told, that he said in substance, “I love to feel where words come from.” After a subsequent meeting, which was held in the evening, Papunehang, the Indian above alluded to, having gone to bed, our friend heard him speak for a moment or two with a harmonious voice, and asking the interpreter, was told that “he was expressing his thankfulness to God, for the favours he had received that day, and prayed that he would continue to favour him with the same which he had experienced in that meeting.” An evidence that the visitations of heavenly love are not dependent upon circumstance, or place, nor confined to nation or colour, but are in the wisdom and goodness of God extended to all, in order that we may be brought into fellowship with him, and with his son Jesus Christ. He was preserved to return in safety to his family: and has left in his journal an interesting account of his proceedings. After other travels on the continent of America, and a continuance of patient labour in the cause of universal truth and justice, he came in 1772, with the approbation of his friends, to pay a religious visit to the Society in the northern part of England. Here the great Master, whom he had endeavoured faithfully to serve, was pleased to call him,* as it appears, with his loins girded about, and his light burning, to his everlasting reward.

The circumstances of his end may be suitably introduced by some reflections, which he wrote shortly before it, on his state and proceedings as a minister of the gospel.

“On this visit to England I have felt some instructions sealed on my mind, which I am concerned to leave in writing, for the use of such as are called to the station of a minister of Christ. Christ being the Prince of Peace, and we being no more than ministers, I find it necessary for us, not only to feel a concern in our first going forth, but to experience the renewings thereof, in the appointment of meetings.

I felt a concern, in America, to prepare for this voyage; and being, through the mercy of God, brought safe here, my heart was like a vessel that wanted vent; and, for several weeks, at first, when my mouth was opened in meetings, it often felt like the raising of a gate in a water-course, where a weight of water lay upon it; and in these labours there ap

* Luke xii. 35.

peared a fresh visitation to many, especially the youth; but sometimes, after this, I felt empty and poor, and yet felt a necessity to appoint meetings. In this state I was exercised to abide in the pure life of truth; and, in all my labours, to watch diligently against the motions of self in my own mind.

I have frequently felt a necessity to stand up, when the spring of the ministry was low; and to speak from the necessity, in that which subjecteth the will of the creature; and herein I was united with the suffering seed, and found inward sweetness with these mortifying labours.

As I have been preserved in a watchful attention to the divine leader, under these dispensations, enlargement at times hath followed, and the power of truth hath risen higher, in some meetings, than I ever knew it before through me.

Thus I have been more and more instructed as to the necessity of depending, not upon a concern which I felt in America, to come on a visit to England, but upon the fresh instructions of Christ, the Prince of Peace, from day to day.

The gift is pure; and, while the eye is single in attending hereto, the understanding is preserved clear: self is kept out. We rejoice in filling up that which remains of the afflictions of Christ, for his body's sake, which is the Church.

The natural man loveth eloquence, and many love to hear eloquent orations; and if there is not a careful attention to the gift, men, who have once laboured in the pure gospel ministry, growing weary of suffering, and ashamed of appearing weak, may kindle a fire, compass themselves about with sparks, and walk in the light,* not of Christ, who is under suffering; but of that fire, which they going from the gift, have kindled; and that in hearers, which is gone from the meek, suffering state, into the worldly wisdom, may be warmed with this fire, and speak highly of these labours. That which is of God gathers to God; and that which is of the world is owned by the world.

In this journey a labour hath attended my mind, that the ministers amongst us may be preserved in the meek feeling life of truth, where we have no desire but to follow Christ, and be with him; that, when he is under suffering, we may suffer with him, and never desire to rise up in dominion, but as he, by the virtue of his own Spirit, may raise us."

A few days after writing these considerations, John Woolman in the course of his religious visits, came to the city of York, and was taken ill of the small-pox. The Friends, who

attended him, preserved minutes of the following expressions in the time of his sickness:

On First-day, the 27th of the ninth month, 1772, his disorder appeared to be the small-pox.

Second-day, he said he felt the disorder to affect his head, so that he could think little, and but as a child.

Third-day, he uttered the following prayer: "O Lord, my God! the amazing horrors of darkness were gathered around me, and covered me all over, and I saw no way to go forth; I felt the depth and extent of the misery of my fellow-creatures separated from the divine harmony, and it was heavier than I could bear, and I was crushed down under it; I lifted up my hand, I stretched out my arm, but there was none to help me; I looked round about and was amazed; in the depths of misery, O Lord! I remembered that thou art omnipotent, that I had called thee Father, and I felt that I loved thee, and I was made quiet in thy will, and I waited for deliverance from thee; thou hadst pity upon me when no man could help me: I saw that meekness under suffering was showed to us in the most affecting example of thy Son, and thou taughtest me to follow him, and I said,—Thy will, O Father! be done."

Fourth-day morning, being asked how he felt himself, he meekly answered, I do not know that I have slept this night, I feel the disorder making its progress, but my mind is mercifully preserved in stillness and peace. Some time after he said he was sensible the pains of death must be hard to bear; but, if he escaped them now, he must some time pass through them, and he did not know that he could be better prepared, but had no will in it. He said he had settled his outward affairs to his mind, had taken leave of his wife and family as never to return, leaving them to the Divine protection: adding, and though I feel them near to me at this time, yet I freely give them up, having a hope that they will be provided for. And a little after said, This trial is made easier than I could have thought, my will being wholly taken away; for if I were anxious for the event, it would have been harder; but I am not, and my mind enjoys a perfect calm.

In the night, a young woman having given him something to drink, he said, My child, thou seemest very kind to me, a poor creature, the Lord will reward thee for it. A while after he cried out with great earnestness of spirit, O my Father! my Father! and soon after he said, O my Father! my Father! how comfortable art thou to my soul in this trying season! Being asked if he would take a little nourishment, after some pause he replied, My child, I cannot tell what to say to it; I seem nearly arrived where my soul shall have rest from all its troubles.

After giving in something to be inserted in his journal, he said I believe the Lord will now excuse me from exercises of this kind; and I see no work but one, which is to be the last wrought by me in this world; the messenger will come that will release me from all these troubles; but it must be in the Lord's time, which I am waiting for. He said he had laboured to do whatever was required, according to the ability received, in the remembrance of which he had peace; and though the disorder was strong at times, and would, like a whirlwind, come over his mind, yet it had hitherto been kept steady, and centered in everlasting love; adding, and if that be mercifully continued, I ask or desire no more.

Fifth-day night, having repeatedly consented to take medicine with a view to settle his stomach, but without effect; the friend then waiting on him, said, through distress, What shall I do now! He answered with great composure, Rejoice evermore, and in every thing give thanks: but, added a little after, This is sometimes hard to come at.

Sixth-day morning, he broke forth early in supplication on this wise: O Lord! it was thy power that enabled me to forsake sin in my youth, and I have felt thy bruises for disobedience; but, as I bowed under them, thou didst heal me, continuing a father and a friend: I feel thy power now, and I beg that, in the approaching trying moment, thou wilt keep my heart steadfast unto thee.

Upon his giving directions to a friend concerning some little things, she said, I will take care, but hope thou wilt live to order them thyself. He replied, My hope is in Christ; and though I may seem a little better, a change in the disorder may soon happen, and my little strength be dissolved; and, if it so happen, I shall be gathered to my everlasting rest. On her saying she did not doubt that, but could not help mourning to see so many faithful servants removed at so low a time, he said, All good cometh from the Lord, whose power is the same, and who can work as he sees best. The same day he had given directions about wrapping his corpse, perceiving a friend to weep, he said, I would rather thou wouldst guard against weeping for me, my sister; I sorrow not, though I have had some painful conflicts: but now they seem over, and matters well settled, and I look at the face of my dear Redeemer; for sweet is his voice, and his countenance is comely.

First-day, fourth of tenth month, being very weak, and in general difficult to be understood, he uttered a few words in commemoration of the Lord's goodness, and added, How tenderly have I been waited on in this time of affliction! in which I may say, in Job's words, tedious days and wearisome nights are appointed unto me: And how many are spending their

time and money in vanity and superfluities; while thousands and tens of thousands want the necessities of life, who might be relieved by them, and their distresses, at such a time as this, in some degree softened, by administering suitable things.

Second-day morning, the apothecary, who appeared very anxious to assist him, being present, he queried about the probability of such a load of matter being thrown off his weak body; and the apothecary making some remarks, implying he thought it might, he spoke with an audible voice on this wise:—My dependence is on the Lord Jesus, who, I trust, will forgive my sins, which is all I hope for; and if it be his will to raise up this body again, I am content: and if to die, I am resigned; and, if thou canst not be easy without trying to assist nature, I submit. After which, his throat was so much affected, that it was very difficult for him to speak so as to be understood: and he frequently wrote when he wanted any thing. About the second hour, on fourth-day morning, he asked for pen and ink, and at several times, with much difficulty, wrote thus: “I believe my being here is in the wisdom of Christ; I know not as to life or death.”

“About a quarter before six, the same morning, he seemed to fall into an easy sleep, which continued about half an hour; when, seeming to awake, he breathed a few times with more difficulty, and expired, without sigh, groan, or struggle.

ON
FAITHFULNESS
IN
LITTLE THINGS.

BY FENELON,
ARCHBISHOP OF CAMBRAY.

THE opportunities for displaying great deeds of goodness are rare, and when they do present themselves, there are many powerful stimulus to kindle magnanimity and perseverance. But the little occasions to stand firm in the cause of truth come upon us inadvertently; and almost every moment they render it necessary for us, without ceasing, to maintain a warfare against pride, slothfulness, and a domineering lordly disposition; against precipitancy, impatience, &c. opposing our corrupt wills every where, and in all things. If we will be faithful herein, our fallen nature must die to all its propensities.

Supporting a life of godliness, is like unto successful management and economy in outward and domestic affairs. If attention is not paid to minute matters, frugally to save, and avoid unnecessary expenses, there is a greater probability step by step of a declension in point of property than by large undertakings which naturally excite caution. He who learns, by Divine assistance, to make a right application in small matters of a spiritual nature, will not fail to accumulate much treasure as well as he who is attentive in temporal concerns. Great things are only great because many small materials are brought and combined together—he who is careful to lose nothing, will generally increase his wealth. It is well for us to consider that it is not so much what we do, as the motives of love in which our actions originate, and surrendering our own wills; this it is alone which renders our good works acceptable in the Divine sight. People judge of our actions according to outward observation, but with God those things are nothing, which in the eyes of men shine with great lustre, for he requires a sincere intention, a will ready to bend to his will on all occasions, and an upright entire forsaking ourselves.

Our faith is tried more powerfully in common occurrences, and less exposed to a mixture of pride, than in uncommon and remarkable concerns. We also find that we are many times more attached to certain little things than to matters of moment—for instance, some would find it much easier to give generous alms, than to deny themselves a favourite diversion. Man is very liable to become beguiled by little things, because he looks on them as matters of indifference, and imagines himself free from any powerful attachment to them; but when God commands him to forsake them, he finds by painful experience how inordinate and unwarrantable his attachment to and practice of them was; besides, through our inattention to small duties, we frequently give offence and stumble our families, and those about us; for people cannot believe that we fear God with uprightness, when our conduct in small concerns is immoderate and careless; for how can an observer reconcile the idea of our being strong and scrupulous observers of important duties that require the greatest sacrifices, when matters of small account have an undue ascendancy over us; but the greatest danger herein is, that the soul through careless indifference in lesser things, becomes gradually accustomed to unfaithfulness, grieves the Holy Spirit, and by degrees learns to account it a matter of small consequence to go counter to the will of God: on the contrary, true love esteems nothing indifferent; every thing capable of pleasing or displeasing God appearing great: not that true love drives the soul into a slavish, fearful scrupulousness, but it allows of no particular set bounds to faithfulness; it moves the mind in simplicity to pass by those things that God doth not require, but does not hesitate about those things he does require, be they great or small; so that our obedience in small matters does not originate from a forcible terror on the mind; it all arises in and by a current and power of love, free from those slavish fears and consultations, accompanying restless, anxious, and distressed souls. Man is drawn into the way of his duty through love to God; for even in the time of greatest trial, when the spirit of truth unceasingly urges the submissive soul step by step in the observance of small duties, and seems about to divest it of all freedom, behold it finds itself on a wide plain, and enjoys the depth of peace and freedom in him.—Oh! how happy is that soul.

Finally, it is particularly necessary for those who are naturally of an inadvertent and unwatchful disposition to be mindful. Man by paying little regard to small duties, becomes accustomed to make no account of them; he does not enough consider the lead and tendency thereof;—he does not enough view the almost imperceptible ascendancy and assimilation

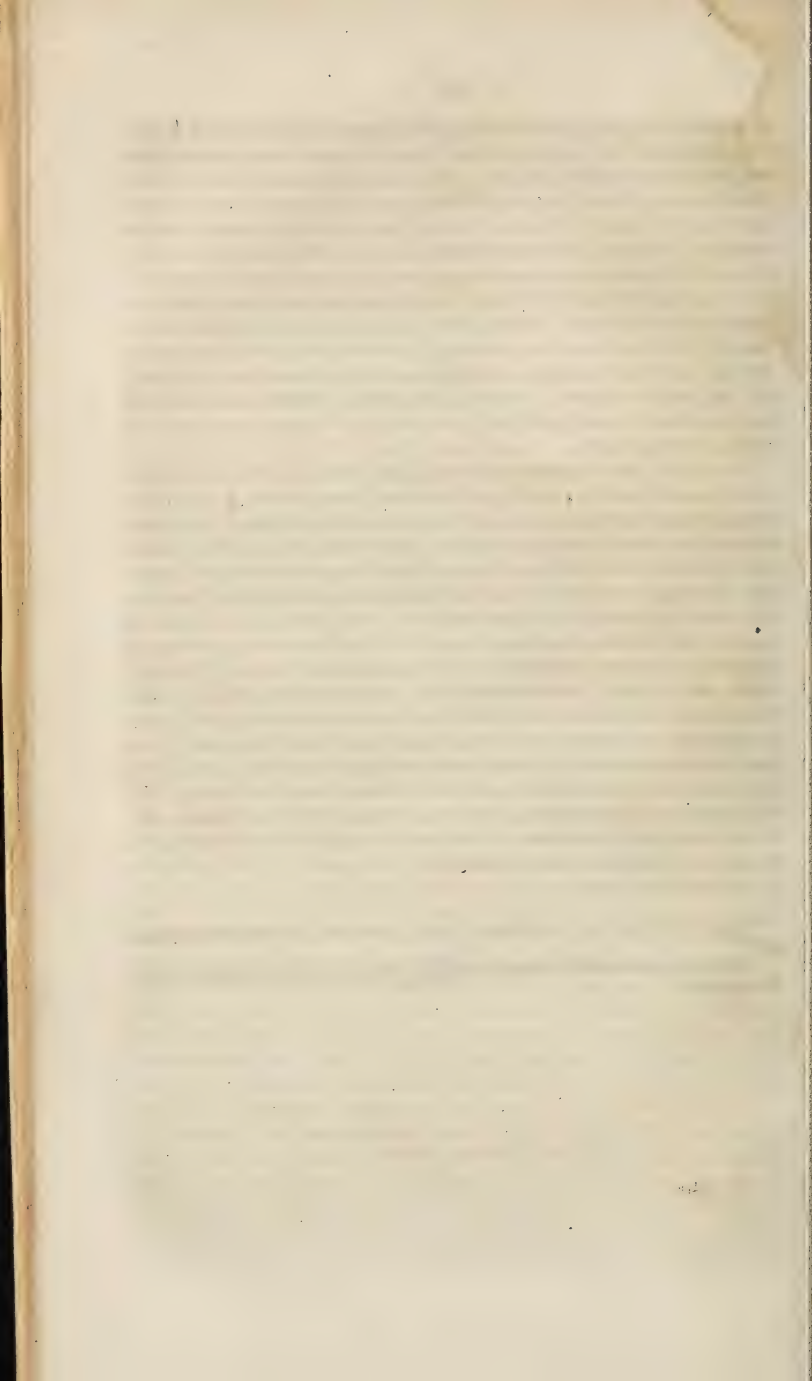
of these things in and with his fallen propensities—he forgets the compunction and remorse these things have heretofore occasioned:—he had rather indulge an imaginary idea of his establishment, and depend on his own judgment, (which has however oftentimes deceived him) than to settle down into a constant, diligent, attentive watchfulness. We are apt to say, it is a little thing, it is nothing, yea, it is nothing!—but it is such a nothing on which thy all depends—such a nothing as thou so inordinately lovest, as to cleave to it in preference to the will of God—such a nothing, which thou wilt despise in words, in order to frame an excuse for thy non-observance of it; but in the ground it is such a nothing which thou holdest fast, against the will of God, and which, if continued in, will bring thee to ruin.

Despising small things does not, as some assert, arise from greatness of mind, but far otherwise, from a short sightedness, esteeming things small which in their tendency and consequences have a very extensive reach and effect. The more we discover ourselves inclined to indifference in small things, and the more we find it a trial to us to pay attention herein, the more we ought to fear and become jealous, yea, and to cast up bulwarks against a spirit of indifference and carnal security—he that despises little things, will certainly fall by little and little. Be not afraid of a constant watchfulness of mind in small things: a godly resolution is necessary in the beginning, and the exercise and suffering thou endurest, thou hast well deserved, it being very necessary for the perfecting thy peace and security, out of which there is nothing but disquiet and backsliding. God will render this path more and more sweet and pleasant. True love is watchful and attentive without great and painful restraint of spirit.

Augustine saith,

“ Quod minimum est, minimum est, sed in minimo fidelem esse magnum est.”

“ Little things are little things, but to be faithful in little things is some thing great.”



THE
UNIVERSALITY
AND
EFFICACY
OF
DIVINE GRACE



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THE
UNIVERSALITY AND EFFICACY
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DIVINE GRACE

SEEING the height of all happiness is placed in the true knowledge of God, "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent," (John, xvii. 3,) the true and right understanding of this foundation and ground of knowledge is that which is most necessary to be known and believed. "No man knoweth the Father but the Son, and he to whom the Son revealeth him," (Matt. xi. 27,) and the revelation of the Son is in and by the spirit; therefore the testimony of the spirit is that alone by which the true knowledge of God hath been, is, and can be revealed.

Our Saviour Jesus Christ has declared, "I am the way, the truth, and the life: no man cometh unto the Father but by me," (John, xiv. 6.) Hence he is fitly called the mediator betwixt God and man: for having been with God from all eternity, being himself God, and also in time partaking of the nature of man, through him is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies.

God, out of his infinite love, "who delighteth not in the death of a sinner, but that all should live and be saved," (Ezek. xviii. 32, and xxxiii. 11,) "hath so loved the world, that he hath given his only Son a *light*, that whosoever believeth in him shall be saved," (John, iii. 16,) "who enlighteneth *every* man that cometh into the world," (John, i. 9,) "and maketh manifest all things that are reprobable," (Ephes. v. 13,) and teacheth all temperance, righteousness and godliness. This *light* enlighteneth the hearts of all in order to salvation, and would work out the salvation of all, if not resisted. Nor is it less *universal* than the seed of sin, being the purchase of his death, "who tasted death for every man: for as in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv. 22.) "The manifestation of the Spirit is given to every man to profit withal," (1 Cor. xii. 7.) This most certain doctrine

being then received, that there is an evangelical and saving light and grace in all, the universality of the love and mercy of God towards mankind, both in the death of his beloved Son the Lord Jesus Christ, and in the manifestation of the light in the heart, is established and confirmed. Therefore Christ "hath tasted death for every man;" (Heb. ii. 9,) not only for all kinds of men as some vainly talk, but for every man of all kinds; the benefit of whose offering is not only extended to such who have the distinct outward knowledge of his death and sufferings, as the same is declared in the Scriptures, but even unto those who are necessarily excluded from the benefit of this knowledge.

God, who out of his infinite love sent his Son, the Lord Jesus Christ, into the world, who tasted death for every man, hath given to every man, whether Jew or Gentile, Turk or Scythian, Indian or Barbarian, of whatsoever nation, country or place, a certain day or time of visitation; during which day or time it is possible for them to be saved, and to partake of the fruits of Christ's death.

For this end God hath communicated and given unto every man a measure of the light of his own Son, a measure of grace, or a measure of the Spirit, which the Scripture expresses by several names, as the "seed of the kingdom," (Matt. xiii. 18, 19,) "the light that makes all things manifest," (Eph. v. 13,) "the Word of God," (Rom. x. 17,) or "the manifestation of the Spirit given to profit withal," (1 Cor. xii. 7,) "a little leaven," (Matt. xiii. 33,) "the gospel preached in every creature." (Col. i. 23.)

In and by this light and seed, he invites, calls, exhorts, and strives with every man, in order to save him; which, as it is received and not resisted, works the salvation of all, even of those who are ignorant of the death and sufferings of Christ, and of Adam's fall, both by bringing them to a sense of their own misery, and to be sharers in the sufferings of Christ inwardly, and by making them partakers of his resurrection, in becoming holy, pure, and righteous, and recovered out of their sins. By which also are saved them that have the knowledge of Christ outwardly, in that it opens their understanding rightly to use and apply the things delivered in the Scriptures, and to receive the saving use of them: but this may be resisted and rejected in both, in whom then God is said to be resisted and pressed down, and Christ to be again crucified, and put to open shame in and among men. And to those who thus resist and refuse him, he becomes their condemnation.

According to this doctrine the mercy of God is excellently

well exhibited, in that none are necessarily shut out from salvation; and his justice is demonstrated, in that he condemns none but such to whom he really made offer of salvation, affording them the means sufficient thereunto.

This doctrine, if well weighed, will be found to be the foundation of Christianity, salvation and assurance.

It agrees and answers with the whole tenor of the Gospel promises and threats, and with the nature of the ministry of Christ; according to which, the Gospel, salvation, and repentance, are commanded to be preached to every creature, without respect of nations, kindred, families, or tongues.

It magnifies and commends the merits and death of Christ, in that it not only accounts them sufficient to save all, but declares them to be brought so nigh unto all, as thereby to put all into the nearest capacity of salvation.

It exalts pre-eminently the grace of God, to which it attributeth all good, even the least and smallest actions that are so; ascribing thereunto not only the first beginnings and motions of good, but also the whole conversion and salvation of the soul.

It contradicts that false doctrine which exalts the light of nature, the liberty of man's will, in that it wholly excludes the natural man from having any place or portion in his own salvation, by any acting, moving, or working of his own, until he be first quickened, raised up, and actuated by God's Spirit.

As it makes the whole salvation of man solely and alone to depend upon God, so it makes his condemnation wholly and in every respect to be of himself, in that he refused and resisted somewhat that from God wrestled and strove in his heart, and forces him to acknowledge God's just judgment in rejecting and forsaking him.

It takes away all ground of despair, in that it gives every one cause of hope and certain assurance that they may be saved; neither doth feed any in security, in that none are certain how soon their day may expire: and therefore it is a constant incitement and lively encouragement to every man, to forsake evil, and close with that which is good.

It wonderfully commends, as well the certainty of the Christian religion among infidels, as it manifests its own verity to all, in that it is confirmed and established by the experience of all men; seeing there was never yet a man found in any place of the earth, however barbarous and wild, but hath acknowledged, that at some time or other, less or more, he hath found somewhat in his heart reproving him for some thing

evil which he hath done, threatening a certain horror if he continued in them, as also promising and communicating a certain peace and sweetness, as he has given way to it, and not resisted it.

It wonderfully sheweth the excellent wisdom of God, by which he hath made the means of salvation so universal and comprehensive, that it is not needful to recur to miraculous and strange ways; seeing, according to this most true doctrine, the Gospel reacheth all, of whatsoever condition, age, or nation.

It is really and effectively, though not in so many words, yet by deeds, established and confirmed by all the preachers, promulgators, and doctors of the Christian religion that ever were, or now are, even by those that otherways in their judgment oppose this doctrine, in that they all, whatever they have been or are, or whatsoever people, place, or country they come to, do preach to the people; and to every individual among them, that they may be saved; intreating and desiring them to believe in Christ, who hath died for them. Such is the evidence and virtue of Truth, that it constrains its adversaries even against their wills to plead for it.

That which every man is bound to believe, is true. But every man is bound to believe that God is merciful unto him: it is therefore true. This assumption no man can deny, seeing his mercies are said to be over all his works. And herein the Scripture every way declares the mercy of God to be, in that he invites and calls sinners to repentance, and hath opened a way of salvation for them: so that though those men be not bound to believe the history of Christ's death and passion who never came to know of it, yet they are bound to believe that God will be merciful to them, if they follow his ways; and that he is merciful unto them, in that he reproves them for evil, and encourages them to good.

This seed, light, or grace, is a real spiritual substance, which the soul of man is capable to feel and apprehend, from which that real, spiritual, inward birth in believers arises, called the new creature, the new man in the heart. For it is in, and by this inward and substantial seed, as it is allowed to operate in our hearts, that we come to have those spiritual senses raised, by which we are made capable of tasting, smelling, seeing, and handling the things of God: for a man cannot reach unto those things by his natural spirit and senses. It is not hereby intended any ways to lessen or derogate from the atonement and sacrifice of Jesus Christ; but on the contrary to magnify and exalt him. For as all those things were certainly trans-

acted which are recorded in the holy Scriptures concerning the birth, life, miracles, sufferings, resurrection and ascension of Christ ; so it is the duty of every one to believe it, to whom it pleases God to reveal the same, and to bring to them the knowledge of it. Nevertheless, as it was necessary that Christ should come, that by his death and sufferings he might offer up himself a sacrifice to God for our sins, who his own self bare our sins in his own body on the tree ; so the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise. For it is by the obedience of that one, that the free gift is come upon all to justification. For as all men partake of the fruit of Adam's fall, in that by reason of that evil seed, which through him is communicated unto them, they are prone and inclined unto evil, though thousands of thousands be ignorant of Adam's fall, neither ever knew of the eating of the forbidden fruit ; so also many may come to feel the influence of this holy and divine seed and light, and be turned from evil to good by it, though they know nothing of Christ's coming in the flesh, through whose obedience and sufferings it is purchased unto them. And as it is absolutely needful that those do believe the history of Christ's outward appearance, whom it pleased God to bring to the knowledge of it ; so that outward knowledge is very comfortable to such as are subject to and led by the inward seed and light.

It will manifestly appear by what is above said, that this divine principle is not any part of man's nature, nor yet any reliques of any good which Adam lost by his fall, in that it is a distinct separate thing from man's soul, and all the faculties of it. It is also to be distinguished from man's natural conscience ; for conscience being that in man which ariseth from the natural faculties of man's soul, may be defiled and corrupted. It is said expressly of the impure, "that even their mind and conscience is defiled;" (Tit. i. 15,) but this light can never be corrupted nor defiled ; neither did it ever consent to evil or wickedness in any : for it is said expressly, that "it makes all things manifest that are reproveable," (Eph. v. 13,) and so is a faithful witness for God against every unrighteousness in man. Now *conscience*, to define it truly, comes from *con-scire*, and is that knowledge which ariseth in man's heart, from what agreeth, contradicteth, or is contrary to any thing believed by him, whereby he becomes conscious to himself that he transgresseth by doing that which he is persuaded he ought not to do. So that the mind being once blinded or defiled with a wrong belief, there ariseth a conscience from

that belief, which troubles him when he goes against it. Thus, then, man's natural conscience is sufficiently distinguished from it; for conscience followeth the judgment, doth not inform it: but this light, as it is received, removes the blindness of the judgment, opens the understanding, and rectifies both the judgment and conscience. So, therefore, conscience is an excellent thing, where it is rightly informed and enlightened. To the light of Christ, then, in the conscience, and not to man's natural conscience, it is to which he is to attend, as to a most certain guide unto life eternal.

This light, seed, &c., appears to be no power or natural faculty of man's mind; because a man that is in his health can, when he pleases, stir up, move, and exercise the faculties of his soul; he is absolute master of them; and except there be some natural cause or impediment in the way, he can use them at his pleasure: but this light and seed of God in man he cannot move and stir up when he pleaseth; but it moves, blows, and strives with man, as the Lord pleaseth. For though there be a possibility of salvation to every man during the day of his visitation, yet cannot a man at any time when he pleaseth, or hath some sense of his misery, stir up that light or grace, which comes upon all at certain times and seasons; wherein it works powerfully upon the soul, mightily tenders it, and breaks it; at which time if man resist it not, but closes with it, he comes to know salvation by it. Now, there is no man alive, and there shall be none to whom this paper shall come, who if he will deal faithfully and honestly with his own heart, will not be forced to acknowledge that he has been sensible of this in some measure, less or more; which is a thing that man cannot bring upon himself with all his pains and industry. This, then, O man and woman! is the day of God's gracious visitation to thy soul, which if thou resist not, thou shalt be happy forever. This is the day of the Lord, which, as Christ saith, "is like the lightning, which shineth from the east unto the west," (Matt. xxiv. 27,) and the "wind or spirit, which blows upon the heart, and no man knows whither it goes, nor whence it comes." (John, iii. 8.)

As the grace and light in all is sufficient to save all, and of its own nature would save all; so it strives and wrestles with all in order to save them; he that resists its striving, is the cause of his own condemnation; he that resists it not, it becomes his salvation: so that in him that is saved, the working is of the grace, and not of the man; and it is a passiveness rather than an act; though afterwards, as man is wrought upon, there is a will raised in him, by which he comes

to be a co-worker with the grace. So that the first step is not by man's working, but by his not contrary working. And at these singular seasons of every man's visitation above mentioned, as man is wholly unable of himself to work with the grace, neither can he move one step out of his natural condition, until the grace lay hold upon him; so it is possible for him to be passive, and not to resist it, as it is possible for him to resist it. So, the grace of God works in and upon man's nature; which, though of itself wholly corrupted and defiled, and prone to evil yet is capable to be wrought upon by the grace of God; even as iron, though an hard and cold metal of itself, may be warmed and softened by the heat of the fire, and wax melted by the sun. And as iron or wax, when removed from the fire or sun, returneth to its former condition of coldness and hardness; so man's heart, as it resists or retires from the grace of God, returns to its former condition again. The manner of God's working, in order to salvation, may be illustrated by the example of divers men lying in a dark pit together, where all their senses are so stupified that they are scarce sensible of their own misery. Such is man in his natural, corrupt, fallen condition. A deliverer comes at certain times, and fully informs these men of the great misery and hazard they are in, if they continue in that noisome place; yea, forces them to a certain sense of their misery, for the wickedest men at times are made sensible of their misery by God's visitation, and not only so, but lays hold upon them, and gives them a pull, in order to lift them out of their misery; which if they resist not will save them; only they may resist it. Thus both the mercy and justice of God are established, and the will and strength of man are brought down and rejected; his condemnation is made to be of himself, and his salvation only to depend upon God.

Having thus clearly stated the question, the first thing to be proved is, that God hath given to every man a day or time of visitation, wherein it is possible for him to be saved. If it can be proved that there is a day and time given, in which those might have been saved that actually perish, the matter is done: for none deny but those that are saved have a day of visitation. This, then, appears by the regrets and complaints which the Spirit of God throughout the whole Scriptures makes, even to those that did perish; sharply reproving them, for that they did not accept, nor close with God's visitation and offer of mercy to them. Thus the Lord expresses himself first of all to Cain, "And the Lord said unto Cain, why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt

thou not be accepted? If thou doest not well, sin lieth at the door." (Gen. iv. 6, 7.) This was said to Cain before he slew his brother Abel, when the evil seed began to tempt him, and work in his heart; we see how God gave warning to him in season, and in the day of his visitation towards him, acceptance and remission if he did well: for this interrogation, shalt thou not be accepted? imports an affirmative, thou shalt be accepted, if thou doest well. So that, if we may trust God Almighty, the fountain of all truth and equity, it was possible even for Cain to have been accepted. Neither could God have proposed the doing of good as a condition, if he had not given him sufficient strength, whereby he was capable to do good. This the Lord himself also shows, even that he gave a day of visitation to the old world. "And the Lord said, My Spirit shall not always strive with man." (Gen. vi. 3.) This manifestly implies, that his Spirit did strive with man, and doth strive with him for a season; which season expiring, God ceaseth to strive with him, in order to save him.

That there is a day of visitation given to the wicked, wherein they might have been saved, and which being expired, they are shut out from salvation, appears evident by Christ's lamentation over Jerusalem: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not: behold your house is left unto you desolate." (Luke, xiii. 34 and 35.) "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes." (Luke, xix. 41 and 42.) First, he insinuates that there was a day wherein the inhabitants of Jerusalem might have known those things that belonged to their peace. Secondly, that during that day he was willing to have gathered them even as a hen gathereth her chickens. Thirdly, that because they refused, the things belonging to their peace were hid from their eyes. Why were they hid? Because you would not suffer me to gather you; ye would not see those things that were good for you, in the season of God's love towards you; and therefore now, that day being expired, ye cannot see them.

If God plead with the wicked, from the possibility of their being accepted; if God's Spirit strive in them for a season, in order to save them, who afterwards perish; if he wait to be gracious unto them; if he be long-suffering towards them; and if this long-suffering be salvation to them while it endureth,

during which time God willeth them not to perish, but exhibiteth to them the riches of his goodness and forbearance to lead them to repentance; then there is a day of visitation wherein such might have been, or some such now may be saved, who have perished, or may perish, if they repent not.

This, then, is that faithful witness and messenger of God that bears witness for God, and for his righteousness in the hearts of all men: for he is said to be "given for a witness to the people." (Isa. lv. 4.) And as this word beareth witness for God, so it is not placed in men only to condemn them: for as he is given for a witness, so saith the prophet, he is given for a leader and commander. "The light is given, that all through it may believe," (John, i. 7,) for faith cometh by hearing, and hearing by the word of God, which is placed in man's heart, both to be a witness for God, and to be a means to bring man to God through faith and repentance: it is therefore powerful, that it may divide betwixt the soul and the spirit; it is like a two-edged sword, that it may cut off iniquity from him, and separate betwixt the precious and the vile; and because man's heart is cold and hard like iron, therefore hath God placed his word in him, which is said to be like a "fire," and like a "hammer," (Jer. xxiii. 29,) that like as by the heat of the fire the iron, of its own nature cold, is warmed and softened, and by the strength of the hammer is framed according to the mind of the worker; so the cold and hard heart of man is by the virtue and powerfulness of this word of God near and in the heart, as it resists not, warmed and softened, and receiveth an heavenly impression and image.

Those that have the Gospel and Christ outwardly preached unto them, are not saved but by the working of the grace and light, in their hearts, which is evident, from the words of Christ to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." (John, iii. 3.) Now, this birth cometh not by the outward preaching of the Gospel, or knowledge of Christ, or historical faith in him; seeing many have that, and firmly believe it, who are never thus renewed. This new creature proceeds from the work of this light and grace in the heart; it is that word which we speak of, that is sharp and piercing, that implanted word, able to save the soul, by which this birth is begotten; "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. i. 23.) Though, then, this seed be small in its appearance, so that Christ compares it to a "grain of mustard-seed, which is the least of all seeds," (Matt. xiii. 31, 32,) and that it be hid in

the earthly part of man's heart : yet therein is life and salvation towards the sons of men wrapped up, which comes to be revealed as they give way to it : so it is neither lo here, nor lo there, in this or the other observation, that this is known, but as this seed of God in the heart is minded and entertained.

By the operation of this light and seed, some have been, and may yet be saved, to whom the Gospel is not outwardly preached, nor the history of Christ outwardly known. To whom the Gospel, the power of God unto salvation, is manifest, they may be saved, whatever outward knowledge they want. But this Gospel is preached in every creature ; in which is certainly comprehended many that have not the outward knowledge : therefore, of those many may be saved.

The grace of God, that brings salvation, hath appeared to all men, teaching us, that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus, ii. 11.) First, it testifies that it is no natural principle or light, but saith plainly, it brings salvation. Secondly, it says not that it hath appeared to a few, but unto all men. The fruit of it declares also how efficacious it is, seeing it comprehends the whole duty of man : it both teacheth us, first to forsake evil, to deny ungodliness and wordly lusts ; and then it teacheth us our whole duty. First, to live soberly ; that comprehends temperance, chastity, meekness, and those things that relate unto a man's self. Secondly, righteously ; that comprehends equity, justice, and honesty, and those things which relate to our neighbours. And lastly, godly ; which comprehends piety, faithfulness, and devotion, which are the duties relating to God. So, then, there is nothing required of man, or is needful to man, which this grace teacheth not.

As by the offence of one, "judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." (Rom. v. 18.) If all men have received a loss from Adam, which leads to condemnation ; then all men have received a gift from Christ, which leads to justification. From all which it naturally follows, that all men, even the heathen, may be saved : for Christ was given as a "light to enlighten the Gentiles." (Isa. xlix. 6.) Many who, though they know not the history of Adam's fall, have been sensible in themselves of the loss that came by it, feeling their inclinations to sin, and the body of sin in them : and though they knew not the coming of Christ, yet were sensible of that inward power and salvation which

came by him, even before as well as since his appearance in the flesh.

Seeing, then, it is by this inward gift, grace, and light, that those that have the Gospel preached unto them, come to have Jesus brought forth in them, and to have the saving and sanctified use of all outward helps and advantages ; and also by this same light, that all may come to be saved, both Jew and Gentile, Scythian, and Barbarian, of whatsoever country or kindred he be ;—and that God calls, invites, and strives with all, in a season, and saveth many, to whom he hath not seen meet to convey this outward knowledge ; therefore those who have the experience of the inward and powerful work of this light in their hearts, even Jesus revealed in them, cannot cease to proclaim the day of the Lord that is arisen, crying out with the woman of Samaria : “ Come and see one that hath told me all that ever I did ; is not this the Christ ? ” (John, iv. 29.) in order that others may come and feel the same in themselves, and may know, that that small thing that reproves them in their hearts, however they have despised and neglected it, is nothing less than the Gospel preached in them ; Christ, the wisdom and power of God, being in and by it seeking to save their souls.

THE END.

THOUGHTS
ON THE
IMPORTANCE
OF
RELIGION.



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THOUGHTS, &c.

EMBARKED on the stream of time, and carried forward with uniform and irresistible force, how many thousands do we see amusing themselves in the pursuit of shadows, or gliding along in stupid unconcern, notwithstanding their surrounding companions daily disappear, and are gone they know not whither. We also, fellow-traveller, are making rapid progress in our course, and it will surely be wise to devote a few moments to reflect upon the most important of all subjects which can possibly occupy our attention;—the purpose of our existence, and the end of our voyage.

If we consider our animal frame, composed of parts essential to the well-being of the whole, and put together with inimitable skill, or survey the means that have been appointed to sustain this fabric, during the limited period of its existence; if we look upon the inferior animals, or study the structure of the vegetable tribes; if, by means of the faculties we possess, we endeavour to understand a little of the laws which appear to regulate the operations incessantly taking place in this lower world; or, if we lift our eyes to those luminous bodies scattered through the immensity of space, all proceeding harmoniously in the paths prescribed to them,—should not our souls be filled with awe and reverence? Nothing short of Infinite Wisdom could have effected this: nothing short of Infinite Power could sustain it for a moment.

This Wisdom and this Power, O fellow-traveller, is God, even *thy* God. He has condescended to create thee what thou art. Kind and benevolent, as unlimited in power, He has provided for thy comfort, thy accommodation, thy pleasure, even here. He has furnished thee with suitable food, has enamelled the fields with flowers, and instructed every warbler of the grove in his peculiar song. He has endowed thee with reason, whereby thou mayest understand a little portion of his wonders; and, to crown the whole, has given thee a capacity to acquaint thyself with Him, the Author of them all. Every thing pro-

claims that the object of the Creator is the happiness of his creatures; and if thou be not happy, the fault is in thyself. Do not suppose that thou art placed in this transitory scene merely to eat, to drink, and to sleep, and, after a few years, to vanish away, like a dream or a vision of the night. No:—thy great Creator has called thee into existence at that period which was consistent with his Supreme Will; and though thy frame shall go to decay when it may please him to call for the spirit which animates it, yet be assured that this spirit shall exist for ever. When the present life ceases, thou must enter upon eternity, which will be either miserable beyond description, or unspeakably happy. The few and uncertain moments of thy present state are all that are allowed thee to prepare for it. Be aroused, then, to a just consideration of thy condition: venture not to sleep on the brink of a precipice, but apply thyself in earnest to the great work, before that awful proclamation is made,—‘He that is filthy, let him be filthy still.’ (Rev. xxii. 11.)

The only mean of becoming happy here and hereafter, is by earnestly endeavouring to know and perform the *Will of God*. This we cannot do of ourselves; but *He* is graciously pleased to enable us, by giving to every one of his rational creatures a portion of his good spirit, (Titus ii. 11,) which is secretly operating upon the soul. This it is which makes us uneasy when we do wrong, and which fills the mind with comfort and joy when we do right. Thus the Divine Being communicates with his creatures; thus He is constantly endeavouring to draw them to Himself; and in proportion as they attend to these secret impulses, He manifests himself more and more clearly to them, and they become more closely united to Him. In this way the holy men (2 Peter, i. 21) of old were inspired, and were employed as mediums to convey the most important truths to the rest of mankind. Their writings, collected together, are called the Holy Scriptures, and clearly point out that conduct which will be acceptable to God. (2 Tim. iii. 15.) But above all, they inform us, that in the fulness of time, our merciful Creator (Gal. iv. 4,) displayed his love to his rational creatures in a more conspicuous manner than he had done in preceding dispensations, by sending among them his beloved Son, our Lord Jesus Christ, as a pattern and an example to the end of time, and as the Redeemer of men. In him was seen what the world never beheld before; a person, with all the feelings of human nature, and yet without sin: by Him, the means of reconciliation and union with God were most clearly and affectingly displayed, and through Him, those who feel

the weight of their transgressions, must seek for reconciliation. He is the Mediator between sinful man and the source of purity; and though, having accomplished his mission in the flesh, and offered up his life on the cross as a propitiation for the sins of mankind, he is no longer beheld with the outward eye; yet he is present in the hearts of all those who are striving to know and to perform the Divine will: he is influencing them to good thoughts and good actions, and enabling them to overcome their perverse natural inclinations, and to subdue their wills; and thus he is *purifying*, and rendering them acceptable, through himself, to his Heavenly Father. 'Behold, I stand at the door and knock—if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.' (Rev. iii. 20.) And again, 'if a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our *abode* with him.' (John, xiv. 23.) Infinite condescension! Unutterable love! His knocks are the monitions of his grace and good spirit in the heart; and to attend to these and follow them, is to *open* unto him. This leads to our purification, and consequent fitness for a closer communion with him. The Heavenly Visiter will now be no longer 'as a wayfaring man who tarrieth only for a night,' but 'we will make our *abode* with him.' This is the essence of true religion; and, let our denominations in this world be what they may, if this be our happy experience, we shall belong to 'the general assembly and church of the first-born, whose names are written in heaven.' (Heb. xii. 23.)

But this Divine Spirit, which strives with man for his good, if neglected or resisted, will be gradually withdrawn; we may harden our hearts against it, despise its reproofs, and silence its voice, *for a time*. We shall then be left to ourselves, and permitted to follow our own evil propensities: our souls will be in a state of defilement, and alienation from the source of true happiness, and if we die in this state, dreadful indeed will be our portion. *That* witness for God which we have refused to hear, will then speak out in a voice not to be silenced, and from which we shall be no longer able to escape.

Now is the acceptable time; now, while we have health and strength, let us use all diligence to acquaint ourselves with God, that we may be at peace; for though he desires the salvation of all, (1 Tim. ii. 4.) *he will* be sought unto, and he has graciously promised to be found of those who seek him aright.

Our attempts will be much promoted by occasional and frequent retirement from the hurry and bustle of life, if it were

only for one quarter of an hour at a time; that we may pour out our souls unto our heavenly Father in prayer, beseeching that he would manifest unto us *his* will, help us to subdue *our own*, and bring it into conformity with his. A diligent perusal of the Holy Scriptures is also an excellent mean of strengthening our good desires, and comforting us under trial if we entreat the divine blessing upon it; for this only can open our understandings to receive those eternal truths which are indeed hid from the wise and prudent of this world, but revealed to the babes in Christ. (Mat. xi. 25.)

True prayer is by no means so difficult as some have imagined: every secret aspiration to God, even if no words be uttered, is prayer; and we may be in the exercise of it, even when our hands are engaged in our lawful occupations. This is the prayer which our Lord enjoined to his disciples, that they might not enter into temptation. (Matt. xxvi. 41.) Many awakened souls have suffered great loss, and made for themselves a long wilderness, by consulting with those who were as much at a loss as themselves, and going from one learned man to another, to seek that *without*, which can only be found *within*. The kingdom of God, said Christ, (Luke, xvii. 21.) is *within* you; his constant reference was to *this*: his constant aim, to turn men from a dependence upon the ceremonies of religion to the essence of it. When we are so far convinced of these great truths as to give up ourselves wholly to God, and can say with sincerity, 'Thy will, and not mine, be done;' then we shall enjoy that heavenly communion which constitutes the happiness of the blessed above. Narrow prejudices will no longer exist, our souls will expand with love to our fellow-creatures, and we shall consider all mankind as branches of the same family, having one common Father. We shall feel a real interest in the happiness of all within our influence, and endeavour to promote it to the utmost of our power. These are the effects which would be produced by submitting to the operation of Divine Grace in the heart. We shall then experimentally know that God is good. We shall be qualified to taste and see *how* gracious he is, by his influence upon our minds, by those virtuous thoughts which he awakens in us, by those secret comforts and refreshments which he conveys into our souls, and by those ravishing joys and inward satisfactions, which are perpetually springing up, and diffusing themselves among all the thoughts of good men. He is lodged in our very essence, and is as a soul within the soul, to irradiate its understanding, rectify its will, purify its passions, and enliven all the powers of man. How happy is an intellectual being who

by prayer and meditation, by virtue and good works, opens this communication between God and his own soul! Though the whole creation frown upon him, and all nature look black about him, he has this light and support within him, that are able to cheer his mind, and bear him up in the midst of all those horrors which encompass him. He knows that his helper is at hand, and is always nearer to him than any thing else can be, which is capable of annoying or terrifying him. In the midst of calumny or contempt, he attends to that Being who whispers better things within his soul, and whom he looks upon as his defender, his glory, and the lifter up of his head. In his deepest solitude and retirement, he knows that he is in company with the greatest of Beings; and perceives within himself such real sensations of his presence, as are more delightful than any thing that can be met with in the conversation of his creatures. Even in the hour of death, he considers the pains of his dissolution to be nothing else but the breaking down of that partition which stands betwixt his soul and the sight of that Being who is always present with him, and is about to manifest Himself to him in fullness of joy.* If we duly ponder these things, fellow-traveller, and give our hearts to the guidance of the Holy Spirit, the end of *our* journey will be the beginning of a new existence inconceivably glorious, and eternally happy!

* Collection of Papers from the Spectator.

EXTRACT

FROM THE

JOURNAL OF JOB SCOTT.

I AM renewedly confirmed in a sentiment I have long been settled in ; which is, that there never was, and never will be, but one true religion in the world ; to wit, ‘ *The work of the Spirit of God in the souls of mankind* ;’ that some of all denominations have something of this true religion, even though some of them, through the prejudice of education, may disallow it in profession ; and that no man has any real religion but what he comes to the knowledge and experience of, through the influence of this Holy Spirit. This it is that begins and carries on the work ; this it is that, by its own divine influence operating in the minds of mankind, reveals Christ in them, ‘ the hope of glory ;’ (Col. i. 27.) or so operates from time to time, on reading the Scriptures, or other good books, on hearing the gospel preached, on meditating on the works of creation and providence, on God’s judgments in the earth, or his dealing with themselves, as individuals ; or whatever other occasion, circumstance, or thing, is ever made a mean of conviction or conversion ; the Holy Spirit so operates, I say, in all these cases, as to produce the happy effect : and without the inward operation thereof, all these other opportunities and things would be utterly in vain, as to salvation, and never able to produce the least degree of true religion or sanctification in the soul. So that, though there are many opinions, many creeds, professions, and denominations, and some truly religious persons in them all ; yet there is, and can be but one **TRUE RELIGION** : all true religion is of one kind ; all springs from one source. And blessed and adored for ever be the Lord, in order that all men may, if they will, be benefited experimentally by this one true religion, ‘ the manifestation of the Spirit is given to every man to profit withal.’ (1 Cor. xii. 7.) He that rightly profits thereby, and continues so to do, will live in the exercise of the one true faith, will witness the one true Christian baptism, will know and obey the one Living Lord ; will, by the Holy Ghost, in word and deed acknowledge

and call him Lord, and so will be saved with an everlasting salvation. And, on the other hand, seeing a measure of the Holy Spirit is given to every man; seeing the Grace of God that bringeth salvation, hath appeared to all men; (Tit. ii. 11,) seeing the light and life of the Holy Word which in the beginning was with God, and was God, hath enlightened 'every man that cometh into the world;' (John, i. 9,) and seeing moreover, Christ Jesus has tasted 'death for every man,' (Heb. ii. 9,) how shall we escape if we neglect and reject so great salvation? How great must be the condemnation of every soul, thus highly favoured, which yet stands out and rejects the strivings of the Spirit, the teachings of Grace, the shinings and convictions of this divine Light! Now this Light, Grace, and Spirit of God, is all one, under different appellations. It is called Spirit, because it is quick, lively, and operative; and quickens the soul to a sensibility of its state and condition; it is called Grace, because it is the free, unmerited gift of God; and it is called Light because it makes manifest: as 'whatsoever doth make manifest is Light,' (Eph. v. 13,) say the Scriptures. And as this Grace or Light is attended to, it will bring the soul into a state of Grace and favour with God. Well, therefore, might the Apostle, with holy reverence, break forth in these expressions, 'Thanks be unto God for his unspeakable gift!' (2 Cor. ix. 15.) And all who obey the light will be brought out of darkness into His marvellous Light; for though the hearts of fallen men are grossly darkened, yet the Light shineth in their dark hearts; and though the darkness comprehendeth it not, if it is taken heed unto, it will shine more and more unto the perfect day; even until the whole body be full of light. But those who rebel against the Light, will grow darker and darker, until they know not the way thereof, nor understand the paths thereof; and become vain in their imaginations, and their foolish hearts will become darkened; having loved darkness rather than light, because their deeds were evil.

A
SUMMARY
OF THE
PRINCIPAL EVIDENCES
FOR
THE TRUTH AND DIVINE ORIGIN
OF THE
CHRISTIAN REVELATION.



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*A Summary of the Principal Evidences for the Truth and Divine
Origin of the CHRISTIAN REVELATION.*

THE method I intend to pursue in this treatise, is to present to my readers the following series of propositions, and then to prove distinctly the truth of each.

I. From considering the state of the heathen world, before the appearance of our Lord upon earth, it is evident that there was an absolute necessity for a revelation of God's will, and, of course, a great probability beforehand that such a revelation would be granted.

II. At the very time when there was a general expectation in the world of some extraordinary personage making his appearance in it, a person called Jesus Christ did actually appear upon earth, asserting that he was the Son of God, and that he was sent from heaven to teach mankind true religion; and he did accordingly found a religion, which from him was called the Christian Religion, and which has been professed by great numbers of people from that time to the present.

III. The books of the New Testament were written by those persons to whom they are ascribed, and contain a faithful history of Christ and his religion; and the account there given of both, may be securely relied upon as strictly true.

IV. The scriptures of the Old Testament (which are connected with those of the New) are the genuine writings of those whose names they bear, and give a true account of the Mosaic dispensation, of the historical facts, the divine commands, the moral precepts, and the prophecies which they contain.

V. The character of Christ, as represented in the gospels, affords very strong ground for believing that he was a divine person.

VI. The sublimity of his doctrines and the purity of his moral precepts confirm this belief.

VII. The rapid and successful propagation of the gospel by the first teachers of it, through a large part of the world, is a proof that they were favoured with divine assistance and support.

VIII. A comparison between Christ and Mahomet and their respective religions, leads us to conclude, that while the religion of the latter was confessedly the invention of man, that of the former was derived from God.

IX. The predictions delivered by the ancient prophets, and fulfilled in our Saviour, show that he was the Messiah expected by the Jews, and that he came into the world by

divine appointment, to be the great deliverer and redeemer of mankind.

X. The prophecies delivered by our Saviour himself, prove that he was endued with the foreknowledge of future events, which belong only to God and to those inspired by him.

XI. The miracles performed by our Lord, demonstrate him to have possessed divine power.

XII. The resurrection of our Lord from the dead, is a fact fully proved by the clearest evidence, and is the seal and confirmation of his divinity and of the truth of his religion.

These are the several points I shall undertake to prove in the following pages; and if these are clearly made out, there can be nothing more wanting to satisfy every reasonable man, that the Christian Religion is a true revelation from God.

PROPOSITION I.—*From considering the state of the heathen world, before the appearance of our Lord upon earth, it is evident that there was an absolute necessity for a divine revelation of God's will, and, of course, a great probability beforehand, that such a revelation would be granted.*

THEY who are acquainted with ancient history, know perfectly well that there is no one fact more certain and more notorious than this: That for many ages before our Saviour appeared upon earth, and at the time he actually did appear, the whole heathen world, even the politest and most civilized, and most learned nations, were, with a very few exceptions, sunk in the most deplorable ignorance of every thing relating to God and to religion; in the grossest superstition and idolatry, and in the most abominable corruption and depravity of manners. They neither understood the true nature of God, nor the attributes and perfections which belong to him, nor the worship that was acceptable to him, nor the moral duties which he required from his creatures; nor had they any clear notions or firm belief of the immortality of the soul, and a state of rewards and punishments in another life. They believed the world to be under the direction of a vast multitude of gods and goddesses, to whom they ascribed the worst passions and the worst vices, that ever disgraced human nature. They worshipped also dead men and women, birds and beasts, insects and reptiles, (especially that most odious and disgusting reptile the serpent,) together with an infinite number of idols, the work of their own hands, from various materials, gold, silver, wood, and stone. With respect to their own conduct, they were almost universally addicted to the most shocking and abominable vices; even many of their solemn religious ceremonies and acts of devotion were scenes of the grossest sensuality and licentiousness. Others of them

were attended with the most savage and cruel superstitions, and sometimes even with human sacrifices.

The description given of the ancient Pagans by St. Paul, in the first chapter of his epistle to the Romans, is strictly and literally true. "They were filled with all unrighteousness, fornication, wickedness, covetousness, uncleanness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

These are not the mere general declamations of a pious man against the wickedness of the times; they are faithful and exact pictures of the manners of the age, and they are fully and amply confirmed by contemporary heathen writers. They are applied also to a people, highly civilized, ingenious, learned, and celebrated for their proficiency in all liberal arts and sciences. What, then, must have been the depravity of the most barbarous nations, when such were the morals of the most polite and virtuous?

There were, it is true, among all the ancient nations, and especially among the Greeks and Romans, some wise and comparatively good men, called philosophers, who had juster notions of morality and religion than the rest of the world, and preserved themselves to a certain degree unpoluted by the general corruption of the times. But these were few in proportion to the great bulk of mankind, and were utterly unable to produce any considerable change in the prevailing principles and manners of their countrymen. They themselves had but very imperfect and erroneous notions respecting the nature and attributes of God, the worship he required, the duties and obligations of morality, the method of God's governing the world, his design in creating mankind, the original dignity of human nature, the state of corruption and depravity into which it afterwards fell; the particular mode of divine interposition necessary for the recovery of the human race; the means of regaining the favour of their offended Maker, and the glorious end to which God intended finally to conduct them. Even with respect to those great and important doctrines above mentioned, the immortality of the soul, the reality of a future state, and the distribution of rewards and punishments hereafter, they were full of doubt, uncertainty, and hesitation: and rather ardently wished and hoped for, than confidently expected and believed, them. But even what they *did* know with any degree of clearness and certainty, they either would not condescend, or wanted the ability, to render plain and intelligible to the lower

orders of the people. They were destitute also of proper authority to enforce the virtues they recommended; they had no motives to propose powerful enough to overrule strong temptations and corrupt inclinations: their own example, instead of recommending their precepts, tended to counteract them; for it was generally (even in the very best of them) in direct opposition to their doctrines; and the detestable vices to which many of them were addicted, wholly destroyed the efficacy of what they taught.

Above all, they were destitute of those awful sanctions of religion, which are the most effectual restraints on the passions and vices of mankind, and the most powerful incentives to virtue, the rewards and punishments of a future state, which form so essential and important a part of the Christian dispensation.

There was, therefore, a plain and absolute necessity for a divine revelation, to rescue mankind from that gulf of ignorance, superstition, idolatry, wickedness, and misery, in which they were almost universally sunk; to teach them in what manner, and with what kind of external service, God might most acceptably be worshipped, and what expiation he would accept for sin; to give them a full assurance of a future state and a future judgment; to make the whole doctrine of religion clear and obvious to all capacities; to add weight and authority to the plainest precepts, and to furnish men with extraordinary and supernatural assistance, to enable them to overcome the corruptions of their nature. And since it was also plainly worthy of God, and consonant to all our ideas of his goodness, mercy, and compassion to the work of his own hands, that he should thus enlighten, and assist and direct the creatures he had made, there was evidently much ground to expect that such information and assistance would be granted; and the wisest of the ancient heathens themselves thought it most natural and agreeable to right reason to hope for something of this nature.

You may give over, says Socrates, all hopes of amending men's manners for the future, unless God be pleased to send you some other person to instruct you; and Plato declares, that whatever is right, and as it should be, in the present evil state of the world, can be so only by the *particular interposition of God*. Cicero has made similar declarations; and Porphyry, who was a most inveterate enemy to the Christian Religion, yet confesses, that there was wanting *some universal method of delivering men's souls, which no sect of philosophy had ever yet found out*.

These confessions of the great sages of antiquity, infinitely outweigh the assertions of our modern infidels, "that human

reason is fully sufficient to teach man his duty and enable him to perform it; and that, therefore, a divine revelation was perfectly needless." It is true, that, in the present times, a Deist may have tolerably just notions of the nature and attributes of the Supreme Being, of the worship due to him, of the ground and extent of moral obligation, and even of a future state of retribution. But from whence does he derive these notions? Not from the dictates of his own unassisted reason, but (as the philosophist Rousseau himself confesses) from those very scriptures which he despises and reviles, from the early impressions of education, from living and conversing in a Christian country, where those doctrines are publicly taught, and where, in spite of himself, he imbibes some portion of that religious knowledge which the sacred writings have every where diffused and communicated to the *enemies* as well as the friends of the gospel. But they who are destitute of these advantages, they who had nothing but reason to direct them, and therefore knew what reason is capable of doing, when left to itself, much better than any modern infidel (who never was, and never can be, precisely in the same predicament;) these men uniformly declare, that the mere light of nature was *not* competent to conduct them into the road of happiness and virtue; and that the only *sure and certain guide* to carry men well through this life *was a divine discovery of the truth*. These considerations may serve to show, that, instead of entertaining any unreasonable prejudices beforehand against the possibility or probability of any divine revelation whatever, we ought, on the contrary, to be previously prepossessed in favour of it, and to be prepared and open to receive it with candour and fairness, whenever it should come supported with sufficient evidence; because, from considering the wants of man and the mercy of God, it appears highly probable that such a revelation would *some time or other* be vouchsafed to mankind.

PROPOSITION II.—*At the very time when there was a general expectation in the world of some extraordinary personage making his appearance in it, a person called Jesus Christ did actually appear upon earth, asserting that he was the Son of God, and that he came from heaven to teach mankind true religion; and he did accordingly found a religion, which from him was called the Christian Religion, and which has been professed by great numbers of people from that time to the present.*

It was necessary just to state this proposition, as the foundation of all the reasoning that is to follow: but the truth of it is so universally acknowledged, that it requires but very few words to be said in support of it.

That there was, about the time of our Saviour's birth, a general expectation spread over the eastern part of the world, that some very extraordinary person would appear in Judea, is evident both from the sacred history and from Pagan writers. St. Matthew informs us, that when Jesus was born in Bethlehem of Judea, there came wise men (probably men of considerable rank and learning in their own country) from the East, saying, "Where is he that is born King of the Jews; for we have seen his star in the east, and are come to worship him?" In confirmation of this, two Roman historians, Suetonius and Tacitus, assert that there prevailed at that time, over the whole East, an ancient and fixed opinion, that there should arise out of Judea a person who should obtain dominion over the world.

That at this time, when Augustus Cæsar was Emperor of Rome, a person called Jesus Christ was actually born in Judea; that he professed to come from heaven to teach mankind true religion, and that he had a multitude of followers; the sacred historians unanimously affirm, and several heathen authors also bear testimony to the same facts. They mention the very name of Christ, and acknowledge that he had a great number of disciples, who from him were called Christians. The Jews, though professed enemies to our religion, acknowledge these things to be true; and none even of the earliest Pagans who wrote against Christianity, ever pretend to question their reality.—These things are as certain and undeniable as ancient history, both sacred and profane, and the concurrent testimony both of friends and enemies, can possibly make them.

PROPOSITION III.—*The books of the New Testament were written by those persons to whom they are ascribed, and contain a faithful history of Christ and his religion: and the account there given of both, may be securely relied upon as strictly true.*

THE books which contain the history of Christ and of the Christian Religion, are the four Gospels and the Acts of the Apostles. That the gospels were written by the persons whose names they bear, namely, Matthew, Mark, Luke, and John, there is no more reason to doubt, than that the histories which we have under the names of Xenophon, Livy, or Tacitus, were written by those authors.

A great many passages are alluded to or quoted from the Evangelists, exactly as we read them now, by a regular succession of Christian writers, from the time of the Apostles down to this hour; and at a very early period their names are mentioned as the authors of their respective gospels; which is more than can be said for any other ancient historian whatever.

These books have always been considered by the whole Christian world from the Apostolic age, as containing a faithful history of their religion, and therefore they ought to be received as such; just as we allow the Koran to contain a genuine account of the Mahometan religion, and the sacred books of the Bramins to contain a true representation of the Hindoo religion.

That all the facts related in these writings, and the accounts given of every thing our Saviour said and did, are also strictly true, we have the most substantial grounds for believing:

For, in the first place, the writers had the very best means of information, and could not possibly be deceived themselves.

And, in the next place, they could have no conceivable inducement for imposing upon others.

St. Matthew and St. John were two of our Lord's Apostles; his constant companions and attendants throughout the whole of his ministry. They were actually present at the scenes which they describe; eye witnesses of the facts, and ear witnesses of the discourses, which they relate.

St. Mark and St. Luke, though not themselves Apostles, yet were the contemporaries and companions of Apostles, and in habits of society and friendship with those who had been present at the transactions which they record. St. Luke expressly says this in the beginning of his gospel, which opens with these words: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us; even as *they* delivered them unto us, which from the beginning were *eye witnesses and ministers of the word*, it seemed good to *me* also, *having had perfect understanding of all things from the very first*, to write unto thee, in order, most excellent Theophilus, that thou mightest know the *certainty* of those things wherein thou hast been instructed." St. Luke also being the author of the Acts of the Apostles, we have, for the writers of these five books, persons who had the most *perfect knowledge* of every thing they relate, either from their own personal observation, or from immediate communications with those who saw and heard every thing that passed.

They could not, therefore, be themselves deceived; nor could they have the least inducement, or the least inclination, to deceive others.

They were plain, honest, artless, unlearned men, in very humble occupations of life, and utterly incapable of inventing or carrying on such a refined and complicated system of fraud, as the Christian Religion must have been if it was not true. There are, besides, the strongest marks of fairness, candour, simplicity and truth throughout the whole of their

narratives. Their greatest enemies have never attempted to throw the least stain upon their characters; and how, then, can they be supposed capable of so gross an imposition as that of asserting and propagating the most impudent fiction? They could gain by it neither pleasure, profit nor power. On the contrary, it brought upon them the most dreadful evils, and even death itself. If, therefore, they were cheats, they were cheats without any motive, and without any advantage; nay, contrary to every motive and every advantage that usually influence the actions of men. They preached a religion which forbids falsehood under pain of eternal punishment, and yet, on this supposition, they supported that religion by falsehood; and whilst they were guilty of the basest and most useless knavery themselves, they were taking infinite pains, and going through the greatest labour and sufferings, in order to teach honesty to all mankind.

Is this credible? Is this possible? Is not this a mode of acting so contrary to all experience, to all the principles of human nature, and to all the usual motives of human conduct, as to exceed the utmost bounds of belief, and to compel every reasonable man to reject at once so monstrous a supposition.

The facts, therefore, related in the Gospels, and in the Acts of the Apostles, even those evidently miraculous, *must* be true; for the testimony of those who *die* for what they assert, is evidence sufficient to support *any* miracle whatever. And this opinion of their veracity is strongly confirmed by the following considerations:

There are, in all the sacred writings of the New Testament, continual allusions and references to things, persons, places, manners, customs and opinions, which are found to be perfectly conformable to the real state of things at that time, as represented by disinterested and contemporary writers. Had their story been a forgery, they would certainly have been detected in some mistake or other concerning these incidental circumstances, which yet they have never once been.

Then, as to the facts themselves which they relate, great numbers of them are mentioned and admitted both by Jewish and Roman historians; such as the star that appeared at our Saviour's birth, the journey of the wise men to Bethlehem, Herod's murder of the infants under two years old, many particulars concerning John the Baptist and Herod, the crucifixion of our Lord under Pontius Pilate, and the earthquake and miraculous darkness which attended it. Nay, even many of the miracles which Jesus himself wrought, particularly the curing the lame and blind, and casting out devils, are, as to the *matters of fact*, expressly owned and admitted by several of the earliest and most implacable enemies of Christianity.

For though they ascribed these miracles to the assistance of evil spirits, yet they allowed that the miracles themselves were actually wrought.

This testimony of our adversaries, even to the miraculous parts of the sacred history, is the strongest possible confirmation of the truth and authority of the whole.

It is also certain, that the books of the New Testament have come down to the present times without any material alteration or corruption; and that they are, in all essential points, the same as they came from the hands of their authors.

That in the various transcripts of these writings, as in all other ancient books, a few letters, syllables, or even words, may have been changed, we do not pretend to deny; but that there has been any designed or fraudulent corruption of any considerable part, especially of any doctrine, or any important passage of history, no one has ever been able to prove. Indeed it was absolutely impossible. There can be no doubt but that as soon as any of the original writings came out of the hands of their authors, great numbers of copies were immediately taken, and sent to all the different Christian churches. We know that they were publicly read in the religious assemblies of the first Christians. We know, also, that they were very soon translated into a variety of foreign languages, and these ancient versions (many of which still remain) were quickly dispersed into all parts of the world; nay even several of the original manuscripts remained to the time of Tertullian, at the end of the second century. There are numberless quotations from every part of the New Testament by Christian writers, from the earliest ages down to the present, all which substantially agree with the present text of the sacred writings.—Besides which, a variety of sects and heresies soon arose in the Christian church, and each of these appealed to the scriptures for the truth of their doctrines. It would, therefore have been utterly impossible for any one sect to have made any material alteration in the sacred books without being immediately detected and exposed by all the others. Their mutual jealousy and suspicion of each other would effectually prevent any gross adulteration of the sacred volumes; and with respect to lesser matters, the best and most able critics have, after the most minute examination, asserted and proved, that the holy scriptures of the New Testament have suffered less from the injury of time, and the errors of transcribers, than any other ancient writings whatever.*

* The style, too, of the gospel, (says the amiable and elegant author of the *Minstrel*) bears intrinsic evidence of its truth. We find there no appearance of artifice or party spirit; no attempt to exaggerate on the one hand, or depreciate on the other; no remarks thrown in to anticipate objections; nothing of that caution which never fails to distinguish the testimony of those who are conscious of

PROPOSITION IV.—*The scriptures of the Old Testament, which are connected with those of the New, are the genuine writings of those whose names they bear, and give a true account of the Mosaic dispensation, as well as of the historical facts, the divine commands, the moral precepts, and the prophecies which they contain.*

THAT part of the Bible, which is called the Old Testament, contains a great variety of very different compositions, some historical, some poetical; written at different times, and by different persons, and collected into one volume by the care of the Jews.

That these books were all written by those whose names they bear, there is not the least reasonable ground to doubt; they have been always considered as the writings of those persons by the whole Jewish nation (who were most interested in their authenticity, and most likely to know the truth) from the earliest times down to the present: and no proof to the contrary has ever yet been produced.

That these writings have come down to us in the same state in which they were originally written, as to all essential points, there is every reason to believe. The original manuscripts were long preserved among the Jews. A copy of the book of the law was preserved in the ark; it was ordered to be read publicly every seven years, at the feast of the tabernacles, as well as privately, and frequently, in every Jewish family.

There is a copy still extant, of the five books of Moses (which are called the Pentateuch) taken by the Samaritans, who were bitter enemies to the Jews, and always at variance with them; and this copy agrees in every material instance, with the Jewish copy.

Near three hundred years before Christ, these scriptures were translated into Greek, and this version (called the Septuagint) agrees also in all essential articles with the Hebrew original. This being very widely spread over the world, rendered any considerable alteration extremely difficult: and the dispersion of the Jews into all the different regions of the globe, made it next to impossible.

The Jews were always remarkable for being most faithful guardians of their sacred books, which they transcribed repeatedly, and compared most carefully with the originals, and of which they even numbered the words and letters. That they have not corrupted any of their own prophetic writings, appears from hence; that we prove Jesus to be the Messiah

imposture; no endeavour to reconcile the reader's mind to what may be extraordinary in narrative: all is fair, candid, and simple. The historians make no reflections of their own, but confine themselves to matter of fact, that is, to what they heard and saw; and honestly record their own mistakes and faults, as well as the other particulars of the story. *Beattie's Evidences*, v. 1. p. 89.

from many of those very prophecies which they have themselves preserved; and which (if their invincible fidelity to their sacred books had not restrained them) their hatred to Christianity would have led them to alter or suppress. And their credit is still further established by this circumstance, that our Saviour, though he brings many heavy charges against the Scribes and Pharisees, yet never once accuses them of corrupting or falsifying any one of their sacred writings.

It is no less certain that these writings give a true and faithful account of the various matters which they contain. Many of the principal facts and circumstances related in them, are mentioned by the most ancient heathen authors. The first origin and creation of the world out of chaos, as described by Moses; the formation of the sun, the moon, and the stars, and afterwards of man himself; the dominion given him over other animals; the completion of this great work in six days; the destruction of the world by a deluge; the circumstances of the ark and the dove; the punishment of Sodom by fire; the ancient rite of circumcision; many particulars relating to Moses, the giving of the law, and the Jewish ritual; the names of David and Solomon, and their leagues with the Tyrians; these things and many others of the same sort, are expressly mentioned, or plainly alluded to, in several Pagan authors of the highest antiquity and the best credit. And a very bitter enemy of the Jews as well as Christians, the Emperor Julian, is, by the force of evidence, compelled to confess, that there were many persons among the Jews, divinely inspired; and that fire from heaven descended on the sacrifices of Moses and Elijah. Add to this, that the references made to the books of the Old Testament, and the passages quoted from them by our Saviour and his Apostles, is a plain proof, that they acknowledged the authority of those writings, and the veracity of their authors.

It is true, indeed, that in the historical books of the Old Testament, there are some bad characters and bad actions recorded, and some very cruel deeds described; but these things are mentioned as mere historical facts, and by no means approved or proposed as examples to others. And excepting these passages, which are comparatively few in number, the rest of those sacred books, more especially Deuteronomy, the Psalms, Proverbs, Ecclesiastes, and the Prophets, are full of very sublime representations of God and his attributes; of very excellent rules for the conduct of life, and examples of almost every virtue that can adorn human nature. And these things were written at a time when all the rest of the world, even the wisest and most learned, and most celebrated nations of the earth, were sunk in the

grossest ignorance of God and religion; were worshipping idols and brute beasts, and indulging themselves in the most abominable vices. It is a most singular circumstance, that a people in a remote, obscure corner of the world, very inferior to several heathen nations in learning, in philosophy, in genius, in science, and all the polite arts, should yet be so infinitely their superiors in their ideas of the Supreme Being, and in every thing relating to morality and religion. This can no otherwise be accounted for, than on the supposition of their having been instructed in these things by God himself, or by persons commissioned and inspired by him; that is, of their having been really favoured with those divine revelations, which are recorded in the books of the Old Testament.

With respect to the prophecies which they contain, the truth of a great part of these has been infallibly proved by the exact fulfilment of them in subsequent ages, such as those relating to our Saviour (which will be hereafter specified) to Babylon, to Egypt, to Edom, to Tyre and Sidon. But those which refer more particularly to the dispersion of the Jews are so very numerous and clear, and the accomplishment of them, in the present state of the Jews, is a fact which obtrudes itself, at this moment, so irresistibly upon our senses, that I cannot forbear presenting to the reader some of the most remarkable of those predictions, as they are drawn together by a most able writer.

It was foretold by Moses, that when the Jews forsook the true God, "they should be removed into all the kingdoms of the earth, should be scattered among the heathen, among all people, from one end of the earth even unto the other; should become an astonishment, a proverb, and a by-word, among all nations; and that among those nations they should find no ease, neither should the sole of their foot have rest; but the Lord should give them a trembling heart, and a failing of eyes, and sorrow of mind, and send a faintness into their hearts in the land of their enemies; so that the sound of a shaken leaf should chase them." The same things are continually predicted through all the following prophets: "That God would disperse them through the countries of the heathen; that he would sift them among all nations, like as corn is sifted in a sieve; that in all the kingdoms of the earth, whither they should be driven, they should be a reproach and a proverb, a taunt, and a curse, and an astonishment and a hissing; and they should abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."

Had any thing like this, in the time of Moses or of the prophets, ever happened to any nation in the world? Or was

there in nature any probability that any such thing should ever happen to any people? That when they were conquered by their enemies, and led into captivity, they should neither continue in the place of their captivity, nor be swallowed up and lost among their conquerors, but be scattered among all the nations for many ages, and yet continue a distinct people? Or could any description of the Jews, written at this day, be a more exact and lively picture of the state they have now been in for many ages, than these prophetic descriptions, especially that of Moses, given more than three thousand years ago.

PROPOSITION V.—*The character of Christ, as represented in the gospels, affords very strong ground for believing that he was a divine person.*

WHOEVER considers with attention the character of our blessed Lord, as it may be collected from the various incidents and actions of his life, (for there are no laboured descriptions of it, no encomiums upon it, by his own disciples,) will soon discover that it was, in every respect, the most perfect that ever was made known to mankind. If we only say of him what even Pilate said of him, and what his bitterest enemies cannot and do not deny, *that we can find no fault in him*, and that the whole tenor of his life was entirely blameless throughout, this is more than can be said of any other person that ever came into the world. But this is going a very little way indeed in the excellence of his character. He was not only free from every failing, but possessed and practised every imaginable virtue. Towards his heavenly Father he expressed the most ardent love, the most fervent yet rational devotion, and displayed in his whole conduct the most absolute resignation to his will, and obedience to his commands. His manners were gentle, mild, condescending, and gracious: his heart overflowed with kindness, compassion, and tenderness to the whole human race. The great employment of his life was to do good to the bodies and souls of men. In this all his thoughts and all his time were constantly and almost incessantly occupied. He went about dispensing his blessings to all around him in a thousand different ways; healing diseases, relieving infirmities, correcting errors, removing prejudices, promoting piety, justice, charity, peace, harmony, among men, and crowding into the narrow compass of his ministry more acts of mercy and compassion than the longest life of the most benevolent man upon earth ever yet produced. Over his own passions he had the most complete command; and though his patience was continually put to the severest trials, yet he was never once overcome, never once betrayed into

any intemperance or excess in word or deed, "never once spake unadvisedly with his lips." He endured the cruelest insults from his enemies with the utmost composure, meekness, patience, and resignation; displayed the most astonishing fortitude under a most painful and ignominious death, and, to crown all, in the very midst of his torments on the cross, implored forgiveness for his murderers, in that divinely charitable prayer; "Father, forgive them, for they know not what they do."

Nor was his wisdom inferior to his virtues. The doctrines he taught were the most sublime and the most important that were ever before delivered to mankind, and every way worthy of that God, from whom he professed to derive them, and whose Son he declared himself to be.

His precepts inculcated the purest and most perfect morality; his discourses were full of dignity and wisdom, yet intelligible and clear; his parables conveyed instruction in the most pleasing, familiar, and impressive manner; and his answers to the many insidious questions that were put to him, showed uncommon quickness of conception, soundness of judgment, and presence of mind, completely baffled all the artifices and malice of his enemies, and enabled him to elude all the snares that were laid for him. It appears, then, even from this short and imperfect sketch of our Saviour's character, that he was, beyond comparison, the wisest and most virtuous person that ever appeared; and even his bitterest enemies allow that he was so. If, then, he was confessedly so great and so good, it unavoidably follows that he must be, what he pretended to be, a divine person, and of course his religion also must be divine; for he certainly laid claim to a divine original. He asserted, that he was the Son of God; that he and his religion came from heaven; and that he had power of working miracles. If this was not the case, he must, in a matter of infinite importance, have asserted what had no foundation in truth. But is such a supposition as this in the smallest degree credible? Is it probable, is it conceivable, is it consistent with the general conduct of man, is it reconcilable with the acknowledged character of our Lord, to suppose, that any thing *but* truth could proceed from him whom his very enemies allow to have been in *every* respect (and of course in point of veracity) the best and most virtuous of men? Was it ever known, is there a single instance to be procured in the history of mankind of any one so unblemished in morals as Christ confessedly was, persisting for so great a length of time as he did in assertions, which, if untrue, would be repugnant to the clearest principles of morality, and most fatal in their consequences to those he loved

best, his followers and his friends? Is it possible, that the pure, the upright, the pious, the devout, the meek, the gentle, the humane, the merciful Jesus, could engage multitudes of innocent and virtuous people in the belief and support of a religion which he knew must draw on them persecution, misery and death, unless he had been authorized by God himself to establish that religion; and unless he was conscious that he possessed the power of amply recompensing those who preferred his religion to every other consideration? The common feelings of mankind must revolt at such a preposterous idea.

It follows, then, that Christ was, in truth, a divine teacher, and his religion the gift of God.

PROPOSITION VI.—*The sublimity of our Lord's doctrines and the purity of his moral precepts confirm the belief of his divine mission.*

THERE is no where to be found such important information and such just and noble sentiments concerning God and Religion, as in the scriptures of the New-Testament.

They teach us in the first place, that there is one Almighty Being, who created all things, of infinite power, wisdom, justice, mercy, goodness; that he is the governor and preserver of this world, which he has made; that his providential care is over all his works; and that he more particularly regards the affairs and conduct of men. They teach us, to worship this great Being in spirit and in truth; and that the love of him is the first and great commandment, the source and spring of all virtue. They teach us more particularly, how to pray to him, and for that purpose supply us with a form of prayer, called the Lord's Prayer, "which is a model of calm and rational devotion, and which, for its conciseness, its clearness, its suitableness to every condition, and for the weight, solemnity, and real importance of its petitions, is without an equal or a rival." They teach us moreover, what we all feel to be true, that the human heart is weak and corrupt; that man is fallen from his original innocence; that he is restored however, to the favour of God, and the capacity of happiness by the death and mediation and atonement of Christ, who is the way, the truth, and the life; and that he will be assisted in his sincere, though imperfect endeavours after holiness, by the influence of God's Holy Spirit.

They assure us, in fine, that the soul does not perish with the body, but shall pass after death, into another world; that all mankind shall rise from the grave, and stand before the judgment seat of Christ, who shall reward the virtuous, and punish the wicked, in a future and eternal state of existence, according to their deserts.

These are the great, and interesting, and momentous truths, either wholly unknown, or but very imperfectly known to the world before; and they render the meanest peasant in this country better acquainted with the nature of the Supreme Being, and the relation in which we stand to him, than were any of the greatest sages of ancient times.

Equally excellent, and superior to all other rules of life, are the moral precepts of the gospel.

Our Divine Master, in the first place laid down two great leading principles for our conduct, love to God and love to mankind; and thence deduced (as occasions offered, and incidents occurred, which gave peculiar force and energy to his instructions) all the principal duties towards God, our neighbour and ourselves.

With respect to God, we are commanded to love, fear, worship, and obey him; to set him always before us; to do all things to his glory; to seek first his kingdom and his righteousness; to resign ourselves wholly to his pleasure, and submit, with patience, cheerfulness, and resignation, to every thing he thinks fit to bring upon us.

With regard to our neighbour, we are to exercise towards him the duties of charity, justice, equity, and truth; we are to love him as ourselves, and to do unto all men as we would they should do unto us; a most admirable rule, which comprehends the sum and substance of all social virtue, and which no man can mistake.

As to those duties which concern ourselves we are commanded to keep ourselves unspotted from the world, to be temperate in all things, to keep under our body, and bring it into subjection, to preserve an absolute command over all our passions, and live soberly, righteously, and godly in this present world.

These are the general directions given for our conduct in the various situations and relations of life. More particular injunctions are given in various parts of scripture, especially in our Saviour's admirable sermon from the mount, where we find a multitude of most excellent rules of life, short, sententious, solemn and important, full of wisdom and dignity, yet intelligible and clear. But the principal excellence of the gospel morality, and that which gives it an infinite superiority over all other moral instructions, is this; that it prefers a meek, yielding, complying, forgiving temper, to that violent, overbearing, inflexible, imperious disposition, which prevails so much in the world; that it regulates not merely our actions, but our affections and our inclinations; and places the check to licentiousness exactly where it ought to be, that is, on the heart; that it forbids us to covet the praise of men in

our devotions, our alms, and all our other virtues; that it gives leading rules and principles for all the relative duties of life; of husbands and wives, of parents and children, of masters and servants, of Christian teachers and their disciples, of governors and subjects; that it commands us to be, as it were, lights in the world, and examples of good to all: to injure no man, but to bear injuries patiently; never to seek revenge, but to return good for evil; to love our very enemies, and to forgive others as we hope to be forgiven; to raise our thoughts and views above the present life, and to fix our affections principally on that which is to come.

But besides all this, the *manner* in which our Lord delivered all his doctrines and all his precepts; the concise, sententious, solemn, weighty maxims into which he generally compressed them; the easy, familiar, natural, pathetic parables in which he sometimes clothed them; that divine authority, and those awful sanctions with which he enforced them; these circumstances give a weight, and dignity and importance to the precepts of holy writ, which no other moral rules can boast.

If now we ask, as it is very natural to ask, who that extraordinary person could be, that was the author of such uncommonly excellent morality as this? the answer is, that he was, to all outward appearance, the reputed son of a carpenter, living with his father and mother in a remote and obscure corner of the world, until the time that he assumed his public character. "Whence, then, had this man these things, and what wisdom is this that was given unto him?" He had evidently none of the usual means or opportunities of cultivating his understanding or improving his mind. He was born in a low and indigent condition, without education, without learning, without any ancient stores from whence to draw his wisdom and his morality, that were at all likely to fall into his hands. You may, perhaps, in some of the Greek or Roman writers, pick out a few of his precepts, or something like them. But what does this avail? Those writers, he had never read. He had never studied at Athens or at Rome; he had no knowledge of orators or philosophers. His fellow labourers, the persons who assisted him during his life, and into whose hands his religion came after his death, were a few fishermen on the Lake of Tiberias, as unlearned and uneducated, and, for the purpose of framing rules of morality, as unpromising, as himself. Is it possible then, that such men as these could, without any assistance whatever, produce such perfect and incomparable rules of life as those of the gospel; so greatly superior in purity, solidity, perspicuity, and universal usefulness, to all the moral lessons of all the

philosophers upon earth put together? Every man of common sense must see that this is absolutely impossible; and that there is no other conceivable way of accounting for this, than by admitting what these persons constantly affirmed, that their doctrines and their precepts came from the fountain of all perfection, that is, from God himself.

PROPOSITION VII.—*The rapid and successful propagation of the gospel by the first teachers of it, through a large part of the world, is a proof that they were favoured with divine assistance and support.*

WE find in the Acts of the Apostles, and in their Epistles, that the number of converts to the Christian Religion began to increase considerably almost immediately after our Saviour's ascension, and continued increasing to an astonishing degree through every age until the final establishment of Christianity by Constantine. The first assembly which we meet with of Christ's disciples, and that a few days after his removal from the world, consisted of one hundred and twenty. About a week after this, three thousand were added in one day; and the number of Christians publicly baptized, and publicly associating together, was very soon increased to five thousand. In a few years after this, the converts were described as increasing in great numbers, in great multitudes, and even in myriads, tens of thousands; and multitudes, both of men and women continued to be added daily; so that within about thirty years after our Lord's death, the gospel was spread, not only throughout almost all parts of the Roman Empire, but even to Parthia and India. It appears from the Epistles written to several churches by the Apostles, that there were large congregations of Christians, both at Rome and in all the principal cities of Greece and Asia. This account is confirmed by contemporary Roman historians; and Pliny, about eighty years after the ascension, complains that this *superstition*, as he calls it, had seized not cities only, but the lesser towns also, and the open country; that the Pagan temples were almost deserted, the sacred solemnities suspended, and scarce any purchasers to be found for the victims. About twenty years after this, Justin Martyr, a Christian writer, declares, that there was no nation of men, whether Greeks or barbarians, not excepting even those savages that wandered in clans from one region to another, and had no fixed habitation, who had not learned to offer prayers and thanksgivings to the Father and Maker of all, in the name of Jesus, who was crucified. And thus the Church of Christ went on increasing more and more, till, under Constantine, the empire

became Christian; at which time there is every reason to believe that the Christians were more numerous and more powerful than the Pagans.

In what manner, now, can we account for this wonderful and unexampled progress of the Christian Religion?

If this religion had set out with flattering the corrupt passions of mankind, and held up to them the prospect of power, wealth, rank, or pleasure, as the rewards of their conversion; if it had soothed their vices, humoured their prejudices, and encouraged their ancient superstitions; if the persons who taught it had been men of brilliant talents, or commanding eloquence; if they had first proposed it in times of darkness and ignorance, and among savage and barbarous nations; if they had been seconded by all the influence and authority of the great potentates of the earth, or propagated their doctrines at the head of a victorious army, one might have seen some reason for their extraordinary success.

But it is well known that the very reverse of all this was the real truth of the case. It is well known, that the first preachers of the gospel declared open war against all the follies, the vices, the interests, the inveterate prejudices, and favourite superstitions of the world; that they were (with a few exceptions) men of no abilities, no learning, no artificial rhetoric or powers of persuasion; that their doctrines were promulgated in an enlightened age, and to the most polished nations, and had all the wit and learning, and eloquence and philosophy of the world to contend with: and that, instead of being aided by the authority and influence of the civil powers, they were opposed, and harassed, and persecuted by them, even to death, with the most unrelenting cruelty; and all those who embraced their doctrines were exposed to the same hardships and sufferings.

Is it now credible, that, under these circumstances, twelve poor illiterate fishermen of Galilee should be able, merely by their own natural powers, to spread their new religion in so short a space, over so large a part of the then known world, without any assistance or co-operation from any quarter whatever? Did any thing of the kind ever happen in the world, before or since?

It is plainly unprecedented and impossible. As, therefore, all *human* means of success were against them, what else but *supernatural* means were left for them? It is clear almost to demonstration, that they must have been endowed with those miraculous powers, and favoured with that divine assistance to which they pretended, and which of course proved them to be the messengers of Heaven.

PROPOSITION VIII.—*A comparison between Christ and Mahomet, and their respective religions, leads us to conclude, that while the religion of the latter is confessedly the invention of man, that of the former is derived from God.*

THERE is a religion in the world, called the Mahometan, which is professed in one part of Europe, and most parts of Asia and Africa. The founder of this religion, Mahomet, pretended to be a prophet sent from God; but it is universally allowed, by all who are not Mahometans, and who have searched very carefully into the pretensions of this teacher, that he was an enthusiast and an impostor, and that his religion was a contrivance of his own. Even those persons who reject Christianity, do not think Mahometanism to be true; nor do we ever hear of a Deist embracing it from conviction.

Here, then, we have two religions co-existing together in the world, and both pretending to be revelations from heaven; one of these we know to be a fraud, the other we affirm and believe to be true. If this be so, upon comparing them and their authors together, we may expect to find a most marked and essential difference between them, such a difference as may naturally be supposed to exist between an impostor and a divine teacher, between truth and falsehood. And this, I apprehend, will appear to be actually the case with respect to Christ and Mahomet, and their respective religions.

Mahomet was a man of considerable rank in his own country; he was the grandson of a man of the most powerful and honourable family in Mecca, and, though not born to a great fortune, he soon acquired one by marriage. These circumstances would of themselves, without any supernatural assistance, greatly contribute to the success of his religion. A person considerable by his wealth, of high descent, and nearly allied to the chiefs of his country, taking upon himself the character of a religious teacher in an age of ignorance and barbarism, could not fail of attracting attention and followers.

Christ did not possess these advantages of rank and wealth, and powerful connections. He was born of parents in a very mean condition of life. His relations and friends were all in the same humble situation; he was bred up in poverty, and continued in it all his life, having frequently no place where he could lay his head. A man so circumstanced was not likely, by his own personal influence, to force a new religion, much less a false one, upon the world.

Mahomet indulged himself in the grossest pleasures. He perpetually transgressed even those licentious rules which he had prescribed to himself. He made use of the power he had acquired, to gratify his passions without control, and he

laid claim to a special permission from heaven to riot in the most unlimited sensuality.

Jesus, on the contrary, preserved throughout life, the most unblemished purity and sanctity of manners. He did no sin, but was perfectly holy and undefiled. Not the least stain was ever thrown on his moral character by his bitterest enemies.

Mahomet was violent, impetuous, and sanguinary.

Christ was meek, gentle, benevolent, and merciful.

Mahomet pretended to have secret communications with God, and with the angel Gabriel, which no other person ever saw or heard.

Jesus was repeatedly declared to be the Son of God by voices from heaven, which were plainly and distinctly heard and recorded by others.

The appearance of Mahomet was not foretold by ancient prophecies, nor was there at the time, any expectation of such a person in that part of the world.

The appearance of Christ upon earth was clearly and repeatedly predicted by several ancient prophecies, which most evidently applied to him and to no other; and which were in the keeping of those who were professed enemies to him and his religion. And there was at the time of his birth a general expectation over all the East, that some great and extraordinary personage would then manifest himself to the world.

Mahomet never presumed to foretel any future events, for this plain reason, because he could not foresee them; and had he foretold any thing which did not come to pass, it must have entirely ruined his credit with his followers.

Christ foretold many things which did actually come to pass, particularly his own death and resurrection, and the destruction of Jerusalem.

Mahomet never pretended to work miracles; on the contrary, he expressly disclaimed any such power, and makes several laboured and awkward apologies for not possessing it.

Jesus, we all know, worked a great number of the most astonishing miracles in the open face of day, and in the sight of great multitudes of people. He made the deaf to hear, the dumb to speak, the lame to walk, the blind to see, and even the dead to rise from the grave.

Mahomet, during the first twelve years of his mission, made use only of argument and persuasion, and in consequence of that gained very few converts. In three years he made only fourteen proselytes, and in seven only eighty-three men and eighteen women.

In the same space of time our Saviour and his Apostles

converted thousands and tens of thousands, and spread the Christian Religion over a great part of Asia.

Mahomet told the Jews, the Christians, and the Arabs, that he taught no other religion than that which was originally taught to their forefathers, by Abraham, Ismael, Moses, and Jesus. This would naturally prejudice them in favour of his religion.

Christ preached a religion which directly opposed the most favourite opinions and prejudices of the Jews, and subverted, from the very foundation, the whole system of Pagan superstition.

Mahomet paid court to the peculiar weaknesses and propensities of his disciples. In that warm climate, where all the passions are ardent and violent, he allowed them a liberal indulgence in sensual gratifications; no less than four wives to each or his followers, with the liberty of divorcing them thrice.

In the same climate, and among men of the same strong passions, Jesus most peremptorily restrained all his followers from adultery, fornication, and every kind of impurity. He confined them to one wife, and forbade divorce, except for adultery only. But what was still more, he required them to govern their eyes and their thoughts, and to check the very first rising of any criminal desire in the soul. He told them, that whoever looked upon a woman, to lust after her, had committed adultery with her already in his heart; and he assured them, that none but the pure in heart should see God. He declared open war, in short, against all the criminal passions, and evil inclinations of mankind, and expressly required all his followers to renounce those favourite sins that did most easily beset them; nay, even to leave father, mother, brethren, sisters, houses, lands, and every thing that was most dear to them, and take up their cross and follow him.

With the view of bribing men to embrace his religion, Mahomet promised to reward his followers with the delights of a most voluptuous paradise, where the objects of their affection were to be almost innumerable, and all of them gifted with transcendent beauty and eternal youth.

Christ entirely precluded his disciples from all hopes of sensual indulgences hereafter, assuring them that in heaven they should neither marry nor be given in marriage, promising them nothing but pure, celestial, spiritual joys, such as eye hath not seen, nor ear heard, nor the heart of man conceived.

Beside the powerful attractions of sensual delights, Mahomet had another still more efficacious mode of producing conviction, and gaining proselytes; and that was, force, vio-

lence, and arms. He propagated his religion by the sword; and till he made use of that instrument of conversion, the number of his proselytes was a mere nothing. He was at once a prophet, a warrior, a general, and a conqueror. It was at the head of his armies that he preached the koran. His religion and his conquests went on together; and the former never advanced one step without the latter. He commanded in person in eight general engagements, and undertook by himself and his lieutenants, fifty military enterprises. Death or conversion was the only choice offered to idolaters, and tribute or conversion to Jews and Christians.

Jesus employed no other means of converting men to his religion, but persuasion, argument, exhortation, miracles, and prophecies. He made use of no other force but the force of truth; no other sword but the sword of the Spirit, that is, the word of God. He had no arms, no legions to fight his cause. He was the Prince of Peace, and preached peace to all the world. Without power, without support, without any followers but twelve poor humble men, without one circumstance of attraction, influence, or compulsion, he triumphed over the prejudices, the learning, the religion of his country; over the ancient rites, idolatry, and superstition, over the philosophy, wisdom, and authority of the whole Roman Empire.

The great object of Mahomet was to make his followers soldiers, and to inspire them with a passion for violence, bloodshed, vengeance, and persecution. He was continually exhorting them to fight for the religion of God: and, to encourage them to do so, he promised them the highest honours, and the richest rewards, in paradise. "They who have suffered for my sake, and have been slain in battle, verily I will expiate their evil deeds from them, and I will surely bring them into a garden watered by rivers, a reward from God, and with God is most excellent reward." This duty of warring against infidels is frequently inculcated in the koran, and highly magnified by the Mahomedan divines, who call the sword *the key of heaven and hell*, and persuade their people that the least drop of blood spilt in the war of God, as it is called, is most acceptable unto him; and that defending the territories of the Moslems for one night, is of more avail than a fast of two months. It is easy to see to what a degree of fierceness this must raise all the furious, vindictive passions of the soul, and what a horde of savages and barbarians it must let loose upon mankind.

The directions of Christ to his disciples were of a different temper. He positively forbade them the use of any violence whatever. The sword that was drawn by one of them in his defence he ordered to be sheathed: "Put up thy sword with-

in the sheath; they that use the sword shall perish by the sword." He would not consent to bring down fire from heaven on the Samaritans, who had refused to receive him: "The son of man," he told them, "came not to destroy men's lives, but to save them. Peace I leave with you; my peace I give unto you. Do violence to no man; resist not evil. Be ye merciful, even as your Father in heaven is merciful, Blessed are the merciful, for they shall obtain mercy."

The consequence was, that the first followers of Mahomet were men of cruelty and violence, living by rapine, murder, and plunder. The first followers of Jesus were men of meek, quiet, inoffensive, peaceable manners, and in their morals irreproachable and exemplary.

If now, after comparing together the authors of the two religions we have been considering, we take a short view of the sacred books of those religions, the koran and the gospel, we shall find a difference no less striking between them; no less strongly marking the truth of the one and the falsehood of the other.

The koran is highly applauded, both by Mahomet himself and his followers, for the exquisite beauty, purity, and elegance of the language, which they represent as a standing miracle, greater than even that of raising the dead. But admitting its excellence (which yet has been questioned by several learned men) if beauty of style and composition is to be considered as a proof of divine inspiration, the writings of Plato and Xenophon, of Cicero and Cæsar, and a multitude of other inimitable writers in various languages, will have as just a claim to a miraculous origin as the koran. But in truth, these graces of diction, so far from being a circumstance favourable to the koran, create a strong suspicion of its being a human fabrication, calculated to charm and captivate men by the arts of rhetoric and the fascination of words, and thus draw off their attention from the futility of its matter and the weakness of its pretensions. These are the artifices of fraud and falsehood. The gospel wants them not. It disdains the aid of human eloquence, and depends solely on the force of truth and the power of God for its success. "I came not, (as St. Paul sublimely expresses himself,) with excellency of speech, nor with the enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith might not stand in the wisdom of men, but in the power of God."

But, whatever may be the purity of the language, the matter and substance of the koran cannot bear a moment's comparison with that of the gospel. The narrative is dull, heavy, monotonous, uninteresting; loaded with endless repetitions,

with senseless and preposterous fables, with trivial, disgusting, and even immoral precepts. Add to this, that it has very little novelty or originality to recommend it, the most material parts of it being borrowed from the scriptures of the Old Testament or the new; and even these are so disguised and deformed by passing through the hands of the impostor (who vitiates and debases every thing he touches) that you can hardly know them to be the same incidents or transactions that you read with so much delight in the Bible.

The gospel, on the contrary, is every where concise, simple, original, animated, interesting, dignified; its precepts important, its morality perfect, its sentiments sublime, its views noble and comprehensive, its sanctions awful.

In the koran, Mahomet is perpetually boasting of his own merits and achievements, and the supreme excellence of his book. In the gospel, no encomiums are bestowed by the Evangelists, either on themselves or their writings. Even the virtues of their divine Master are not distinctly specified, or brought forward into a conspicuous point of view. It is from his actions only, and his discourses, not from the observation of his historians, that we can collect the various transcendent excellencies of his character. Here we plainly see the sober modesty of truth opposed to the ostentatious vanity of imposture.

In the description of future rewards and punishments, the koran is minute, circumstantial and extravagant, both in painting the horrors of the one and the delights of the other. It describes things which cannot, and ought not to be described, and enters into detail too horrible, or too licentious, to be presented to the human mind.

In the gospel, the pains and the pleasures of a future life are represented concisely, in strong, but general and indefinite terms, sufficient to give them a powerful, but not an overwhelming influence over the mind.

There is still another, and a very material mark of discrimination between the koran and the gospel.—Mahomet shows throughout, the utmost anxiety to guard against objections, to account for his working no miracles, and to defend his conduct, in several instances, against the charges which he suspects may be brought against him. This is always the case with imposture. It is always suspicious, afraid of being detected, alive to every appearance of hostility, solicitous to anticipate, and eager to repel the accusations of enemies.

Truth has no occasion for such precautions, and therefore never uses them. We see nothing of this sort in the gospel. The sacred historians show not the smallest solicitude, nor take the least pains to obviate cavils or remove difficulties.

They relate plainly and simply what they know to be true. They entertain no doubt of it themselves, and seem to have no suspicion that any one else can doubt it; they therefore leave the facts to speak for themselves, and send them unprotected into the world, to make their way (as they have done) by their own native force and incontrovertible truth.

Such are the leading features of Mahomet and his religion on the one hand, and of Christ and his religion on the other; and never was there a stronger or more striking contrast seen than in this instance. They are, in short, in every essential article, the direct opposites of each other. And as it is on all hands acknowledged that Mahomet was an impostor, it is fair to conclude that Christ, who was the very reverse of Mahomet, was the reverse of an impostor, that is, a real messenger from heaven. In Mahomet we see every distinctive mark of fraud; in Jesus, not one of these is to be found; but, on the contrary, every possible indication and character of truth.

PROPOSITION IX.—*The predictions delivered by the ancient Prophets, and fulfilled in our Saviour, show that he was the Messiah expected by the Jews, and that he came into the world by divine appointment, to be the great Deliverer and Redeemer of mankind.*

THE word Messiah signifies anointed; that is, a person appointed to some high station, dignity or office; because originally among the eastern nations men so appointed (particularly kings, priests, and prophets) were anointed with oil. Hence the word MESSIAH means the person pre-ordained and appointed by God to be the great Deliverer of the Jewish nation, and the Redeemer of all mankind. The word Christ means the same thing.

Now it was foretold concerning the Messiah, that he should come before the sceptre departed from Judah, that is, before the Jewish government was destroyed; and, accordingly, Christ appeared a short time before the period when the Jewish government was totally overthrown by the Romans.

It was foretold that he should come before the destruction of the second temple. "The desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts; the glory of this latter house shall be greater than that of the former."—Accordingly Christ appeared some time before the destruction of the city and the temple of Jerusalem by the Romans.

It was foretold by the prophet Daniel, that he should come at the end of 490 years after the rebuilding of Jerusalem, which had been laid waste during the captivity of the Jews

in Babylon, and that he should be cut off; and that afterwards the city and sanctuary of Jerusalem should be destroyed and made desolate. And accordingly, at what time soever the beginning of the 490 years can, according to any fair interpretation of the words, be fixed, the end of them will fall about the time of Christ's appearing; and it is well known how entirely the city and sanctuary were destroyed by the Romans some years after he was cut off and crucified.

It was foretold, that he should perform many great and beneficial miracles; that the eyes of the blind should be opened, and the ears of the deaf unstopped; that the lame man should leap as a hart, and the tongue of the dumb sing; and this we know was literally fulfilled in the miracles of Christ; the blind received their sight, the lame walked, the deaf heard.

It was foretold, that he should die a violent death; that he should be wounded for our transgressions, and bruised for our iniquities; that the chastisement of our peace should be upon him; and that with his stripes we should be healed; that God would lay on him the iniquity of us all. All which was exactly accomplished in the sufferings of Christ, "who died for our sins, the just for the unjust, that he might bring us to God."

It was foretold, that to him should the gathering of the people be; and that God would give him the heathen for his inheritance, and the utmost parts of the earth for his possession, which was punctually fulfilled by the wonderful success of the gospel, and its universal propagation throughout the world.

Lastly, many more minute circumstances were told of the great Deliverer, or Redeemer, that was to come.

That he should be born of a virgin; that he should be of the tribe of Judah and the seed of David; that he should be born in the town of Bethlehem; that he should ride upon an ass in humble triumph into the city of Jerusalem; that he should be a man of sorrows, and acquainted with grief; that he should be sold for thirty pieces of silver; that he should be scourged, buffeted, and spit upon; that he should be numbered with the transgressors (that is, should be crucified, as he was between two thieves;) that he should have gall and vinegar given him to drink; that they who saw him crucified should mock at him, and at his trusting in God to deliver him; that the soldiers should cast lots for his garments; that he should make his grave with the rich; and that he should rise again without seeing corruption. All these circumstances, it is well known, were foretold, and, to the greatest possible exactness, fulfilled, in the person of Christ.

What now shall we say to these things? Here are upwards of twenty different particulars, many of them of a very extraordinary nature, which, it was foretold, seven hundred years before our Saviour was born, would all meet in him, and which did all actually meet in his person. Is not this a most extraordinary consideration? There are but three possible suppositions that can be made concerning it: either that this was a mere fortuitous coincidence, arising entirely from chance and accident, or that these prophecies were written after the events had taken place; or lastly, that they were real predictions, delivered many years before these events came to pass, and all fulfilled in Christ. That any one should by chance hit upon so many things, which should all prove true, and prove true concerning one and the same person, though several of them were of such a nature as were unlikely to happen *singly*, to *any person whatever*; this, I say, exceeds all bounds of credibility, and all power of conjecture or calculation.

That these prophecies were not written or delivered after the things predicted had happened is most certain; because they are found in books which existed long before those events came to pass, that is, in the books of the Old Testament; and the Jews themselves, the mortal enemies of Christ and his religion, acknowledge that these prophecies were in those books exactly as we now see them many hundred years before Christ came into the world.

The books themselves were in their own keeping, in the keeping of our adversaries, who would undoubtedly take effectual care that nothing favourable to Christ should be fraudulently inserted into them. The Jews were our Librarians. The prophecies were in their custody, and are read in all their copies of the Old Testament as well as in ours. They have made many attempts to *explain* them away, but none to question their authenticity.

It remains then that these are all real predictions, all centering in our Saviour, and in him only, and delivered many centuries before he was born. As no one but God has the foreknowledge of events, it is from him these prophecies must have proceeded; and they show of course, that Christ was the person whom he had for a great length of time pre-determined to send into the world to be the great Deliverer, Redeemer, and Saviour of mankind.

PROPOSITION X.—*The prophecies delivered by our Saviour himself, prove that he was endued with the foreknowledge of future events; which belongs only to God and to those inspired by him.*

HE did very particularly, and at several different times,

foretel his own death, and the circumstances of it; that the chief priests and scribes should condemn him to death, and deliver him to the Gentiles, that is, to Pilate and the Roman soldiers, to mock, and scourge, and crucify him; that he should be betrayed into their hands; that Judas Iscariot was the person who should betray him; that all his disciples would forsake him, and flee; and that Peter would particularly thrice deny him in one night. He foretold further, that he would rise again the third day; that after his ascension, he would send down the Holy Ghost on his apostles, which should enable them to work many miracles. He foretold, likewise, many particulars concerning the future success of the gospel, and what should happen to several of his disciples; he foretold what opposition and persecution they should meet with in their preaching; he foretold what particular kind of death Peter should die, and intimated that St. John should live (as he did) till after the destruction of Jerusalem; he foretold that, notwithstanding all opposition and persecution, the gospel should yet have such success as to spread itself over the world; and, lastly, he foretold the destruction of Jerusalem, with such very particular and minute circumstances, in the 24th chapter of St. Matthew, the 13th of St. Mark, and the 21st of St. Luke, that no one who reads the description of that event, in the historians of those times, can have the smallest doubt of our Saviour's divine foreknowledge. We have a most authentic, exact, and circumstantial account of the siege and destruction of that city by the Romans, written by Josephus, a Jewish and contemporary historian; and the description he has given of this terrible calamity so perfectly corresponds with our Saviour's prophecy, that one would have thought, had we not known the contrary, that it had been written by a Christian, on purpose to illustrate that prediction.

This power of foretelling future events is a plain proof that Christ came from God, and was endued with this power from above.

PROPOSITION XI.—*The miracles performed by our Lord, demonstrate him to have possessed divine power.*

ALTHOUGH the preceding propositions contain very convincing proofs of the divine mission of Christ, and the divine authority of his religion, yet, undoubtedly, the strongest evidence of this arises from the wonderful and well attested miracles which he wrought from the beginning to the end of his ministry. He cured the most inveterate diseases; he made the lame to walk; he opened the eyes of the blind and the ears of the deaf; he cast out devils; he walked upon the

sea; he fed five thousand persons with a few small loaves and fishes, and even raised the dead to life again. These miracles were all wrought in open day, in sight of multitudes of witnesses, who could not be imposed upon in things which they saw plainly with their own eyes, who had an opportunity of scrutinizing them as much as they pleased, and who did actually scrutinize them with a most critical exactness, as appears from the very remarkable instance of the blind man restored to sight by our Lord, in the ninth chapter of St. John, a transaction which I recommend very earnestly to the attention of my readers.

It is true, that miracles being very unusual and extraordinary facts, they require very strong evidence to support them; much stronger, it must be owned, than common events, that are recorded in history: and, accordingly, the miracles of Christ *have* this very strong and extraordinary evidence to support them; evidence such as is not to be equalled in any other instance, and such as is fully competent to prove the reality of the greatest miracle that ever was performed.

Besides a multitude of other persons who were eye witnesses to these miracles, and who were actually convinced and converted by them, there were twelve persons called Apostles, plain, honest, unprejudiced men, whom our Saviour chose to be his constant companions and friends, who were almost always about his person, accompanied him in his travels, heard all his discourses, saw all his miracles, and attended him through all the different scenes of his life, death, and resurrection, till the time of his ascension into heaven. These persons were perfectly capable of judging whether the works which they saw Jesus perform were real miracles or not; they could tell whether a person whom they had known to be blind all his life was suddenly restored to sight by our Saviour's only speaking a word or touching his eyes; they could tell whether he did actually, in open day-light, walk upon the sea without sinking, and without any visible support; whether a person called Lazarus, whom they were well acquainted with, and whom they knew to have been four days dead and buried, was raised to life again merely by Christ's saying, *Lazarus, arise*.

In these, and other facts of this sort, they could not possibly be deceived. Now these, and many other miracles equally astonishing, they affirm that they themselves actually saw performed by our Saviour. In consequence of this, from being Jews, and of course strongly prejudiced against Christ and his outward appearance, which was the very reverse of every thing they expected in their Messiah, they became his disciples; and on account of their conversion, and more particularly on account of their asserting the truth of his miracles and his resurrection, they endured for a long course of years the severest labours, hardships, sufferings, and persecution, that human nature could be exposed to, and at last submitted to the most cruel and excruciating deaths; all which they might easily have avoided, if they would only have said that Christ was *not* the son of God, that he never rose from the dead. Yet this they refused to say, and were content to die rather than say it.*

Is not this giving the strongest proof of their sincerity, and of the reality of Christ's miracles, that human nature and human testimony are capable of giving? The concurrent and uncontradicted testimony of twelve such witnesses is, according to all the rules of evidence, sufficient to establish the truth of any one fact in the world, however extraordinary, however miraculous.

If there had been any powerful temptation thrown in the way of

* No man ever laid down his life for the honour of Jupiter, Neptune, or Apollo; but how many thousands have sealed their Christian testimony with their blood? *Beattie*, v. 2.

these men; if they had been bribed, like the followers of Mahomet, with sensual indulgences; or, like Judas Iscariot, with a sum of money, one should not have been much surprised at their persisting, for a time at least, in a premeditated falsehood. But when we know that, instead of any of these allurements being held out to them, their Master foretold to them, and they themselves soon found by experience, that they could gain nothing, and must lose every thing in this world, by embracing Christianity; it is utterly impossible to account for their embracing it on any other ground than their conviction of its truth from the miracles which they saw. In fact, must they not have been absolutely mad to have incurred voluntarily so much misery, and such certain destruction, for affirming things to be true which they knew to be false; more especially as their own religion taught them, that they would be punished most severely in another world, as well as in this, for so wicked a fraud? Is it usual for men thus to sport with their own happiness, and their very lives, and to bring upon themselves, with their eyes open, such dreadful evils, without any reason in the world, and without the least possible benefit, advantage, credit, or pleasure resulting from it? Where have you ever heard of any instance of this sort? Would any twelve men you ever knew, especially men of credit and character, take it into their heads to assert that a certain person in the neighbourhood raised a dead man to life, when they knew that no such thing had ever happened; and that they would all, with one consent, suffer themselves to be put to death rather than confess that they had told a lie? Such a thing never happened since the world began. It is contrary to all *experience* and all credibility.

It is certain then (as certain as any thing can be that depends on human testimony) that real miracles were wrought by Christ; and as no miracles can be wrought but by the power of God, it is equally certain that Christ and his religion drew their origin from God.

PROPOSITION XII.—*The resurrection of our Lord from the dead, is a fact fully proved by the clearest evidence, and is the seal and confirmation of his divinity and of the truth of his religion.*

THE resurrection of Christ being one of those miracles which are recorded in the gospel, the truth of it is, in fact, already proved by what has been advanced respecting those miracles in the preceding article. But it is an event so singular in its nature, and so infinitely important in its consequences, that it well deserves to be made the subject of a distinct proposition.

After our Saviour's crucifixion, Joseph of Arimathea, we are told, laid the body in his own new tomb, hewn out of a rock, and rolled a great stone to the door of the sepulchre. In order to secure themselves against any fraud, the Jews desired the Roman governor, Pilate, to grant them a band of soldiers to guard the sepulchre, lest, as they said, the disciples should come by night and steal the corpse away. Pilate's answer was in these words, "Ye have a watch, go your way, make it as sure as you can: so they went and made the sepulchre sure, sealing the stone, and setting a watch." The Evangelist then proceeds to relate the great event of the resurrection with that ingenuous and natural simplicity which characterizes the sacred historians, and which carries upon the face of it every mark of sincerity and truth.

"In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre. And behold there was a great earthquake; for the angel of the Lord descended from heaven, and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his

raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel of the Lord answered, and said unto the women, Fear not ye; for I know that ye seek Jesus that was crucified. He is not here, for he is risen from the dead; and behold he goeth before you into Galilee, there ye shall see him. Lo! I have told you. And as they went to tell his disciples, behold Jesus met them, saying, All hail; and they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; go tell my brethren, that they go into Galilee, and there they shall see me. Now, when they were going, behold some of the watch came into the city, and showed unto the chief priests all that was done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, his disciples came by night, and stole him away while we slept; and if this come to the governor's ears, we will persuade him and secure you. So they took the money, and did as they were taught; and this saying is commonly reported among the Jews unto this day."

Such is the relation of this wonderful fact given by St. Matthew, which comprehends not only his own account of it, but that also which was circulated in opposition to it by the chief priests and rulers of the Jews. Here then we have fairly before us the two different representations of this event by the friends and by the enemies of Christ; of which the former asserts that it was a real resurrection, the other that it was a fraud; and between these two we must form our opinions, for no third story has been set up, that we know of, by any one.

One thing is agreed on by both sides, viz. that the body was not to be found in the sepulchre. It was gone; and the question is by what means? The soldiers gave out that the disciples "came by night, while they slept, and stole it away." But it is not very easy to understand how the soldiers could depose to any thing that passed while they were fast asleep; they could not possibly tell in what manner the body was stolen away, or by whom. Nor, considering the extreme severity of the Roman military discipline, is it credible, that if they had been asleep, they would have confessed it? For it was certain death to a Roman soldier to be found sleeping upon guard. Nothing could have prevailed upon them to make such a declaration as that, but a previous promise of impunity and reward from the Jewish rulers; a plain proof that they had been tampered with, and that it was a concerted story.

In the next place, supposing the story true, of what use could the dead body be to the disciples? It could not prove to them, or to others, that their Master was risen from the dead; on the contrary, it must have been a standing and visible proof of the contrary. It must convince them that he, instead of being the deliverer they expected, was an impostor, and they most cruelly deceived. And why they should choose to keep in their possession, and to have continually before their eyes, a lifeless corpse, which completely blasted all their hopes, and continually reminded them of their bitter disappointment, is somewhat difficult to be imagined.

The tale then, told by the soldiers, is, upon the very face of it, a gross and clumsy forgery. The consequence is, that the account given by St. Matthew is the true one. For if the body was actually gone (an acknowledged point on all sides) and if it was not, as we have proved, stolen away by the disciples, there are but two possible suppositions remaining; either that it was taken away by the Jews and Romans, or that it was raised to life again by the power of God. If the former had been the case, it could only have been for the purpose of confronting and convicting the disciples of falsehood and fraud by the production of the dead body. But the dead body was *not* produced. It was,

therefore, as the gospel affirms, raised from the grave, and restored to life. There is no other conceivable alternative left.

And that this was actually the case, is proved by our Lord's appearing, after his resurrection, not only to the two women who came first to the sepulchre, but to the two disciples going to Emmaus, and to the disciples assembled together at two different times, and to all the apostles, and to above five hundred brethren, at once. And he not only appeared to them silently, but he talked and ate with them; he showed them his hands and his feet; he made them handle him; he held several long conversations with them; and at last, ascended up into heaven in their sight.

These were things of which the plainest and most ignorant men could judge. It was impossible for them to be deceived in an object with which they were well acquainted, and which presented itself to all their senses.

But there is another most decisive proof, rising from their own conduct, that they were perfectly convinced of the reality of our Lord's resurrection.

It appears that the apostles were far from being men of natural courage and firmness of mind. When our Lord was apprehended, all his disciples, we are told, forsook him, and fled. Peter followed him afar off, and went into a hall in the palace of the high priest, where the servants warmed themselves, and being there charged with being a disciple of Jesus, he peremptorily denied it three times with vehemence and with oaths. It does not appear that any of his disciples attended in the judgment hall to assist or to support him; and when he was crucified, the only persons that ventured to stand near his cross were his mother, and two or three other women, and St. John. They all, in short, appeared dismayed and terrified with the fate of their Master, afraid to acknowledge the slightest connection with him, and utterly unable to face the dangers that seemed to menace them. But, immediately after the resurrection of the Lord, a most astonishing change took place in their conduct. From being the most timid of men, they suddenly became courageous, undaunted, and intrepid; they boldly preached that very Jesus, whom but a short time before they had deserted in his greatest distress; and although his crucifixion was fresh before their eyes, and they had reason to expect the same or a similar fate, yet they persisted in avowing themselves his disciples, and told the Jews publicly, "that God had made that *same* Jesus, whom they had crucified, both Lord and Christ;" and when they were brought before the rulers and elders to be examined respecting the lame man whom they had cured at the gate of the temple, "Be it known unto you all (said they) and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, and whom God raised from the dead, even by him does this man stand here before you all. This is the stone that was set at nought of you builders, which is become the head stone of the corner; neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

And when a second time they were brought before the council, and forbidden to teach in the name of Jesus, their answer was, "We ought to obey God rather than man. And when they were again reprimanded, and threatened, and beaten, yet they ceased not in the temple, and in every house, to teach and to preach Jesus Christ; and with great power gave the apostles witness of the resurrection of the Lord Jesus."

In what manner now shall we account for this sudden and most singular change in the disposition, and as it were in the very constitution, of the Apostles. If Christ had not risen from the grave, and his dead body was in the possession of his disciples, was this calculated to inspire

them with affection for their leader, and courage to preach a doctrine, which they knew to be false? Would it not, on the contrary, have increased their *natural timidity*, depressed their spirits, extinguished all their zeal, and filled them with indignation and horror against a man who had so grossly deceived them, and robbed them under false pretences, of every thing that was dear and valuable to them in the world? Most unquestionably it would. Nor is it possible to account in any rational way, for the strange revolution which took place in their minds, so soon after their Master's death, but by admitting that they were fully persuaded and satisfied that he rose alive from the grave.

It may be said, perhaps, that this persuasion was the effect, not of irresistible evidence, but of enthusiasm, which made them fancy that some visionary phantom, created solely by their own heated imagination, was the real body of their Lord restored to life. But nothing could be more distant from enthusiasm than the character and conduct of these men, and the courage they manifested, which was perfectly calm, sober, collected, and cool. But what completely repels this suspicion is, that their bitterest adversaries never once accused them of enthusiasm, but charged them with a crime which was utterly inconsistent with it, fraud and theft; with stealing away the body from the grave. And if they did this, if that dead body was actually before their eyes, how is it possible for any degree of enthusiasm short of madness (which was never alleged against them) to mistake a dead body for a living man, whom they saw, and touched and conversed with? No such instance of enthusiasm ever occurred in the world.

The resurrection of our Lord being thus established on the firmest grounds, it affords an unanswerable proof of the truth of our Saviour's pretensions, and consequently, of the truth of his religion: for had he not been what he assumed to be, the Son of God, it is impossible that God should have raised him from the dead, and thereby given him sanction to an imposture. But as he did actually restore him to life, he thereby set his seal to the divinity which he claimed, and acknowledged him, in the most public and authoritative manner, to be "his beloved Son, in whom he was well pleased."

And this evidence of our Lord's divine mission is of the more importance, because, our Saviour himself appealed to it as the grand proof of his being sent from heaven to instruct and to redeem mankind. For when he cast the buyers and sellers out of the temple, and the Jews required of him a sign, that is, a miraculous proof, that he had the authority of God for doing those things, his answer was, "Destroy this temple, (meaning his body) and in three days I will raise it up. When therefore, he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scriptures, and the word which Jesus had said;" and they themselves constantly referred to the resurrection more than to any other evidence, as the great foundation on which their faith was built.

The reason for this, perhaps, was, that this great event contained in itself, at once, the evidence both of miracle and prophecy. It was certainly one of the most stupendous manifestations of divine power that could be presented to the observation of mankind; and it was, at the same time, the completion of two most remarkable prophecies; that of our Saviour's above mentioned, and that well known one of king David's, which St. Peter expressly applies to the resurrection of Christ: "Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption."

CONCLUSION.

These are the principal proofs of the truth of the Christian Religion.

Many others of a very satisfactory nature might be added; but the question may be safely rested on those that have here been stated.

And when we collect them all together into one point of view; when we consider the deplorable ignorance and inconceivable depravity of the heathen world before the birth of Christ, which rendered a divine interposition essentially necessary, and therefore highly probable; the appearance of Christ upon earth, at the very time when his presence was most wanted, and when there was a general expectation throughout the East, that some great and extraordinary personage was soon to come into the world; the transcendent excellence of our Lord's character, so infinitely beyond that of every other moral teacher; the calmness, the composure, the dignity, the integrity, the spotless sanctity of his manners, so utterly inconsistent with every idea of enthusiasm or imposture; the sublimity and importance of his doctrines; the consummate wisdom and perfect purity of his moral precepts, far exceeding the natural powers of a man born in the humblest situation, and in a remote and obscure corner of the world, without learning, education, languages or books; the rapid and astonishing propagation of his religion, in a very short space of time, through almost every region of the East, by the sole efforts of himself and a few illiterate fishermen, in direct opposition to all the power, the authority, the learning, the philosophy, the reigning vices, prejudices and superstitions, of the world; the complete and marked opposition, in every essential point, between the character and religion of Christ and the character and religion of Mahomet, exactly such as might be expected between truth and falsehood; the minute description of all the most material circumstances of his birth, life, sufferings, death, and resurrection, given by the ancient prophets many hundred years before he was born, and exactly fulfilled in him, and him only, pointing him out as the Messiah of the Jews, and the Redeemer of mankind; the various prophecies delivered by Christ himself, which were all punctually accomplished, more especially the destruction of Jerusalem by the Romans; the many astonishing miracles wrought by Jesus, in the open face of day before thousands of spectators, the reality of which is proved by multitudes of the most unexceptionable witnesses, who sealed their testimony with their blood, and was even acknowledged by the earliest and most inveterate enemies of the gospel; and, lastly, that most astonishing and well authenticated miracle of our Lord's resurrection, which was the seal and confirmation of his own divine origin, and that of his religion; when all these various evidences are brought together, and impartially weighed, it seems hardly within the power of a fair and ingenuous mind to resist the impression of their united force. If such a combination of evidence as this is not sufficient to satisfy an honest inquirer into truth, it is utterly impossible that any event, which passed in former times, and which we did not see with our own eyes, can ever be proved to have happened, by any degree of testimony whatever. It may safely be affirmed, that no instance can be produced of any one fact or event, said to have taken place in past ages, and established by such evidence as that on which the Christian Revelation rests, that afterwards turned out to be false. We challenge the enemies of our faith to bring forward, if they can, any such instance. If they cannot (and we know it to be impossible) we have a right to say, that a religion, supported by such an extraordinary accumulation of evidence, must be true; and that all men, who pretend to be guided by argument and by proof, are bound, by the most sacred obligations, to receive the religion of Christ as a real revelation from God.

THE END.



THE
CHRISTIANS' PRINCIPLE
EXEMPLIFIED.

PAUL, an apostle of Jesus Christ, writing to Titus, had this saying, 'The grace of God, that bringeth salvation, hath appeared to all men ; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.'

As God made man in the beginning, humble, lowly, meek, merciful, pure, peaceable, just, and faithful ; so he would have all men to be. But forasmuch as nothing less than the good spirit of God, in the inward parts of man, can reduce any of us to such a qualification or state, God hath given to every man a measure thereof, to enlighten his understanding, and to guide him in the path of life and salvation ; and this measure, being the free gift of God, is, by the apostle in the text, and in many other places of scripture, called Grace.

In our present age, light within, a law within, Spirit within, Christ within, is the scoffing of some, and little regarded by many, but truly such scoff at and slight the chiefest treasure that ever the soul of any man was possessed of ; they slight that which, according to the testimony of some of the wisest and best men that ever lived, is the only means of our rising from our fall, and coming to live under the government of the eternal Spirit.

COUNT OXENSTIERN, chancellor of Sweden, was a person of the first quality, station, and ability, in his own country, and whose share and success not only in the chief ministry of affairs in that kingdom, but in the greatest negociations of Europe during his time, made him no less considered abroad. After all his knowledge and honour, being visited in his retreat from public business by *Whitlock*, ambassador from England, to Queen *Christiana*, in the conclusion of their discourse, he said to the ambassador, "I have seen much, and enjoyed much of this world, but I never knew how to live till now. I thank my

good God that has given me time to know him, and to know myself. All the comfort I have, and all the comfort I take, and which is more than the whole world can give, is feeling the good spirit of God in my heart, and reading in this good book, (holding up the bible) that came from it." And further addressed himself thus to the ambassador ; " You are now in the prime of your age and vigour, and in great favour and business ; but this will all leave you, and you will one day better understand and relish what I say to you ; and then you will find that there is more wisdom, truth, comfort and pleasure in retiring and turning your heart from the world, to the good spirit of God, and in reading the bible, than in all the courts and favours of princes." Very interesting sentiments, when we consider from whom they came, one of the greatest and wisest men of his age, while his understanding was as sound and vigorous, as his experience and knowledge were great.

BULSTRODE WHITLOCK was a scholar, a lawyer, and a statesman ; in short, he was one of the most accomplished men of the age. In his retirement, he was visited by a friend, to whom, after making many serious observations, he expressed himself in the following manner. " I ever have thought (said he) there has been but one true religion in the world, and that is the work of the spirit of God in the hearts and souls of men. There has indeed been divers forms and shapes of things, through the many dispensations of God to men, answerable to his own wise ends, in reference to the low and uncertain state of man in the world ; but the old world had the spirit of God, for it strove with them ; and the new world has had the spirit of God, both Jew and Gentile ; and it strives with all ; and they that have been led by it, have been the good people in every dispensation of God to the world. And I myself must say, I have felt it from a child to convince me of my evil and vanity, and it has often given me a true measure of this poor world, and some taste of divine things ; and it is my grief I did not more early apply my soul to it. For I can say, since my retirement from the greatness and hurries of the world, I have felt something of the work and comfort of it, and that it is both ready and able to instruct and lead, and preserve those that will humbly and sincerely hearken to it. So that my religion is the good spirit of God in my heart ; I mean, what that has wrought in me and for me." And after a religious meeting at his house, he was so deeply affected with the testimony of the light, spirit and grace of Christ in man, as the gospel dispensation, that after the meeting closed in prayer, he rose up, and pulled off his hat, and said, " This is

the everlasting gospel I have heard this day ; and I humbly bless the name of God, that he has let me live to see this day, in which the ancient gospel is again preached to them that dwell upon the earth."

From Benezet's Preface to the Plain Path to Christian Perfection.

Amongst the many instances tending to prove the universal operation of divine grace on the human heart, a particular one appeared some years ago, among a number of Indians in the province of Pennsylvania. These people were very earnest for the promotion of piety among themselves, which they apprehended to be the effect of an inward work, whereby the heart became changed from bad to good. When they were solicited to join other Indians in the war against the English, they absolutely refused, whatever might be the consequence to themselves, even if the fighting Indians should make *slaves*, or as they expressed it, *negroes* of them, rendering this reason for it, that when God made men, he did not intend they should hurt or kill one another. Upon being further conversed with, respecting their religious prospect, he who had been the principal instrument in raising them to a sense of good, gave, in substance, the following account. That being by a particular providence brought under difficulty and sorrow, he was led into a deep consideration of the state of things in the world ; when seeing the folly and wickedness which prevailed amongst men, his sorrows increased. Nevertheless, being impressed with a belief that there was a great power, who had created all things, his mind was turned from beholding this lower world, to look towards him who had created it, and strong desires were begot in his heart for a further knowledge of his Creator. He was then made sensible that evil not only prevailed in the world, but that he himself partook much of its baneful influence, and he at last found his own heart was bad and hard. Upon this, great dejection and trouble seized his mind, with an inquiry, what would become of his soul ? in this situation he cried unto that powerful Being who he was sensible had made the heart of man ; and after a long time of sorrow and perseverance in seeking for help, God was pleased to reveal himself to his mind, and to put his goodness in his heart.—He found he was, as he expressed it, raised above himself and above the world, and felt that his heart had undergone some great change ; the hardness and badness he had so long groaned under, was taken away, it was now become soft and good ; he found so much love to prevail in it, to all men, that he thought he could bear with their

revilings and abuses without resentment ; appearing sensible, that as the hearts of all men were bad and hard, till God made them good, the ill usage he received from them proceeded from the same evil seed under which he himself had so long groaned. This sense of the corruption of human nature, accompanied with a constant application to his Maker, to take away the badness and hardness of the heart, and make it soft and good, was what he called religion ; and what, upon feeling the power of God to his comfort, he was concerned to exhort his brethren to seek the experience of, in themselves. And further said, that under this dispensation he was made sensible the spirit of religion was a spirit of love, which led those who obeyed it, into love to all men ; but that men not keeping to this spirit of love, an opposite spirit got entrance in their hearts ; that it was from hence all those disorders arose which so much prevailed amongst men. He was also sensible there was still an evil spirit labouring to get the mastery in his heart, in opposition to the gospel spirit ; but that those who had been visited by a power from God, and were obedient to the degree of light and love he was pleased to favour them with, would be more and more strengthened and established therein. He had also a prospect of the necessity of that baptism of spirit and fire which the scriptures, and the experience of the faithful in all ages, testify every true disciple of Christ must undergo ; whereby through mortification, and death to self, the root of sin is destroyed. This he described by the prospect he had of something like as an outward fire would be to the natural body ; which he must pass through in order to attain to that purity of heart he desired. He further observed, that whilst he was anxiously beholding this fire, he saw a very small path close to it, by walking in which he might go round the fire, and the painful trial be avoided.—This he understood to represent the way by which those who were esteemed wise had found means to avoid that probation they ought to have passed through, and yet retained a name amongst men, as though they had been purified by it. Thus this Indian, untaught by books and unlearned in what is called divinity, through the inshining of the light of Christ on his understanding, explaining the mystery of godliness in a plain and sensible manner—showing that true religion remains to be the power of God to salvation, changing and purifying the heart, and bringing it into true contrition and a submissive resignation to the will of God. This has ever been found to be the effect of its operation on all those, who, by devoting themselves to God, are become the true followers and disciples of Jesus Christ.

CHRISTIAN INSTRUCTION,

IN A DISCOURSE

AS BETWEEN

A MOTHER AND HER DAUGHTER.

BY JOHN WIGHAM.



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CHRISTIAN INSTRUCTION, &c.

SECTION I.

Mother.—Come, Mary, fetch the Bible, and read a chapter.

Mary.—May I not as well, Mother, get that book that tells about the birds?

Mother.—No, Mary, the Bible is the best book.

Mary.—But, Mother, I do not understand it; I was reading yesterday about the creation, that the Lord God made the earth and all things.—Who wrote that account?

Mother.—Moses wrote it.

Mary.—But, Mother, how did Moses know about it? Adam, not Moses, was the first man.

Mother.—The Lord revealed it to Moses, that is, told him, and he wrote it for the information of others.

Mary.—How did the Lord tell Moses?

Mother.—It is said in Scripture, that the Lord spake to Moses, face to face, as a man speaks to his friend; but He could also, and did reveal things to Moses by his Spirit. Moses understood the language of the Lord's Spirit; he was inspired: the Lord taught Moses many things besides that about the creation; it was by him He gave the laws and statutes to the Jews.

Mary.—Then, Mother, it must be true, if the Lord told it to Moses.

Mother.—Yes, my dear, it is all exactly true, unless the translators have made any little mistakes; for Moses did not write in the English language, and it had to be translated into English for the use of English people; they that translated it might make some little mistakes, but it is believed they have not made any material ones.

Mary.—But, Mother, Moses did not write all the scriptures: are all the scriptures true?

Mother.—Some parts of the scriptures are a history of the transactions of certain people, nations, and kingdoms, particularly the history of the Jews; and some parts are prophecies concerning them, and other nations, many of which are already fulfilled; and they will all be fulfilled in the appointed time, for they were things revealed to the Lord's servants by the Spirit, so cannot fail to be true; and we have no cause to doubt of the truth of the historical part, for the scriptures themselves testify that they were written by holy men, as they were moved of the Holy Spirit. All is true that the Holy Spirit teaches; and though some of the historical and prophetic parts may be beyond our comprehension, that is, we may not understand the whole, yet all that is necessary for us to know, the Lord will instruct us in; for they were written for our instruction, and it was the Lord's goodness and love to men, that was the cause of His inspiring His servants to write them, 'that we through comfort of the scriptures might have hope.' We ought not only to believe them, because they came from God, but we ought to be thankful for them, as they contain Divine instruction; particularly the New Testament, which, above all other books, teaches us the way to eternal life.

Mary.—Yes, Mother, after what thou hast told me, I certainly believe

the scriptures to be true ; but I want to ask thee something more if thou wilt not be tired.

Mother.—No, my dear, it is a pleasure to me to inform thee, and I am glad thou art so inquisitive.

Mary.—Well, Mother, I was reading the other day about Adam, the first man, being placed in a garden, that I suppose was very fine and pleasant ; but he and Eve were both turned out of it for eating the fruit of a tree, that is called the tree of the knowledge of good and evil, because the Lord had commanded them not to eat of it, for if they did eat thereof they should surely die : the serpent persuaded the woman, and she did eat, and gave some of it to the man, and he did eat of it also ; and the Lord was displeased with them, and turned them out of the garden. Who was the serpent, Mother ?

Mother.—My dear, the devil is called the serpent ; he deceived the woman. He was an evil spirit who abode not in the Truth ; he is also called Satan, the Enemy, the Prince of the power of the air, the spirit that worketh in the children of disobedience, and by several other names as thou mayst read.

Mary.—What a pity, that Eve believed him ; I suppose she and Adam were very unhappy, after they had disobeyed the Lord's command ; but did they die, as it was said they should ?

Mother.—Yes, my dear, they did die ; they lost that spiritual life, which they enjoyed in union with their Maker, in which they were alive to good, and knew no evil ; but after their transgression, they knew the evil of disobeying the Lord's command, by which their union with God was broken ; by joining with the wicked one they became impure, and God will not unite with impurity. Thus, they not only lost the life which consisted in the union, but they also lost their strength with it ; and henceforth they and their offspring became inclined by nature to join with the evil. Besides we read, the Lord pronounced this sentence upon Adam, respecting the death of the body ; 'Dust thou art, and unto dust shalt thou return.'

Mary.—O, Mother, it was a sad thing !

Mother.—Yes, my dear, it was a sad thing, and a sad state they and their offspring were brought into ; but the Lord in mercy pitied them, and did not wholly cast them off ; but, after having denounced upon them their sentence, for their encouragement promised, that the seed of the woman should bruise the serpent's head, that is, break his power, and rescue mankind from his dominion ; this was the promise of the Messiah, Christ the Saviour of men, who was born of a woman at God's appointed time.

Mary.—I have read about Christ, but I should like thou wouldest tell me particularly, how Christ saves mankind from the power of that enemy, the serpent, for he certainly has been a great enemy.

Mother.—Yes, he has so, and continues his enmity to this day, and strives all he can to tempt and deceive man, in order to prevent his happiness ; he does deceive many, and retains power over all those that do not come to Christ to save them, for there is no other way to be rescued from his dominion ; Christ is the means appointed by God for the salvation of man, and there is no other.

Mary.—But, Mother, how does he save them ?

Mother.—My dear, the scripture tells thee better than I can describe

it, and I am afraid thou art too young to comprehend it fully; a girl of thy age is not very likely to comprehend the deep things of God; but as thou hast a good memory, thou mayest probably recollect what I tell thee when thy understanding is more ripened. I have told thee already, that the writers of the scriptures were inspired men, therefore what they wrote is true, and we ought to believe it; now it is written that God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him may not perish, but have everlasting life; so that it is the Father's love, in which the Son fully united, (for the Father and Son are one,) that provided the means for the salvation of men, that the Son should be offered up a sacrifice for the sins of mankind, that He should lay down his life for man; through which offering God is reconciled. But it is getting late, it is time to put thy little brother to bed: after breakfast to-morrow, if we are well, perhaps I may tell thee more about it.

Mary.—Well, Mother, do then, for I long to know more about it.

SECTION II.

AFTER BREAKFAST.

Mary.—Now, Mother, thou promisedst to tell me something more about Christ; I perceive by what thou toldest me last night, it is those that believe on Christ, that are to have everlasting life.

Mother.—Yes, my dear, without faith it is impossible to please God, for if we do not believe in Christ, as a Saviour, it is not likely we should come to Him for salvation: we are called upon to believe all that the holy men of God have written concerning Him, and that He said concerning himself. Thou knowest it is written, at least thou hast read it, whether thou understood'st it or not, that He bare our sins, was bruised for our iniquities, and that the Lord laid on Him the iniquity of us all; with many other testimonies, that it was for our sakes that He suffered: He laid down his most precious life, that He might purchase redemption for sinful mankind: the taking human nature upon Him, and therein suffering upon the cross for us, was a pleasing and acceptable offering to God; who for His sake pardons our sins, if we repent and believe on Him. Now, Mary, this is a mystery not to be comprehended by human wisdom; yet Christ reveals it by His Spirit to those who believe in Him and obey Him.

Mary.—Reveals it by His Spirit to those that believe in him! Is He willing to reveal it to every body, if they believe in Him and obey Him?

Mother.—Yes, my dear, to every body, for God is no respecter of persons; the apostle, thou hast read, says, 'a measure or manifestation of the Spirit is given to every one to profit withal,' and also that 'the grace of God, (which is the same thing,) that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.' And the evangelist John declares Christ to be the true Light, that enlightens every man that comes into the world: so that Christ by his Spirit offers himself a Light and a Teacher to every one.

Mary.—Why, then, are not all men enlightened, and taught to be good?

Mother.—It is said in scripture, that ‘men love darkness rather than light, because their deeds are evil;’ it is also said, ‘Christ came unto His own, but His own received Him not, but to as many as received Him, to them gave He power to become the sons of God.’ Christ also told the people that He was come that they might have life, but alas! they would not come to Him that they might have it. It appears, therefore, that though God so loved men as to offer them the means of salvation, yet it is not consistent with His will to force them, but to invite and draw them. It is because men will not believe in, receive, and obey Christ, that so many continue to be bad. There is no defect in Christ. He is both willing and able to save men, if they would but believe in and obey Him.

Mary.—But, Mother, I was reading the other day, where the apostle exhorts those to whom he was writing, to walk in the Spirit; and told them if they did so, they should not fulfil the lusts of the flesh. I thought it meant they should not sin; that would be a nice thing, if one was never to sin. What is it, Mother, to walk in the Spirit?—I should like to walk in the Spirit, if I knew how.

Mother.—Spirit, Grace, and Light, are all the same thing: thou mayest remember, it is also said in Scripture, that if they walked in the Light as God is in the Light, they should have fellowship one with another; that is, live in love and unity like brethren, and the blood of Christ should cleanse them from all sin.

Mary.—Yes, Mother, but I want to know how to walk in the Spirit.

Mother.—Well, my dear; dost thou remember to have read the apostle’s testimony, that whatsoever is reproved, is made manifest by the Light, for whatsoever maketh manifest is Light; now thou hast felt something, at times, reprove thee, make thee feel uncomfortable, when thou hast done or said something that was not right; and this is the Spirit, Light, or Grace, that thou feelest to check and reprove thee: thou hast also sometimes felt something sweetly to influence and draw thy mind to good, and fill it with love to God, tender thy heart, melt it into love and meekness and good will to every body: now, as thou mindest these reproofs and sweet influences, and art careful not to do again what thou art thus reproved for, believing that it is the Lord’s Spirit that reproves thee for doing wrong; when thou art again tempted to do the same thing, and resistest the temptation, thou wilt feel thy mind comforted and strengthened, and a secret desire raised in thee to be preserved; and in that strength thou wilt be enabled to beg for preservation. This is, my dear, a beginning to walk in the Spirit, and pray in the Spirit.

Mary.—Oh! yes, Mother, I have often felt just as thou describest, both the reproofs and the sweetness; but I did not know that this was the Spirit, or I should have been more careful to attend to it.

Mother.—We must now go and see about dinner: after tea, I intend to tell thee something more.

Mary.—I shall be glad of it, Mother.

SECTION III.

AFTER TEA.

Mother.—Now, Mary, I was to tell thee something more about walking in the Spirit. Dost thou remember to have read ‘The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit;’ now, these influences of the Spirit, which thou hast felt, but not understood, are the gift of God, and come when He pleases: we cannot command it, but we can wait for it and desire it—indeed the very desire is of God, as is every other good and perfect gift; this is that unspeakable gift for which the apostle gave thanks. Therefore, if thou art desirous to walk in the Spirit, thou must wait for and desire its influence—in it is thy strength; and it is only by the strength communicated to thee through it, that thou canst resist temptations, and overcome sin. This is what is meant by the serpent’s head being bruised, his power broken; and if thou keep to it, depend upon it, and walk by it, sin will not have dominion over thee.

Mary.—Dear Mother, I long for that; but can this something, which I feel stirring within me, drawing to good and reproving for evil, be so powerful?

Mother.—Yes, Mary, though it seem little at first, remember Christ compared it to a grain of mustard-seed, it grows and increases; He also compared it to a little leaven, which leavens the whole lump into its own nature, as it is believed in and attended to. At first it discovers sin, rather than subdues it; makes it appear exceedingly sinful; bringing deep remorse and an abhorrence of self, for the commission of it; lets us see our own weakness and inability to overcome it, and thus brings us to a dependence upon Christ to save us, to have an eye to what He has done for us, and also to His gracious promises, to give us the victory, through faith in Him: and as He has particularly directed us to ‘the Spirit that quickeneth,’ and told us that ‘the flesh profiteth nothing,’ it produces a fervent love to Him, and a great fear of offending Him. This fear is indeed ‘as a fountain of life, preserving from the snares of death.’ Thus we are gradually made sensible, that in this little seed is Light and Life, and out of it is darkness and death, so that we begin exceedingly to love this Light that discovers sin, to wait for and desire it; and as we dwell under its influence, we grow up in it, from stature to stature, till we know it to have the dominion; then the power of sin is broken, and we are freed from it.

Mary.—That is indeed a desirable attainment; I wish I could attain to it.

Mother.—Well, my dear, if thou sincerely desire it, and press after it in the faith, the Lord will help thee; for it is His will, that all men should come to the knowledge of the Truth and be saved; that is from sin. For this end He sent His Son into the world—Christ gave himself for us for this very purpose, that he might redeem us from all iniquity, and purify us unto himself, that we might be zealous of good works. It was declared of Christ before He was born of the virgin Mary, thou shalt call his name Jesus, for He shall save his people from their sins; so that thou needest not doubt of attaining, if thou cleave to Him, and

walk after Him, in the way that He leads by His Spirit, which thou acknowledgedst has visited thee.

Mary.—But, Mother, I am naturally so wild, and inclined to indulge myself in wrong things, even things that I am reprov'd for; and restraint is so unpleasant, that I do not know how I shall do.

Mother.—My dear, thou must be willing to cross these inclinations. Do any of these gratifications afford thee such sweet peace as Christ sometimes gives thee a taste of, under the influence of His Spirit? Canst thou not be willing to give up every improper indulgence, for the love thou feel'st for thy dear Saviour? Thou hast read his sayings, that if we love any thing more than Him, we are not worthy of Him, and that if any man will be his disciple, he must deny himself, take up the cross to selfish gratifications, and follow Him; and though we must take His yoke upon us, and learn of Him, who was meek and lowly in heart, yet his yoke is easy and his burden light. In short, I can tell thee, if thou wilt submit to His yoke, that is, the restraints of His Holy Spirit, and abide faithfully under its purifying influence, thou wilt know thy nature changed, and witness a new nature; and to this new nature, to do the Lord's will is the greatest pleasure: old things will pass away, and all things become new, and all things of God—all under the direction and influence of His Spirit. This is called regeneration, or being born again, without which, Christ told Nicodemus, we cannot see the kingdom of God. And the apostle has also said, 'if any man be in Christ, he is a new creature.'

Mary.—Oh! dear Mother, what a great work! what a wonderful change! Shall I ever attain to the knowledge of all this?

Mother.—Yes, my dear, if it is not thy own fault; for though thou of thyself art weak, yet help is laid upon one that is mighty, and able to save to the uttermost; and who will save all that come to him, trust in him, and follow him in the obedience of faith.

Mary.—Mother, thou often speakest about faith; I remember thou toldest me once, that without faith it is impossible to please God; I should like to hear thee describe particularly what it is.

Mother.—Yes, my dear, after breakfast to-morrow, if we are all well, perhaps I may tell thee something more about it.

SECTION IV.

AFTER BREAKFAST.

Mary.—Now, Mother, please to tell me what is faith.

Mother.—My dear, faith is believing without doubting, and with respect to a Christian's faith, it is fully, firmly, and steadily to believe not only in God, but in Christ; and also to believe all that the Scriptures say of Christ, as well what He hath done for us in His bodily appearance, as what He is doing for us by His spirit. He is our Advocate with the Father, the Author, Preserver, and Finisher of all true faith.

Mary.—Then, Mother, if I steadily and undoubtedly believe, shall I be saved?

Mother.—Yes, Mary, if thy faith be perfected by obedience; thou hast read the apostle's words, that 'faith without works is dead;' and Christ compares such as hear his sayings and do them not, to a foolish

builder, that built his house upon the sand. And He also declares, that it is not every one that calleth Him Lord, that shall enter the kingdom, but he that doeth the will of His Father which is in heaven—so thou mayest see it is obedience that perfecteth faith, and that without it, faith is of no avail to salvation. It is said, the devils believe and tremble.

Mary.—I see, Mother, it is a narrow way that leads to life; one had need to be very careful.

Mother.—Yes, my dear; thou knowest our dear Redeemer has told us, that ‘strait is the gate and narrow the way that leads to life, and few there be that find it;’ and, that the gate is wide, and the way broad, that leads unto destruction, and many go in it. The disciple of Christ must deny himself, and many are unwilling to take up the cross to their natural inclinations, and yet desire salvation; and the enemy persuades them, they may rest their hope on their faith, that because they believe, they will be saved, though they continue in sin. It is through this stratagem of the enemy, that so many professing believers in Christ are such great sinners; but, my dear, do thou choose the narrow way, though thy companions be few: Christ says, ‘fear not, little flock, it is your Father’s good pleasure to give you the kingdom.’ And can we think it hard to take up the cross for His sake, who has done and suffered so much to save us? and is also still willing to lead us on, as an all-conquering Captain, and if we faithfully follow Him as good soldiers in the spiritual warfare, warring against all our evil propensities, He will give us the victory, and a crown prepared for us when the conflict is over.

Mary.—He has, indeed, suffered a great deal; when I read about his sufferings, I am so afflicted I cannot refrain from tears.

Mother.—Their hearts must be hard indeed that are not softened in reading and considering His great love and great suffering for us. What love, patience, and forbearance, do these words convey: ‘Father, forgive them, they know not what they do!’

Mary.—O yes, Mother, I wish I could be like Him.

Mother.—Well, my dear, I think we may close our discourse for the present, with the resolution to give to the Lord Jesus Christ, our whole hearts, and to do our utmost endeavours to please Him, in keeping His commands; and I fully believe He will save us, for those that come to Him, He will in no wise cast out.

SECOND DISCOURSE.

SECTION I.

Mother.—Dost thou remember, Mary, some conversation we had together about two years ago, respecting Christian faith and walking in the Spirit?

Mary.—Yes, Mother, I do.

Mother.—I hope, my dear, thou hast experienced some growth; and hast made some progress since that time.

Mary.—Indeed, Mother, I do not know what to say.

Mother.—Make quite free, Mary, thou knowest I love thee, and can sympathize with thee; and if I could any way help thee, I would willingly do it.

Mary.—I do not doubt, Mother, thy love and sympathy, but I do not know how to describe the state I am in; to be sure I found what thou formerly toldest me to be true; I witnessed both the reproofs and consolations of the Spirit; and as I carefully attended to the one, I was made sweetly to partake of the other. Many a sweet time I have had, when the love of God filled my heart, and even made it to overflow; so that at these times I have thought I could willingly lay down my life for Him, who laid down His life for me, and that I could suffer any thing to bring honour to the Lord's name, or do good to any of his people; but, for some time back, I have lost these precious feelings; though I seek and wait for Him as I used to do, I cannot find him; He does not manifest himself as usual; I am afraid that I have done something that has offended Him, and I cannot tell what; nor do I know what to do.

Mother.—Well, my dear, it was sympathy with thy tried mind, that induced me to begin this conversation, and I am not at all discouraged, nor sorry to hear thee express thy feelings of poverty of spirit, that thou feelest thyself stripped of what thou most delighted in and loved. Dost thou not remember Christ's words, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' The Lord has ways of dealing with his people, in wisdom unsearchable, and love unutterable; He tries their faith and love by hiding his face, in order to humble them under a sense of their wretchedness without Him; and although these dispensations are trying, they produce a stronger love, and a more humble dependence upon him; and the more the mind is exercised in a feeling of wretchedness, the sweeter is the return of his love, and He will not tarry out of season. Wait for him therefore in faith and patience, and do not embrace, or join in with any other in his absence. Thou mayest perceive by reading the scriptures, that the Lord's servants were always a tried people, and though he sees meet to let them seek water and find none, insomuch that their very tongues are ready to fail for thirst, yet he promises that he will not forsake them, but will open to them in his own time, 'rivers in high places, and fountains in the midst of the valleys.' Though they may have to walk in darkness for a time, and have no light, yet are they encouraged to trust in the Lord, and stay upon their God; so that thou mayest see it is no new thing that hath happened to thee.

Mary.—If I could believe it was a dispensation in wisdom ordered for me, I think I could patiently bear it the Lord's time; but I am afraid he has cast me off; my thoughts ramble so, I cannot get my mind stayed, when I wish to wait on the Lord.

Mother.—That, my dear, is one thing that gives thee a clear sense of thy weakness, how little thou canst do for thyself; and by which thou mayest be instructed to depend on the Lord for every thing. When He appears again, which he certainly will do, then if thou continue watchful, thy enemies and his enemies will be scattered; and thou wilt perceive, that though of thyself thou canst do nothing, yet the Lord can do all things. The apostle, thou mayest remember, had this in his experience, that though of himself he could do nothing, yet he could do all things through Christ that strengthened him: this is a point thou must particularly understand, that in the work of redemption, the Lord must work all thy works in thee; that thou must depend upon the Lord for every good, that thou mayest be enabled feelingly to give him this appellation, 'The Lord our Righteousness.' When thou comest fully to this

experience, thou wilt see that all the good that is done in thee, it is He that does it; that the whole change of heart is wrought by him; and, that it is by what He works in thee and for thee, that thou art brought into a state of acceptance. Thus Christ's righteousness becomes thy clothing, and thou art accepted in it; this is the wedding garment.

Mary.—I did think, Mother, sometimes when I was favoured with the influence of his enlightening spirit, that I saw clearly with an eye of faith, the efficacy of the sacrifice of Christ, and that it must be through the operation of the Spirit, that my heart could be so purified, as to be enabled to serve the living God in righteousness, and be rendered acceptable in his sight; but now, my poor mind is so dark, that I can see nothing.

Mother.—Yes, Mary, thou seest this one thing, that without Him thou canst do nothing that is good, and this is a great and profitable lesson; very likely it was effectually to teach thee this, that the dispensation has been allotted thee. Dost thou not feel more humble under a sense of nothingness than before, and more charity for others? If thou hast not been thus humbled, thou mightest have been in danger of thinking something of thyself. The Lord gave to his favoured servant Paul, a thorn in the flesh, lest he should be exalted; this was uneasy to him, and he besought the Lord that it might be removed; the Lord did not see this best for him, but told him His grace was sufficient. The Lord saw it best for Paul to be kept dependent.

Mary.—It is true, Mother, I can of myself do no good. I wish I could do no evil neither.

Mother.—Dost thou not remember, my dear, what was said to the children of Israel, 'Thou hast destroyed thyself, but in me is thy help.' This is a point I would have thee clearly to understand. The Lord has seen meet to place man in a situation, wherein he can do nothing towards his own salvation; but has offered to his acceptance the means, Christ, who is both able and willing to save him, if he join not with his enemy, the devil, who is ever tempting him, and endeavouring to draw him away from his due allegiance to, and dependence upon, Christ, his Saviour. Man, by yielding to the temptations of Satan, and joining with him, is the means of his own destruction. But, my dear, do thou depend upon the Lord for salvation; pray to Him for preservation, and He will preserve thee, for the enemy is not able to pluck thee out of His hand, except thou incline thyself. Be thou therefore willing, that the Lord should have his own way of working for thy purification; His grace is assuredly sufficient for thee.

Mary.—Well, Mother, I will trust and wade along as well as I can.

Mother.—Do so, my dear, and go to rest to-night; in the morning, if we are spared, I want to give thee some cautions.

SECTION II.

Mary.—Mother, thou saidst thou wanted to give me some cautions.

Mother.—Yes, my dear; I perceive thou hast a thirst for knowledge, and a considerable taste for reading, which perhaps are laudable in one sense, and may be profitable under proper restrictions; but without which, I perceive danger. There is a knowledge that the apostle says puffeth up; this sort of knowledge thou art better without. Christ has

said, 'To know Thee, the only true God, and Jesus Christ whom thou hast sent, is life eternal.' Thou thyself canst tell which sort of knowledge is to be preferred. The apostle bids the Colossians beware, lest they be spoiled through philosophy and vain deceit. The men of Athens were wise, great reasoners and disputers, and they thought Paul a babler when he preached the gospel to them; and that apostle tells us, that the world by wisdom knew not God, and also, that the things that are spiritual can only be comprehended by the Spirit; that the carnal mind cannot know them; and that 'If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.' Thou knowest how the learned scribes opposed Christ. The simplicity of a child is a state much more favourable, for receiving the things of God: the knowledge that God sees best for us, he will not fail to reveal to His babes; Christ thanked his Father, that He had hid the mystery of redemption, through Him, from the wise and prudent, and revealed it unto babes. I do not mean, my dear, to discourage thee from endeavouring to attain useful knowledge; natural things may be understood, by those natural abilities with which God has endowed us. The study of nature will enlarge thy mind and give thee more exalted ideas of the Supreme Being; it will not puff up, but humble thy mind: but what I am afraid of is, that thou shouldst strive to comprehend Divine mysteries by natural wisdom, and reason upon things thou dost not understand, particularly mysterious passages of Scripture. Let these alone, and be content with what the Lord sees meet to open to thee. Secret things belong to God, and He has seen meet to limit man's capacity of comprehension. Striving to comprehend beyond what God intends, has brought many into confusion, in which they have even made shipwreck of faith and a good conscience, as the apostle expresses it; and these, in their confusion, have written many books which are unprofitable, and even dangerous for thee to read, lest thou shouldst be leavened into the same lump or heap of confusion. I believe thou wouldst not spend thy time in reading novels, romances, plays, and such pernicious books; but thou must also be cautious of reading what some carnally-minded men would call good lessons of morality. Do thou stick to Christianity, and that will teach thee the best morality. I would have thee also to be choice in thy company, and avoid such as would have a tendency to draw thy attention from seriousness, such as in their conversation make light of serious things; and prompt to indulgences, that the monitor in thy own breast has convinced thee to be wrong. To keep company with such as these, will make the cross seem harder to thee; and, if thou at all yield to their enticements, it will separate thee from that which thou most dearly lovest—the sweet feeling of the love of God shed abroad in thy heart.

Mary.—I am obliged to thee, Mother; I hope I shall take thy advice; I have great reason to do so, for whatever thou hast told me hitherto has been verified. After parting with thee last night and going to bed, my mind was sweetly comforted with the presence of the Beloved of souls; all my doubts and fears fled at his appearance, and my enemies were all scattered, as thou hast told me; and now I have entered into covenant with Him afresh, that if He will be pleased to support and preserve me, I will not think it hard, whatever trials He may permit me to pass through.

Mother.—I am glad, my dear, thy poor tried mind is for the present

relieved, and I hope what is past will have a tendency to strengthen thy faith and increase thy patience, in trials yet to come. Be sure to place thy confidence in, and keep thy eye single to Him whom thy soul loves, and He never will forsake, though He may, and doubtless will, try thee; thou mayest have many sore conflicts to pass through; yet He will make all to work together for good, if thou continue to love and fear Him.

The following brief Memoir is added, with a hope that the example therein exhibited, may be an incitement to others to devote the morning of their days to that service, which can alone confer true peace and happiness.

GEORGE CHALKLEY, son of Thomas Chalkley, of Frankford, in Pennsylvania, was a lad inclined to read the holy scriptures and other good books; and was obliging and dutiful to his parents, and ready and willing to do any service he could for his friends; diligent in attending religious meetings, and an entire lover of good people. He was remarkably tender and helpful to his mother, and would tell her not to do divers things which he thought too hard for her, saying, 'let me do it;' and she, being affected with his filial love and care for and towards her in her husband's absence, would sometimes turn about and weep.

If this dear and tender youth, when reading, met with any thing which affected him, either in the scriptures or other good authors, he would write it down and get it by heart. One passage which he had written down and got by heart, much affected his father; it was the fifteenth verse of the fifty-seventh chapter of Isaiah, viz. 'For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.'

In his last sickness he behaved himself more like a wise man than a child of ten years of age. He would gladly have seen his father who was in another part of the world, but said he should never see him any more, and desired his mother to give his dear love to him, and tell him, that he was gone to his heavenly Father. He was very fervent in prayer, in the time of his sickness; and entreated that God would preserve his people all the world over. One time, when in great pain, he prayed thus: 'Sweet Jesus, blessed Jesus, give me patience to bear my misery and pain, for my misery is greater than I can well bear. O come, sweet Jesus, why art thou so long in coming? I had rather be with thee, than in the finest places in the world.' At another time he said, 'My misery and pain are very great, but what would it be if the wrath of God was in my soul?' His heart was full of love to his friends and relations, and he took his last leave with a tenderness and sweetness which greatly affected many. He departed this life in the year 1733, aged ten years and seven days.

ON
THE EFFECTS
OF
ARDENT SPIRITS.



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No. 7.

THE EFFECTS OF ARDENT SPIRITS.

TRUE Temperance embraces not only the due restriction of our animal propensities in eating and drinking, but also the proper regulation of every function and action of both mind and body. It teaches to restrain the excesses of the one, and to control the passions of the other. It is essential to our characters as men, as philosophers, as christians. It is absolutely necessary to true happiness;—it strengthens the body, whilst it elevates and invigorates the mind. If it cuts us off from those excesses which the world terms pleasures, it saves us from the bitterness which is invariably mingled with them.—and gives to the regulated exercise of the appetites, a keener relish, and more perfect enjoyment. The arguments in favour of Temperance are of a two-fold character. They address us as reasonable beings, seeking comfort and enjoyment in our physical existence, and desirous of securing spiritual happiness now and forever.

In regard to the general regulation of the passions and appetites, we shall briefly direct our readers to seek for strength from Him, who is ever ready to keep us from falling, that He may present us faultless in the kingdom of Glory.

The object of Infinite Wisdom in creating man with that sense of hunger and thirst which impels him to eat and to drink, was not that he might gratify the appetite, but that he might be strengthened thereby to fulfil his various duties, as a citizen of this world, and an heir of eternity. These he is certainly best prepared to execute, when the various functions of his mind and body are in a healthy condition. This cannot be secured without Temperance.

A fruitful source of improper habits and of disease, and one which bears immediately on the subject we have in hand, is the fear of debility. Weakness or exhaustion is looked upon as the chief cause of nearly all the physical suffering to which the human system is liable, and in the endeavour to guard against it many ruinous mistakes are hourly committed. From various causes—a disease in some internal organ, or from some part of the system having been previously unduly stimulated—the body falls into a state of debility. Now if the means pointed out by nature herself were those popularly employed

to strengthen the system, or to shield it from this weakness. no harm, but on the contrary much good would result. These remedies are a plain and temperate diet, a due degree of appropriate exercise, pure air, and proper clothing, in connexion with an unsullied conscience and a cheerful mind. To these, however, the sufferer does not apply. He finds himself debilitated, and he seeks something which will impart to him, present strength. The readiest means he thinks is to take additional or more stimulating food;—some cordial or elixir, or some potent tonic. These are soon obtained; a momentary excitement is the result, to sustain which requires their frequent repetition; but so far from any permanent advantage resulting from their use, the symptoms advance with increased rapidity: the individual becomes more and more exhausted; and, if he fall not a speedy victim to the disease itself, he too often does to the effects of intemperate habits induced by the remedies to which he had recourse.

It is not merely in disease, that erroneous opinions in regard to debility, are productive of evil effects. During health, the same injudicious means are resorted to, to sustain the strength of the system, as are supposed capable of restoring it, when absent.

The infant in the nursery is too often pampered into disease, under the ridiculous notion of ministering to its strength; while every day, the adult, to augment his vigour, or prevent debility—to accelerate digestion, or to guard his system from the supposed weakening influence of external agents,—pours into his stomach a variety of articles, the direct tendency of which is to destroy its functions, and to spread disease, suffering, and debility, through every portion of the body. Temperance, pure air, exercise, and the subjection of the animal passions, are the only means capable of increasing and maintaining the physical strength of the system.

As our aim is mainly against intoxicating drink, we shall now proceed to the consideration of their effects on the physical, mental and moral condition of mankind. In the first place we may remark, that water is the natural drink of plants and animals of every description, and is the only article which can fulfil those ends for which the introduction of a liquid into the human system is demanded. Its use is equally adapted to every age and temperament,—to every season and climate. It facilitates digestion, and, by its fluidity and mildness, promotes that free and equable circulation of the blood and humours through all the vessels of the body, upon which the due performance of every animal function depends.

Hence, in physical strength, in the capability of enduring labour and fatigue, in the vigour and clearness of the intellectual powers, the individuals whose drink is confined entirely to water, far exceed those who substitute for it distilled or fermented liquors.

“If,” says Hoffman, a celebrated German physician, “there is in nature a remedy which deserves the name of universal, it is, in my opinion, pure water. The use of it is so general, and so necessary to us all, that we can neither live nor preserve our bodies sound and healthy without it.” It has been said that there are certain circumstances, which render alcoholic liquors a preferable drink to pure water. Ardent spirits are supposed useful to preserve the system from the effects of cold and dampness. The very contrary is the fact. Though an individual, while under the immediate excitement of the intoxicating draught, may perhaps expose himself with impunity to a degree of coldness and moisture, which would be injurious under other circumstances, yet when the stimulating effects of the liquor have passed away, his system is left in a condition far more subject to their deleterious influence than is that of the man habitually sober.

The following anecdote shows forcibly the enfeebling and enervating influence of ardent spirits; and its utter impotency in enabling the body to resist extreme cold.

In the winter of 1829, the ship *Tuscarora*, Capt. Serrill, of Philadelphia, on her homeward voyage from Liverpool, was caught in the river Delaware, by a heavy north-east snow storm, and obliged to put into Chester piers for safety; at which place a considerable fleet of vessels had already taken shelter. As the storm was violent, and the weather very cold, it was a matter of no little difficulty to secure the vessels properly. The men were long exposed and suffered so severely, that of all the crews then collected there, not one escaped without having some of the hands frost-bitten, except the crew of the *Tuscarora*. This was remarkable, and naturally occasioned some inquiry into the cause of her exemption from the common lot. Her men had been as much exposed as the others, they were not better clothed, and having just got in from a winter's passage across the stormy Atlantic, might be supposed to be somewhat exhausted from previous fatigue, and therefore, rather more liable to suffer than some of the rest.

Yet there was one individual on board of her, who did suffer. He was not, however, one of the crew, had not just returned from a boisterous voyage with strength impaired, nor

did his station require him to be nearly so much exposed to the weather as the sailors were,—for he was the Pilot.

It appeared, on inquiry, that the crew of the *Tuscarora* had refrained during the homeward passage from the use of ardent spirits,—that the crews of the other vessels had not so refrained,—and that the pilot of the *Tuscarora* was a drinking man!

This at once explained the mystery. It was a most striking proof of the advantage of Temperance, and a complete refutation of the notion, that strong drink is necessary to enable the poor sailor to endure the many and great hardships he has often to undergo.

It has been said, that the use of water as a drink, in hot weather, or in warm climates, lays the system open to the attacks of disease, whilst a contrary effect is ascribed to the use of ardent spirits. This is not the fact. “Rum,” says Dr. Bell, “whether used *habitually, moderately*, or in *excessive quantities*, in the West Indies, always diminishes the strength of the body, and renders men more susceptible of disease, and unfit for any service in which vigour or activity is required.” Dr. Rush very aptly remarks, that we might as well throw oil into a house, the roof of which was on fire, in order to prevent the flames from extending to its inside, as to pour ardent spirits into the stomach to lessen the effects of a hot sun upon the skin.

“I have known,” says the same author, “many instances of persons who have followed the most laborious employments for many years, in the open air, and in warm and cold weather, who never drank any thing but water, and enjoyed uninterrupted good health.” Dr. Mosely, who resided many years in the West Indies, confirms this remark. “I aver,” he says, “from my own knowledge and custom, as well as the custom and observations of many other people, that those who drink nothing but water, or make it their principal drink, are but little affected by the climate, and can undergo the greatest fatigue without inconvenience.” The instances in which sudden death has occurred from drinking cold water, during a heated condition of the body, have been principally or almost exclusively in those individuals who are habitually intemperate. The following fact from the page of ancient history, is a highly interesting and instructive proof of the value of abstinence and the curative power of water. Pomponius Atticus, the friend of Cicero, to whom so many works and letters of the latter are addressed, whilst labouring under that uncomfortable state of the mind produced by disease of the

stomach, became disgusted with life and resolved to destroy himself. This he concluded to effect by famine, intending only to make use of a little water to alleviate the sufferings which would at first result from refraining from food. In the course of a short period of abstinence from his usual stimulating meats and drinks, the pains of the stomach and bowels, by which he had been previously tormented, ceased; and he speedily felt himself improved in health and more tranquil in mind. He now relinquished his intention of self-destruction, and lived to a very advanced age.

Dr. Beaumont, an American physician, in his practice met with an individual named St. Martin, who recovered from the effects of a gun-shot wound, although an opening was left through his side and into his stomach. By means of this aperture the Dr. was enabled to note every thing that took place during the progress of digestion,—and in order to avail himself of this opportunity for advancing human knowledge, he engaged the patient at a heavy expense to live with him for several years, and become the subject of numerous and carefully conducted experiments. These experiments demonstrate the fallacy of the opinion frequently expressed, that spirits taken in moderate quantity, cannot be injurious, because no immediate bad effects are felt from their use.

On examining St. Martin's stomach, after he had been indulging freely in ardent spirits for several days, Dr. Beaumont found its mucous membrane covered with inflammatory and ulcerous patches, the secretions vitiated, and the gastric juice diminished in quantity, viscid, and unhealthy; although he still complained of nothing, not even of impaired appetite. Two days later, when the state of matters was aggravated, the inner membrane of the stomach was unusually morbid, the inflammatory appearance more extensive, and the spots more livid than usual; from the surface of some of them exuded small drops of clotted blood; the ulcerous patches were larger and more numerous, the mucous covering thicker than common, and the gastric secretions much more vitiated. Notwithstanding this diseased appearance of the stomach, no very essential aberration of its functions was manifested. St. Martin complained of no symptoms indicating any general derangement of the system, except an uneasy sensation and a tenderness at the pit of the stomach; there was some vertigo, with dimness and yellowness of vision, on stooping down and rising again. He had a thin yellowish-brown coat on his tongue, and his countenance was rather sallow; his pulse

uniform and regular, and his appetite good. He rested quietly, and slept as usual.

This fact cannot be too attentively considered by those who contend that the stimulus of spirits is not injurious to the stomach or general health, unless where the mischief shows itself by palpable external signs. Here we have incontestable proof, that disease of the stomach was induced, and going on from bad to worse, in consequence of the use of ardent spirits, although no prominent symptom made its appearance, and St. Martin was in his general habits a healthy and sober man. And if such be the results of a few days of intemperance in a person of a sound constitution, it is impossible to deny that continued indulgence must be followed by more serious evils, whether these show themselves from the first by marked external signs or not.

The condition of the stomach above described, and the consequent failure and vitiation of the gastric secretion, induced by drinking ardent spirits, and by general intemperance, explain at once the miserable digestion and impaired appetite of the habitual drunkard; and it would be well for those who are in danger of becoming the victims of the habit, were they early impressed with some of these striking and important truths.

It has been alleged that stimulating drinks taken after a full meal facilitate digestion. To this we reply, that the stomach of a healthy man needs no artificial excitement to action, unless he have transgressed the bounds of *temperance* in the quantity or the quality of his food. And shall a *reasonable* man, shall a *Christian* plead his own degradation, and the ascendancy of his appetites over his judgment, as an excuse for continuing in a practice fraught with so much hazard to the well-being of both soul and body? No: far better, far wiser, far more dignified would it be for him, to refrain from that which oppresses his stomach, rather than to indulge at the risk of his health, in the hope of obtaining relief from a stimulant, the efficacy of which is diminished by every repetition of its use;—a remedy which is in itself a dangerous enemy to the physical constitution, implanting therein the seeds of disease, of misery, and of death.

So much then on the use of ardent spirits. Under this head we have shown that intoxicating liquors disqualify, rather than strengthen the system to endure heat, cold, or excessive fatigue;—that the use of them weakens the bodily powers, and lays the foundation of diseases which cut off multitudes in the prime of life. Add to which, it makes drunkards of

them ;—a name which embodies in it no small proportion of the degradations and miseries of humanity. The calamities, the distresses, the sins which our country daily and hourly witnesses, springing up in the path of the intemperate, are of awful amount. Her 100,000 drunkards are filling her land with crime, and her prisons, her alms-houses, and her insane asylums with tenants, and many thousands of them we have every reason to fear are annually gathered by the hand of death, to the horror of unutterable darkness, where the worm dieth not, and the fire is not quenched. Lost on earth to the comforts of life, the object every where of pity and contempt, the poor drunkard, after watching his blessings, one by one, depart from him,—having destroyed his social and domestic enjoyments, wasted his property, ruined his reputation, spread desolation and distress in the hearts of those he has most loved, goes from the anguish and torment of time, to the far greater punishments of eternity.

Art thou, reader, one of those who are making use of intoxicating drinks? Let us warn thee, as thou valuest the preservation of that reason, which distinguishes the man from the brute ;—as thou wishest to retain that physical health and strength, so essential to earthly enjoyment ;—as thou desirest felicity at last in that kingdom which no drunkard can inherit ;—to turn away at once from the poisonous cup, and come unto Him, who alone can give thee ability to resist temptation, crown all thy resolutions with success, and make thee a glorious partaker of the river of the waters of life. Art thou a Father? endeavour to educate thy children in such a manner, that they may be too wise to seek from intoxicating drinks, either physical strength, curative power, or mental enjoyment. Then thy children may be as the growth of young olive plants in thy path, and not as the springing up of thorns. Art thou a mother? foster not in the nursery a taste for stimulating drinks ;—put not the wine cup to the mouth of thy children, as a token of thy love, or a mark of thy indulgence ; lest thou shouldst live to see them, by thine own act, made drunkards, and sunk so low, that a mother's prayers cannot move them, a mother's tears restrain, or a mother's love restore.

THE END.

A

CHRISTIAN MEMENTO,

WITH

OBSERVATIONS

ON

SOME OF THE PREVALENT AMUSEMENTS OF THE DAY.

“Weak is the excuse that is on custom built,
“The use of sinning lessens not the guilt.”



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No. 8.

A CHRISTIAN MEMENTO, &c.

THERE is a habit in which many are involved that cannot possibly confer any benefit on themselves or upon others, but is an evil example to children, and a grief to every seriously reflecting person who is obliged to witness it. On the public roads, in the streets of our cities, in private parties, among the guests at the convivial board, this practice often prevails to a very alarming and shocking degree. We mean the very frequent, irreverent and familiar use of the sacred and awful names of God, Lord, and Christ; especially the first of these; a name that comprehends all the divine attributes of that exalted Being, who fills heaven and earth with his presence, and whom the heaven of heavens cannot contain; who sways the sceptre of his majesty over unnumbered myriads of saints and angels. All the blessings, the benefits, the consolations and the privileges we enjoy, are derived from this Almighty Being, the Great First Cause, the Fountain of all good. Let us then bear in conscientious remembrance that it has pleased him to stamp an awful import upon his great and holy, "his glorious and fearful name;" that he has forbidden its being ever pronounced in a vain, useless, or irreverent manner; and has fixed guilt upon the heads of those who violate his commandment: "thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

Some persons seem to think, that *on religious subjects* they are at full liberty to use it with the greatest freedom; but it does not appear that such a liberty has been granted. Our Saviour himself set us a different example, and that too on the most solemn occasions: when he was instructing his disciples how they ought to pray, the prayer which he then delivered as a pattern to his followers and to the world was short and comprehensive; and it is well worthy of remark, that the holy name in question was not once pronounced, but the great incomprehensible Being was addressed by the endearing appellation of father—"Our Father which art in heaven."

Now if the *inspired* Apostles and immediate followers of Christ had set before them, as a pattern, a prayer wherein that awful Name was not used, how careful ought *we* to be, never to pronounce it in a vain and unnecessary manner. Our Lord also instructing his disciples in the great duty of prayer, uses this expression—"Hallowed be thy Name"—which means, sacredly revered be thy name. When we approach the Creator by *using his holy Name*, it ought ever to be with deep

reverence of soul; if otherwise, do we not take or use his name in vain? and if so, may not the complaint uttered against some of old, be applicable to us?—"they honour me with the lip and the tongue, but their hearts are far from me."

And if in our most solemn addresses to the Throne of Mercy we are instructed to use the awful Name with *caution* and *profound* reverence, how much more should we forbear to use it unnecessarily on ordinary occasions?

We are also instructed in holy writ to attach great reverence to the name of the blessed Redeemer and Saviour of the world: indeed how can it be otherwise, when we consider that God is in Christ and Christ in God. "I am," said he, "in the Father and the Father in me." "I and my Father are one." And again, "all men should honour the Son, even as they honour the Father." The inspired apostle to the Gentile churches in his second Epistle to Timothy, says, "let every one that nameth the name of Christ depart from iniquity;" as though he had said, he who doth not depart from iniquity, is not worthy to pronounce that sacred name. We may often observe that those who make a high profession of Christianity, but whose minds are not sufficiently clothed with awful reverence before the sovereign Lord of the universe, make a much more familiar use of the sacred names than the humble disciples of the meek and lowly-minded Saviour. Doubtless "the High and Lofty One that inhabiteth eternity, whose *Name is Holy*," is often *offended* by the very free use of that awful Name, introduced in a *light and unfeeling manner*, in common conversation, and that too amongst those denominated Christians, his dependent creatures. The commandment not to take his Holy Name *in vain*, implies more than the prohibition of its use in a profane manner: it forbids also our using it on any occasion where it cannot promote His honour and glory. It is said of Robert Boyle, that such was his reverence for the Divine Being, that he never would pronounce that name called by Moses a "*glorious and fearful Name*," without making an evident pause before the word escaped his lips. The Most High hath said, he will be jealous of his *holy Name*, as though he had said, I will not suffer it to be used but for the most solemn purposes.

We should do well to remember the supplicatory expressions of David, the royal psalmist of Israel, and to adopt them as our own—"Let the words of my mouth, and the meditations of my heart, be acceptable unto thee, O Lord, my strength and my Redeemer." If under the Mosaic dispensation, this reverent caution was required, surely we should not expect to find a less degree of it under the more exalted and sublime dispensation of the gospel of Christ.

From the instructive passages of Holy Scripture already quoted, it appears that even on religious subjects the high and holy Name may be too freely used, so as to diminish the reverence with which it should ever be pronounced and heard. It is by some, indeed by many amongst the well-disposed, too frequently repeated, as though they thought the frequent use of it would add weight and solemnity to the subject they are speaking upon; but such a habit tends to familiarize it to our ears, and may cause it to fall lightly from our lips on ordinary occasions.

Whatever disposition or frame of mind we speak in, has an influence upon those spoken to, and a natural tendency to promote the same. In proof of this, every day furnishes us with opportunities of observing that the language and tone of affection, excite affection; the language and tone of anger, excite anger. Thence it follows, that if the holy *names of God, Christ, &c.* were never to be pronounced but with becoming solemnity, it would hold out an impressive lesson of instruction to those around us, and especially to the rising generation. They would then never hear the *awful sentences*, "*God bless you!*" "*thank God!*" or the others, pronounced with a light and smiling countenance, or in a flow of cheerful and volatile conversation, which is now too frequently the case with tens of thousands who are denominated Christians. If children are accustomed to hear that sacred name freely used on frivolous occasions at home, how can it be expected they will contemplate, with religious awe, in their places of worship or in their moments of private retirement and reflection, that great and holy Being, before whom "*all nations are as the drop of a bucket, and are counted as the small dust of the balance.*" The candid and considerate reader will not find any difficulty in perceiving the drift and intention of the preceding observations. He will understand the design to be that the *high and holy name* of that *great, eternal, incomprehensible Being*, whom the heaven of heavens cannot contain, in whose presence *angels veil their faces*, whose *throne is for ever and ever*—a name *almost too holy* for the sanctified on earth to pronounce, should ever be reserved for the *holiest* of purposes.

The Sacred names are also used by many in a manner that is still more abhorrent to the feelings of the religious mind. It is by an appeal to the High and Holy One, with dreadful imprecations on themselves, or to consign to endless perdition a fellow creature who perhaps has excited their unmerited displeasure. This is not only unwarrantable in a Christian, but inconsistent with his dignity as a rational being. Certainly no man of reflection would deliberately call down the

Divine vengeance upon his own head: and it is perfectly incompatible with the Christian spirit to pray for the destruction of any one, even the most implacable enemy. The Christian remembers the assertion of the divine prerogative, "vengeance is mine, I will repay;" and instead of loading his enemy with curses, he desires that the Holy Spirit may illuminate his understanding, and convert him from his evil ways. Indeed how can that man ask for mercy of his Creator, who cherishes in himself the disposition to curse a fellow being.

We are not disposed to pollute these pages with examples of the shocking imprecations, which are used by some upon various occasions; instances are already too familiar to every one. Swearing puts a man, whatever be his station in society, upon a level with the lowest and most degraded characters; and however the practice may find patrons amongst some who would wish to be considered well-bred, and who may be so in many respects, it bears upon the very face of it, the indelible mark of vulgarity. We would appeal to the person, who seems to expect to strengthen his credit, by annexing to what he asserts, some of those common-place execrations, whether the use of them has not always a tendency to produce an opposite effect. So far from increasing his credibility, they will be likely to lessen it in the view of those to whom he is speaking, as they are oftener used to confirm a rash or doubtful saying, than the simple truth. The man who swears, seems to think his veracity doubted; and well may it be suspected, for how can we believe *he* will be true to man, who so daringly violates the commandment of his Maker.

The use of profane language is irrational, indecorous, and impious. It conveys no useful ideas, it is peculiarly grating and disgusting to the feelings of pious people, and is an open breach of the injunctions of our blessed Saviour. Let those who are in this sinful practice pause, and seriously reflect upon the pain which they inflict on others, and the injury that accrues to themselves, because "every idle word that men shall speak they shall give account thereof in the day of Judgment." Let them remember what they are doing; against whom their evil tongues are directed, and who is the object of their contempt and mockery. Let them ask themselves what they are to gain and what they do not lose by such a practice. They lose their reputation in the view of the wise and good; they sacrifice their peace of mind, and are destroying every rational hope of eternal life. They are rapidly becoming more and more corrupted, and with this deplorable character, are hastening to judgment.

It will be impossible to escape this day of awful judgment. How important is it then to forsake every thing that renders us obnoxious to the Divine displeasure. The gracious language is, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and unto our God, and he will abundantly pardon." Reader, mayst thou no longer slight such offers of Divine love and mercy. Hast thou not felt the strivings of his spirit secretly condemning thee for thy evil words and actions? Has he not been in thy conscience as a reprover, and a swift witness against thee, when thou hast profaned his holy name? This voice which speaketh in thy soul, is the Spirit of his Son, the Saviour of the world, whom he hath sent to bless thee, by redeeming thee out of all iniquity. Turn unto it—obey its manifestations, and it will instruct thee to walk before him in reverence and fear—it will lead thee into holiness of life, and purity in language and conversation.

OBSERVATIONS, &c.

To the gay and the idle, the useful occupations of life are insipid and irksome, while for want of some employment to engage their attention, time passes heavily away. To alleviate these feelings, many plans have been devised, which, under the delusive pretext of innocently filling up their vacant hours, are in fact the means of squandering this invaluable treasure. Amongst those which in this specious character impose upon the young and unwary, few are more lamentably successful, or more certainly pernicious in their tendency than Gaming. To say the least of this practice, even when pursued only for pleasure, and in private parties, it is a childish and irrational employment, which occasions a prodigal waste of time.

Locke, having been introduced by lord Shaftesbury to the duke of Buckingham and lord Halifax, these three noblemen, instead of conversing with the philosopher, as might naturally have been expected, on literary subjects, in a very short time sat down to cards. Locke, after looking on for some time, pulled out his pocket book, and began to write with great attention. One of the company observing this, took the liberty of asking him what he was writing. "My lord," says Locke, "I am endeavouring, as far as possible, to profit by my present situation; for having waited with impatience for the honour

of being in company with the greatest geniuses of the age, I thought I could do nothing better than to write down your conversation: and, indeed, I have set down the substance of what you have said for this hour or two." This well-timed ridicule had its desired effect, and these noblemen, fully sensible of its force, immediately quitted their play, and entered into a conversation more rational, and better suited to their characters.

"I think it very wonderful," says Addison, "to see persons of the best sense passing away a dozen hours together, in shuffling and dividing a pack of cards, with no other conversation but what is made of a few game-phrases, and no other ideas but those of black or red spots, ranged together in different figures."

There is, however, something so fascinating, both in the thing itself, and in the company and scenes which it leads into, that it is calculated to engage the affections in an immoderate degree. Hence we find, that those who addict themselves to this dangerous amusement, generally acquire for it a fondness amounting almost to infatuation. This infatuation, heightened by "the love of money, which is the root of all evil," and which is excited in a remarkable degree by this diversion, opens a wide door, and presents powerful incitements to the destructive habit of *gambling for money*; and thus, what was at first resorted to merely for amusement, may soon become the primary business of life. The example to young persons is exceedingly pernicious; for those who have been familiar with cards or other kinds of play at home, and have there witnessed their fascinating effects sanctioned by the example and approbation of their parents, will not easily be restrained from resorting to the public gaming table, which is almost always the scene of riot and *drunkenness*.

How many of those miserable beings who crowd our penitentiaries, and furnish the awful spectacles of public executions, date the commencement of their wicked and unhappy career at the period when they first sat down as partners at the gaming table. It has proved the irretrievable ruin of thousands, who betrayed by its allurements, have gone on from staking small sums, to larger adventures, until at last they have hazarded and lost their whole estates, and involved themselves and their innocent families in the most abject wretchedness. Oppressed by poverty and pinching want—stung with remorse at the recollection of the comforts they once possessed, and which their folly and madness have torn from them—deluded by the vain hope of some auspicious change, they resort to means more avowedly dishonest, to retrieve their circumstances, and furnish them with money

once more to "*try their luck;*" but again and again they are disappointed, till driven to desperation, they fly to drunkenness, debauchery, or self-murder, to drown the reproaches of a guilty conscience. Thus many an unoffending and helpless family, have been reduced to beggary, while none are really enriched by the practice; for we challenge its advocates to produce a solitary instance of the useful and proper application of wealth thus fraudulently obtained; on the other hand numerous examples are presented, where it has been lavished in the most debasing excesses. In consonance with these evils, it fosters the growth of all those fierce and malevolent passions which corrupt and degrade the human mind. Anger—deceit and dishonesty—intemperance and blasphemy—distressing anxiety of mind—neglect of business—abject poverty—theft and suicide, may be ranked amongst its dreadful consequences.

The pernicious consequences of play have been frequently described in the strongest terms, and illustrated by the most striking examples. Seldom however, have they been presented on so large a scale, as in the late account of the fate of *a great body of gamesters* at Hamburgh, which an intelligent spectator has published in a German gazette, as the result of his attentive examination, during a period of two years. Of *six hundred individuals*, who were in the habit of frequenting gaming-houses, he states that *nearly one half* not only lost considerable sums, but were finally stript of all means of subsistence, and ended their days by self-murder. Of the rest, not less than a hundred finished their career by becoming swindlers or robbers on the highway. The remnant of this unfortunate group perished; some by apoplexy; but the greater part by chagrin and despair. An awful instance, which recently occurred, was related to us by an eye witness:—A youth, under nineteen years of age, of the most respectable connexions, after having by gambling lost his estate, amounting to many thousands of dollars, and indulged in those excesses which usually attend it, rose up from the table—drew a pair of pistols from his pocket, and to drown the horror and anguish of his mind, deliberately put an end to his existence, by shooting himself through the head. Can any man, then, who is sensible of the awful responsibility which rests upon him as a parent, and as a disciple of Christ, countenance an evil so enormous and so dreadful in its effects, even by permitting its introduction into his family as an amusement or pastime? Or can an employment which produces such painful excitement and wild disorder in the passions, and so wholly absorbs the attention, deserve the name of relaxation or entertainment? Did we diligently discharge our social and re-

ligious duties, and conscientiously fill up our stations in the world, we should be so occupied in following the example of our Divine Master, who "went about doing good to all," that we should find no time to prostitute to such baneful purposes.

Dancing is another entertainment, not only incompatible with our religious duties, but inimical to the preservation of good morals. It is however considered by many a genteel accomplishment; and as custom has made it the favourite amusement of fashionable people, its pernicious consequences have been too little suspected.

It would be wise in parents to consider, whether in teaching their children this art, they are not encouraging an improper application of their precious time, and exposing them to imminent danger of contamination. Gay and unthinking youth are powerfully influenced by the force of popular opinion, and readily adopt those habits which are sanctioned by the example and approbation of what is termed the polite world. Captivated by the allurements which this practice presents, they are easily enticed into the society of artful persons, who too often seduce them from the paths of rectitude, and lay the foundation for bitter remorse during the remainder of life. Were dancing abstracted from the company and festivities which usually attend it, most persons would consider it rather as a laborious and unpleasant exercise, than an agreeable amusement; the very circumstances which recommend it to the idle and dissipated, render it wholly improper for a christian; who has the utmost need to cultivate seriousness and gravity, and to live and act as a pilgrim and a stranger. Though private balls and parties, may not be as openly indecent, and as demoralizing in their effects as those which are public; yet when a fondness for entertainments of this kind is once excited in youthful minds it is impossible to predict to what lengths it will carry them. Temptation succeeds temptation—vice is presented under more insidious and alluring forms—desires of pleasure become more and more vehement, and foster the growth of disorderly passions—and when their danger is so apparent as to excite alarm, parental authority may be too feeble to restrain their inclinations. If we take a view of the interior of a public ball room or of a theatre, where dancing forms a prominent part of the exhibition—if we examine into the characters of those who fill them—listen to the conversation which passes amongst the spectators—notice the indecent apparel and gestures of the dancers, and the giddy levity which prevails throughout the whole assembly, we might easily imagine that licentiousness had chosen these for her favourite dwelling places, and decked them with all the allurements which excite lasciviousness or inflame

the passions. Characters the most immodest mingle unreservedly with the chaste and the virtuous—the human form is veiled in a garb so light and transparent, as to shock the feelings of decency; whilst the most indelicate allusions and actions, conspire to weaken the restraints of propriety, and pave the way to the commission of acts, which blast the reputation, and too often terminate in irreclaimable abandonment. How many rash and unhappy marriages, have taken their rise in the momentary excitement and ardour produced in the ball room, and how often have shame and ruin been introduced into the habitations of peace, by permitting a beloved daughter to display herself at a dancing party or a concert.

In vain is it alleged that those who addict themselves to these amusements have but a transient intercourse with vicious characters; the demoralizing effects of even a temporary association with evil, are too frequently, and too forcibly demonstrated, to admit a doubt of its baneful influence. From all this the conclusion is irresistible, that there is scarcely any thing in which we conform more fully to the spirit and manners of a corrupt and sinful world than by joining in the amusements of the ball room or the gayeties of the dancing party. Nor is it a small objection to these amusements, that they are usually enjoyed at those midnight hours, which nature and religion direct to be otherwise employed: and in how many unhappy cases has the sudden transition from a heated room to the cold air, after the exercise of dancing, proved the occasion of disease and death! These considerations imperiously demand that all those who are solicitous for the real welfare and happiness of their tender offspring, should restrain them from this fertile source of contamination. Let them solemnly query whether in teaching them to dance—in taking them to private concerts, or to those public entertainments, where for a small pecuniary consideration, the vilest characters may gain admittance, they are “training them up in the way they should go”—encouraging them to “live in the fear and admonition of the Lord,” and “keeping them unspotted from the world;” or whether they are not rather chargeable with the moral and religious declension which frequently ensues.

We shall close our remarks on this subject with a few selections from the memoirs of Caroline E. Smelt. This excellent young woman, who evinced in very early life, a strong objection to dancing, retained to its close, an abhorrence of balls, dancing parties, theatres, and other vain amusements; and a short time previous to her death, very forcibly observed to some friends—“Let no person endowed with rational powers call them innocent or harmless. How can that be innocent

which leads to a prodigal waste of precious time? How can that thing be called harmless which leads to an unnecessary exposure of health? How can that amusement be innocent which has not the glory of God for its object? How can that amusement be harmless which has a direct tendency to unfit the mind for devotional exercises? We are such frail creatures that we constantly require some excitement to lead us to God, and not to estrange us from him. Will any venture to say that they have been brought to love the Lord Jesus better by having attended a theatre or a ball room? I presume not. I can say, from my own experience, that I never derived solid improvement or real pleasure from either. From neither of them have I ever derived any thing which could afford my mind the least satisfaction in hours devoted to self-examination, nor any thing to strengthen the soul against the terrors of death and judgment. I consider them worse than vanity—they are exceedingly sinful.”

Just before the close of life she showed particular solicitude for the welfare of a beloved cousin, who was absent; and left a message for her, from which the following is extracted:

“Tell her that I desire her never again to participate in sinful amusements. She loves me, and will, I hope, value what I say. Tell her I requested, on my death-bed, that she might never enter a theatre, a ball room, or attend another fashionable tea-party, as they are called. They are all of the same family, let who will say otherwise. If one of them be sinful, they are all so; and on that subject I have no doubt. I generally attended with reluctance; and nothing but a desire to conform to the customs of the society in which I moved ever induced me to go. Silly excuse! for my better judgment told me better things.”

Oratorios are in some measure connected with the subject before us, and by many they are esteemed more justifiable than any of the amusements previously noticed. As the words of Holy Scripture or Scripture history, are generally used, some persons are allured to them who would not visit ordinary entertainments. But when we consider of what they are composed, and seriously reflect upon their tendency, we must conclude that oratorios are liable to strong objections. The mission and ministration of our blessed Saviour are made the basis of the performances—are set to music, and rendered mere vehicles of idle diversion, often too, by persons of the most depraved characters. Is not this a profanation of sacred things? Is it not ridiculing the offers of salvation, and trifling with the messages of redeeming love? The sublime doctrines of the gospel were never designed for

playhouse entertainments—it is, we fear, in a very awful sense, taking the name of the Lord in vain.

To conclude.—Time is short and precious; we have no leisure for these vain amusements; and indeed we need them not. The gospel opens a source of purer, sweeter and more substantial pleasures: we are invited to communion with God; we are called to share in the theme of angels; the songs of heaven, and the wonders of redeeming love are laid open to our view. The Lord himself is waiting to be gracious, waiting with promises and pardons in his hand. Well then may we bid adieu to the perishing pleasures of sin; well may we pity those who can find pleasure in those places and parties, where he is shut out; where his holy name is only mentioned to be blasphemed; where his commandments are not only broken, but insulted; where if sinners proclaim not their shame as in Sodom, wickedness at least is wrapt up in a disguise of delicacy only to make it more insinuating.

DETRACTION.



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No. 9.

DETRACTION.

"Thou shalt not bear false witness against thy neighbour."—

This is one of the commandments written on tables of stone by the finger of God. It has never been abrogated. Reader! perhaps thou supposest the application of it was meant to be confined to the enormous sin of Perjury. I apprehend however, it will be found to embrace a more common and less obvious sin, of which it may be thou art not thyself wholly innocent—that of Detraction.

Detraction! that bane so destructive to the happiness of society! who can enumerate the catalogue of evils, of sufferings, of injuries, of unmerited cruelties, that have been inflicted by it?

This is a subject which, there is cause to fear, does not claim the attention of the respectable and well educated, nor even of that portion of society, denominated the religious, to a degree consistent with their respective characters; and what is of greater moment, in a manner calculated to evince their sense of its magnitude, its sinfulness, and its incompatibility with moral and religious principle. It is the *thinking* part of the community, who have it in their power to effect much by the influence of their example, that I would particularly (but not exclusively) address, and invite to reflection upon a topic fraught with so much evil and followed by consequences so distressing, so destructive of the happiness of individuals and of families, and which is not unfrequently the means of sowing the seeds of dissension throughout social and religious society.

"Thou shalt not bear false witness against thy neighbour." Perhaps, Reader! thou mayst be ready to repel the sentiment that detraction may be justly deemed a breach of this commandment, or without due reflection mayst be tempted to exclaim, *"I never bore false witness against my neighbour. If ever I repeated what was to the disadvantage of another, it was the truth. I either received it from good authority, or knew it myself; and moreover, I spoke of it confidentially. I therefore do not stand convicted of bearing false witness."*

Let it be admitted that thou wert innocent of *intentional* detraction, the truth thou felt at liberty to commit to another, reflected obloquy upon the character of thy neighbour; and if thou thinkest thou wert not guilty of a violation of the commandment in question, thou must confess thyself to have been so of another equal in authority: *"all things whatsoever ye would that men should do to you, do ye even so to them."*

But the commandment is *very* comprehensive—"Thou shalt not bear false witness against thy neighbour." Hast thou, who art so careful in reporting *only the truth*, and that confidentially, never given that truth a colouring calculated to increase the apparent magnitude of thy neighbour's fault, or by any means made the offender appear more guilty than he really was? If so, thou hast broken the commandment, for every departure from the straight line of *Truth* is an entrance upon the borders of falsehood; and a representation becomes false witness, just in proportion as the impression made by it exceeds the reality.

Under the Jewish law, it was considered a high misdemeanour to raise or propagate an evil report, to say or do aught that would injure a man in his character or his property; and very offensive was it in the Divine sight. "Whoso privily slandereth his neighbour, him will I cut off." "A false witness, and him that soweth discord among brethren," are mentioned among those things which "the Lord doth hate; which are an abomination unto him." — — — There are so many shades of turpitude in this prevailing evil, it is not practicable to bring them all into view here; and startling as the sentiment may appear, observation induces me to believe that few, very few, even among professed Christians, have wholly washed their hands from this defilement.

Many I trust have no evil intention when they indulge a propensity to dwell upon the faults of others, and retail what they have heard or seen; but the absence of intended injury will not prevent the sad consequences of a thoughtless, nay more, of a cruel and debasing habit, the desolations and long sustained difficulties inflicted by which are not to be recounted.

Agès have past since the Beneficent Parent of the human family first issued the positive mandate, "Thou shalt not go up and down as a Talebearer among thy people;" yet unhappily to the present day there remain those who allow themselves to cherish and to exercise such a disposition toward their fellows, as would lead one to conclude they had, regardless of the high command, fully adopted the rebellious language, "our lips are our own, who is Lord over *us*?" and who do indeed verify the declarations of Solomon and of David, "There is that speaketh like the piercings of a sword."—"They have sharpened their tongues like a serpent, adder's poison is under their lips." There are still those, who, actuated by secret prejudice, and perhaps envy, or by passions repugnant to every principle of human kindness, allow themselves to slander and defame without regard to truth; and well were they described by the Royal Prophet, when he prayed the Almighty to hide him from

those "who whet their tongues like a sword, and bend their bows to shoot their arrows, even bitter words."

David had large experience of the sufferings, and sorrows, and injustice inflicted by evil speaking. Solomon, who was admirably versed in the treachery and deceitfulness of the human heart, and who was also well acquainted with the divine law in relation to man, has left many wise and pertinent sayings on the subject of detraction. Indeed, the character of this vice is held up in very strong colours by most, if not all, the sacred writers. Numerous passages throughout the Jewish laws, the writings of the Prophets, Evangelists, and Apostles, and the sayings of Christ himself, might be cited, which go to denounce the practice and the spirit of detraction; and many of them to declare the judgments of the Most High against those who are guilty of it.

It would seem that there is a powerful propensity inherent in the unregenerate heart of man, to lessen the esteem of one part of the human family for another;—a seed of selfishness sown by *him* who envied the happiness of our first parents, and sought to bring them down to his own level. Truly, "the heart is deceitful above all things and desperately wicked; who can know it?" Now, can we believe that the fashionable politeness, which those who consider themselves the well educated and refined observe in their intercourse with each other and with the world, is genuine, or springs even from the finer feelings of natural benevolence and kindness? or that those reputed to be thinking men act under the influence of sober reflection, and a sense of justice, or that professing Christians cultivate in themselves, and exercise towards others, the virtues that constitute the Christian character, among which love to our neighbour stands prominently forth, while we are obliged by constant evidence to *know* that detraction is not *only* to be found where every evil plant grows openly and unrestrained, but that even among these it flourishes with baleful vigour?

There is a species of detraction which possibly may not have been recognized as such, even by some serious Christian Professors. Familiarity with its existence among those whom they esteem better than themselves, may have made them think, should they hear of or suspect something wrong in the conduct of a neighbour, that it is but natural, and not incorrect, to repeat it confidentially to another—very cautiously, perhaps, and with expressions of regret and sorrow. But the confidant whispers it to a third, who in his turn deposits it with a fourth—and thus it travels, until an extensive circle becomes possessed of the supposed fact with all the increase of odium that may have

been attached to it by various versions of the story. Mean time, the unconscious and perhaps innocent individual has no opportunity afforded him of explanation or defence. Serious persons, should their apprehensions arise only from what they may think pretty certain *indications*, will perhaps at first feel some care respecting their dissemination; but an opportunity presenting when with those to whom they are accustomed to unbosom freely, and the conversation leading to it, they venture to suggest that a certain friend or neighbour seems to be in a dangerous way—it may be in his pecuniary concerns—in his morals, or in his religious character.—In this case, it is supposed there is no design to injure the individual in the least possible degree, and that, on the contrary, there is real sorrow and regret felt for him; yet an injudicious expression of these very feelings may be the means of subjecting him to a narrow and prejudiced inquisition, give rise to talk and misapprehension, awaken suspicion in minds not sufficiently discreet or scrupulous, and thus darken the otherwise fair character of an individual (it may be a young person dependent, under Providence, on his own efforts and good reputation) with a stain it will cost him much to wipe away, and which *may* go with him through life.

So, also, a fellow-member of the church may be suspected of giving place to temptation, of departing in deed or doctrine from the narrow path, of swerving from a course heretofore honourable and useful; we are zealous for his welfare, but, forgetting the Saviour's injunction, first to tell *him* his fault and not the world, nor even the brethren, till every word be well established, subject him to the same process; and nine times out of ten he is a very great sufferer by it. For, if the suspicion be well founded, he has not received that candid brotherly treatment which might have regained him, and if only the fruit of jealousy or prejudice, many have been alienated from him without a cause, and he, with the church, has suffered loss. We have given him reason to say with the Prophet, of his injuries, "Those are the wounds with which I was wounded in the house of my friends;" and with the Psalmist to complain, "It was not an enemy that reproached me, then could I have borne it; neither was it he that hated me, that did magnify himself against me; then I would have hid myself from him; but it was *thou*, a man—mine equal—my guide and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."

It is indeed astonishing, when we take a serious and impartial view of the nature and tendency of detraction, and see how numerous have been the sufferers by it, how great their

sufferings—and how directly incompatible it is, with the command of our blessed Saviour, “Thou shalt love thy neighbour as thyself;” and with common kindness or humanity, that it should continue to exist in Christian communities! But that it does, and that its fruits are too plainly evident among us, is a sorrowful fact. In this Christian age, often may the language be adopted, “False witnesses did rise up; they laid to my charge things that I knew not.”

Can it be that we are familiar with the contents of our Bibles, that we peruse and reperuse the abundant testimonies there recorded, against all unkind and selfish feeling,—against envy, jealousy, maliciousness, wrath, bitterness, evil speaking, or evil surmising; and against rash judging, and believe indeed that they were written by holy men moved by the Holy Ghost, and even that many of them are the words of God himself?

Did we truly imbibe the spirit of those sacred precepts, we should be very tender of the reputation of our neighbour, very cautious of doing him an injury, very careful in all our deportment towards him. Even our gestures, looks, and tones of voice, would be guarded; for, by these alone, much mischief may be done, and lasting wounds inflicted.

Sometimes, by unguarded conversation, we are led to conclusions from premises, the foundation of which we have not ascertained, and which, perhaps, only exist in the imagination of the speaker. One for some reason *apprehends* that a certain thing has been done, or is likely to be done. A suspicious and careless hearer infers or understands that it has already taken place; and so reports it abroad, however disadvantageous to the party concerned. It becomes the subject of conversation in different circles, and finally is woven into a tale that passes for absolute fact. Many a calumny has travelled far and wide, whose origin has been as small and unjustifiable as this; and the destruction of confidence and esteem among friends once dear to each other has been the consequence.

We may seek to palliate such indiscretion, or endeavour to cover ourselves from censure, by saying the story was no fabrication of ours, and that we never could have dreamed the mere hint we dropped would have produced such unpleasant consequences;—but how slight a covering for us is this, when, by failing faithfully to repress the first risings of a temptation to break the law of kindness, we have inflicted mortification and pain upon a fellow being!

And is there *no remedy* for this growing deformity, which, like a leprosy, cleaves so closely to the human race? must it continue to invade the peace and mar the happiness of indivi-

duals, of families, and of communities? Would that we possessed a more just sense of the tenderness we owe each other, as fallen and erring creatures, subject to be taken captive by our unwearied foe in moments of weakness! that a faithful watch were set at the door of our lips, to prevent the breath of slander from assailing the innocent, or magnifying the faults of the guilty! "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise."

The proper cultivation and storing of the mind with useful knowledge, would be an important auxiliary in the cause; it would tend to direct our conversation towards subjects of permanent interest and utility, and it would weaken that strong propensity of our social circles to criticize the conduct and character, and to dwell upon the mistakes and foibles of our fellows.

But there is a remedy, an *effectual* remedy, one that would essentially promote our own happiness, while it saved others from the pain which we have no right to inflict.

It is found in the commandments so emphatically enforced by our Holy Redeemer. "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment, and the second is like, namely this, Thou shalt love thy neighbour as thyself."

This is the dignified mark to which Christians are called to aspire, and it is only in proportion as we advance towards this mark, that we shall be redeemed from the spirit of detraction, and become conformed to the Apostolic exhortation, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another, in honour preferring one another."

Let Christian professors awake to the signs of the times! Let them observe the complexion of the day! a day in which there appears much solicitude to establish views and doctrines adverse to each other, by reference to the Holy Scriptures; and much clashing of sentiment upon various points. Let them awake to the inconsistency of contending for those sacred writings as a standard of doctrine, while they so generally overlook its exhortations and injunctions to equity, mercy, and truth; while they stand in need daily to be reminded, that the Holy Bible admits not of a contentious, a censorious, or intolerant spirit, of jealousies, evil surmisings, rash judging or condemning one another; but requires meekness, forbearance, long suffering, gentleness, kindness.

Notwithstanding all the plain precepts of the Gospel, and a high profession of reverence for the inspired volume, we see

our public prints teeming with acrimony and party zeal, and even men, who esteem themselves followers of a meek and lowly Redeemer, engaged in fierce contention, indulging freely the spirit of detraction, and, with little charity or justice, misrepresenting, judging, and condemning each other. Were the Apostles of our common Lord witnesses of so sad a scene, with what holy zeal and love for souls would they not exclaim, "Brethren, these things ought not so to be!" "Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." Let us remember, "With what judgment ye judge ye shall be judged; and with what measure ye mete, it shall be measured to you again." And that this is the awful declaration of him who is appointed to judge the world, "the man Christ Jesus."

Conscious of inability to do full justice to a subject so important to the happiness and well being of society, I nevertheless desire to draw as I can, the attention of the serious to the strongly marked features of the present period, and to sober reflection upon the necessity of greater watchfulness, and of experiencing an increase of the benign spirit of him whom we call Lord, to accompany us in our daily walking, in all our intercourse with the world, and in our private circles. May we endeavour to keep in constant remembrance the spirit of the Apostle's words: "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?"

Reader! in attempting to help others, we sometimes receive help ourselves. I offer these remarks therefore to thee with sincere wishes for our mutual improvement, with a hope that henceforward we may individually try to promote the happiness and peace of society by the exercise of true Christian kindness. "The servant of God must not strive, but be gentle unto all men, apt to teach, patient: in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." "The end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves, for charity shall cover the multitude of sins."

THE
POET COWPER
AND
HIS BROTHER.



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THE

POET COWPER AND HIS BROTHER.

It is the usual characteristic of minds which have been brought by the powerful operations of the grace of God, to feel "the terrors of the Lord for sin," and through the extension of that unmerited mercy which is in Christ Jesus, have experienced repentance and reconciliation, that they are filled with a Christian love which longs for the salvation of all, and especially of those who are allied to them by the ties of consanguinity, or by strong personal attachments. The early life of the poet Cowper was passed in a state of carelessness and irreligion. The natural proneness to melancholy which his mental constitution early indicated, was greatly increased by the resistance he offered to those convictions for sin with which he was mercifully favoured, and to such a depth of melancholy was he frequently plunged, that life itself became a burden, while the anguish and conflict of his mind created a tempest of grief and despair, that shook reason itself from her throne. It pleased the Lord to work his deliverance from this state of thralldom, by the same means which first convinced him of sin, the secret though powerful operations of his grace in the soul; and as if to magnify its all sufficiency, external means were little concerned in it. The dark clouds of gloom and despair which had long hung over him, were dispelled by the bright arising of Christ Jesus, the Sun of Righteousness, exalted in his view as the one complete atonement for sin, and the Redeemer and Friend of sinners. The peace and joy which he now felt in believing, far transcended all the delights which the world could bestow, and filled his soul with the most delightful emotions of gratitude and thanksgiving to his God and Saviour. Having experimentally felt the preciousness of an interest in Jesus Christ, his heart glowed with desire, that all his friends and kindred might become participants in the rich blessing, and for his brother, whom he tenderly loved, he was peculiarly solicitous.

His account of the last illness of this brother is deeply interesting, and contains much instruction. It exhibits the Christian principles and feelings of William Cowper, evinces the fondness of his attachment to his brother, the anxious concern he felt for the welfare of his immortal soul, and sheds additional lustre on his own amiable and excellent character.

But it is not in this point of view only that the narrative is valuable ; it shows the emptiness and vanity of a mere profession of Christianity, or a system of religion built up by human wisdom and contrivance. His brother was a minister of the established church of England, and had received a liberal education. Of strict moral habits, and regular in the observance of the external duties of religion, he imagined himself, and was thought by others, to be religious. He had little idea of *regeneration*, or of the sanctifying influence of the Spirit, and was a total stranger to those deep and powerful convictions of the sinfulness of sin, and the preciousness of pardon through the blood of Christ, which had been sealed by dear-bought experience on the mind of his brother. Cowper seems to have been aware that his brother's religion was too superficial, floating in the head more than pervading the heart, and he longed with earnest desire for his thorough and radical conversion. He strove therefore to call his attention to the *spirituality* of religion, and to convince him that salvation consisted in something more than mere formulas of faith, or scholastic disquisitions on theology. His narrative commences thus :—

“As soon as it had pleased God, after a long and sharp season of conviction, to visit me with the consolations of his grace, it became one of my chief concerns, that my relations might be made partakers of the same mercy. In the first letter I wrote to my brother, I took occasion to declare what God had done for my soul, and am not conscious, that from that period down to his last illness I wilfully neglected an opportunity of engaging him, if it were possible, in conversation of a spiritual kind. When I left St. Albans, and went to visit him at Cambridge, my heart being full of the subject, I poured it out before him without reserve; and in all my subsequent dealings with him, so far as I was enabled, took care to show that I had received not merely *a set of notions*, but a real impression of the truths of the gospel.

“At first I found him ready enough to talk with me on these subjects; sometimes he would dispute, but always without heat or animosity, and sometimes would endeavour to reconcile the difference of our sentiments, by supposing that at the bottom we were both of a mind, and meant the same thing.

“He was a man of a most candid and ingenuous spirit; his temper remarkably sweet; and in his behaviour to me, he had always manifested an uncommon affection. His outward conduct, so far as it fell under my notice, or I could learn it by the report of others, was perfectly decent and unblamable.

“There was nothing vicious in any part of his practice; but being of a studious, thoughtful turn, he placed his chief delight in the acquisition of learning, and made such acquisitions in it, that he had but few rivals in that of a classical kind. He was

critically skilled in the Latin, Greek, and Hebrew languages; was beginning to make himself master of the Syriac, and perfectly understood the French and Italian, the latter of which he could speak fluently. These attainments, however, and many others in the literary way, he lived heartily to despise, not as useless when sanctified and employed in the service of God, but when sought after for their own sake, and with a view to the praise of men. Learned, however, as he was, he was easy and cheerful in his conversation, and entirely free from the stiffness which is generally contracted by men devoted to such pursuits.

"Thus we spent about two years, conversing as occasion offered, (and we generally visited each other once or twice a week, as long as I continued at Huntingdon,) upon the leading truths of the gospel. By this time, however, he began to be more reserved; he would hear me patiently, but never reply; and this I found upon his own confession afterwards, was the effect of a resolution he had taken, in order to avoid disputes, and to secure the continuance of that peace which had always subsisted between us. When our family removed to Olney, our intercourse became less frequent. We exchanged an annual visit, and whenever he came amongst us, he observed the same conduct, conforming to all our customs, attending family worship with us, and heard the preaching, received civilly whatever passed in conversation upon the subject, but adhered strictly to the rule he had prescribed to himself, never remarking upon or objecting to any thing he heard or saw."

In 1769 John Cowper was taken ill, and was in a short time so much reduced, that his life was considered in danger. Cowper was sent for to Cambridge, where his brother resided, and he thus describes the state of mind in which he found him.

"In this state of imminent danger, he seemed to have no more concern about his spiritual interests, than when in perfect health. His couch was strewed with volumes of plays, to which he had frequent recourse for amusement. I learned indeed afterwards, that even at this time, the thoughts of God and eternity would often force themselves upon his mind; but not apprehending his life to be in danger, and trusting in the morality of his past conduct, he found it no difficult matter to thrust them out again."

From this sickness he recovered, but in the following year he was visited with more severe illness, which continued with little intermission until his decease. His careless and unconcerned state, awakened the most painful anxiety in the mind of his brother, whose feelings were too tremblingly alive to the unspeakable value of an immortal soul, and the vast concerns of eternity, not to fear lest death should arrest him, before the

great work of redemption was accomplished. The following extracts will disclose his views.

“On the 16th February, 1770, I was again summoned to attend him, by letters which represented him as so ill; that the physician entertained but little hopes of his recovery. I found him afflicted with the asthma and dropsy, supposed to be the effect of an imposthume in his liver. He was, however, cheerful when I first arrived, expressed great joy at seeing me, thought himself much better than he had been, and seemed to flatter himself with hopes that he should be well again. My situation at this time was truly distressful. I learned from the physician, that, in this instance, as in the last, he was in much greater danger than he suspected. He did not seem to lay his illness at all to heart, nor could I find by his conversation that he had one serious thought. As often as a suitable occasion offered, when we were free from company and interruption, I endeavoured to give a spiritual turn to the discourse, and the day after my arrival, asked his permission to pray with him, to which he readily consented. I renewed my attempts in this way as often as I could, though without any apparent success; still he seemed as careless and unconcerned as ever; yet I could not but consider his willingness in this instance, as a token for good, and observed with pleasure, that though at other times he discovered no mark of seriousness, yet when I spoke to him of the Lord’s dealings with myself, he received what I said with affection, would press my hand, and look kindly at me, and seemed to love me the better for it.

“On the 21st of the same month, he had a violent fit of the asthma, which seized him when he rose, about an hour before noon, and lasted all the day. His agony was dreadful. Having never seen any person afflicted in the same way, I could not help fearing that he would be suffocated; nor was the physician himself without fears of the same kind. This day the Lord was very present with me, and enabled me, as I sat by the poor sufferer’s side, to wrestle for a blessing upon him. I observed to him, that though it had pleased God to visit him with great affliction, yet mercy was mingled with the dispensation. I said, ‘You have many friends who love you, and are willing to do all they can to serve you; and so perhaps have others in like circumstances; but it is not the lot of every sick man, how much soever he may be beloved, to have a friend that can pray for him.’ He replied, ‘That is true, and I hope God will have mercy on me.’ His love for me at this time became very remarkable; there was a tenderness in it more than was merely natural; and he generally expressed it by calling for blessings upon me in the

most affectionate terms, and with a look and manner not to be described.

“At night, when he was quite worn out with the fatigue of labouring for breath, and could get no rest, his asthma still continuing, he turned to me and said with a melancholy air, ‘Brother, I seem to be marked out for misery; you know some people are so.’ That moment I felt my heart enlarged, and such a persuasion of the love of God towards him was wrought in my soul, that I replied with confidence, and as if I had authority given me to say it, ‘But this is not your case; you are marked out for mercy.’

“I never heard a murmuring word escape him; on the contrary, he would often say, when his pains were most acute, “I only wish it may please God to enable me to suffer without complaining; I have no right to complain.’ Once he said with a loud voice, ‘Let thy rod and thy staff support and comfort me; and oh! that it were with me as in times past, when the candle of the Lord shone upon my tabernacle.’ One evening, when I had been expressing my hope that the Lord would show him mercy, he replied, ‘I hope he will; I am sure I pretend to nothing.’ Many times he spoke of himself in terms of the greatest self-abasement, which I cannot now particularly remember,—I thought I could discern, in these expressions, the glimpses of the approaching day, and have no doubt at present but that the Spirit of God was gradually preparing him, in a way of true humiliation, for that bright display of gospel grace which he was soon after pleased to afford him.”

Cowper appears to have possessed very clear and scriptural views of the spirituality of religion. He considered what are called the ordinances as mere empty observances, unless accompanied with that inward and spiritual grace of which they are the symbols, and all the external duties of religion, however scrupulously and exactly performed, as a lifeless body, unless the heart was animated and sanctified by the sensible influences of the spirit of God. Up to the period of the preceding extracts no radical change seems to have been effected in the mind of John Cowper. It is true his pride had been in some degree softened by the effects of disease, and his spirit subdued by suffering, while his affection for his brother was increased by the soothing and fond attentions which he constantly paid to him. But the strong hold of self-righteousness was not yet broken up—that refuge of lies, the hope of salvation through his own merits, was not swept away. There is, however, cause to believe that the work of the Spirit was begun in his heart. Secretly and silently it had been preparing the way of the Lord, and he was pleased “suddenly to come into his temple,” to sit as a refiner and purifier of silver, and

in a short period to accomplish a change as astonishing to the one who was the subject of it, as it was delightful to him who had so often and so fervently prayed, that it might be the happy experience of his brother. Cowper thus describes it:—

“On Saturday the 10th of March, about three in the afternoon, he suddenly burst into tears, and said with a loud cry, ‘Oh, forsake me not!’ I went to his bed-side, when he grasped my hand, and presently by his eyes and countenance I found that he was in prayer. Then turning to me, he said, ‘Oh, brother, I am full of what I could say to you.’ The nurse asked him if he would have any hartshorn or lavender. He replied, ‘None of those things will serve my purpose.’ I said, ‘But I know what would, my dear, don’t I?’ He answered, ‘You do, brother.’

Having continued some time silent, he said, ‘Behold, I create new heavens and a new earth,’—then after a pause, ‘Ay, and he is able to do it too.’

“I left him for about an hour, fearing lest he should fatigue himself with talking, and because my surprise and joy were so great that I could hardly bear them. When I returned, he threw his arms about my neck, and leaning his head against mine, he said, ‘Brother, if I live, you and I shall be more like one another than we have been. But, whether I live or not, all is well, and will be so; I know it will; I have felt that which I never felt before, and am sure that God has visited me with this sickness to teach me what I was too proud to learn in health. I never had satisfaction till now. The doctrines I had been used to, referred me to *myself* for the foundation of my hopes, and there I could find nothing to rest upon. The sheet-anchor of the soul was wanting. I thought you wrong, yet wished to believe as you did. I found myself unable to believe, yet always thought that I should one day be brought to do so. You suffered more than I have done before you believed these truths; but our sufferings, though different in their kind and measure, were directed to the same end. I hope he has taught me that, which he teaches none but his own. I hope so. These things were foolishness to me once but now I have a firm foundation and am satisfied.’

“In the evening, when I went to bid him good night, he looked steadfastly in my face, and with great solemnity in his air and manner, taking me by the hand, resumed the discourse in these very words: ‘As empty and yet full; as having nothing, and yet possessing all things—I see the rock upon which I once split, and I see the Rock of my salvation. I have peace in myself, and if I live, I hope it will be that I may be made a messenger of peace to others. I have learned *that* in a moment, which I could not have learned by reading many books for many years. I have often studied these points, and studied them with great attention,

but was blinded by prejudice; and unless he who alone is worthy to unloose the seals, had opened the book to me, I had been blinded still. Now they appear so plain, that though I am convinced no comment could ever have made me understand them, I wonder I did not see them before. Yet great as my doubts and difficulties were, they have only served to pave the way, and being solved, they make it plainer. The light I have received, comes late, but it is a comfort to me that I have never made the gospel truths a subject of ridicule. Though I dissented from the persuasion and ways of God's people, I ever thought them respectable, and therefore not proper to be made a jest of. The evil I suffer, is the consequence of my descent from the corrupt original stock, and of my own personal transgressions; the good I enjoy, comes to me as the overflowing of his bounty; but the crown of all his mercies is this, that he has given me a Saviour, and not only the Saviour of mankind, brother, but *my* Saviour."

There could scarcely be selected from the whole scope of language, terms more strikingly descriptive of the change which had been wrought in John Cowper, than this short but comprehensive sentence, "As empty, and yet full—as having nothing, and yet possessing all things." All his learning, his critical knowledge of ancient languages, his elaborate explanations of Scripture, his nice disinction between terms, his strict morality, his round of religious observances, his preaching and praying, were all felt to be entirely worthless, because they wanted that life-giving influence which only could render them in any wise beneficial. Emptied of all these, stripped of his own righteousness, destitute of whatever he had before built his hopes upon, he might well be considered as having nothing—nothing of his own—but at the same time, having received the gift of faith in the all-sufficient atonement and mediation of the adorable Redeemer, and experienced his blessed spirit to apply them to his own immediate wants, he realized that state which the apostle desired might be the experience of the Colossians, that "Christ might dwell in their hearts richly by faith;"—and having his glorious presence there, he might well be said to "possess all things."

"It was remarkable, that from the very instant, when he was first enlightened, he was also wonderfully strengthened in body, so that from the 10th to the 14th of March we all entertained hopes of his recovery. He was himself very sanguine in his expectations of it, but frequently said, that his desire of recovery extended no further than his hope of usefulness; adding, 'Unless I may live to be an instrument of good to others, it were better for me to die now.'

"As his assurance was clear and unshaken, so he was very sensible of the goodness of the Lord to him in that respect. On

the day when his eyes were opened, he turned to me, and in a low voice said: 'What a mercy it is to a man in my condition to *know* his acceptance; I am completely satisfied of mine.' On another occasion, speaking to the same purpose, he said: 'This bed would be a bed of misery, and it is so—but it is likewise a bed of joy and a bed of discipline. Was I to die this night, I know I should be happy. This assurance, I hope, is quite consistent with the word of God. It is built upon a sense of my own utter insufficiency and the all-sufficiency of Christ.' At the same time, he said: 'Brother, I have been building my glory upon a sandy foundation; I have laboured night and day to perfect myself in things of no profit; I have sacrificed my health to these pursuits, and am now suffering the consequence of my misspent labour. But how contemptible do the writers I once highly valued now appear to me! 'Yea, doubtless, I count all things loss and dung for the excellency of the knowledge of Christ Jesus, my Lord.' I must now go to a new school. I have many things to learn. I succeeded in my former pursuits. I wanted to be highly applauded; and I was so. I was flattered up to the height of my wishes; now, I must learn a new lesson.' "

With peculiar propriety may we say of many young persons at the present period, that they "labour night and day to perfect themselves in things of no profit, even sacrificing health to those pursuits," which are of comparatively trivial moment. To say nothing of the sinful waste of time and health in dress and company, and the slavish devotion to getting money; how many are inordinately pursuing after science and literature, to the almost total exclusion of every thing like religious thoughtfulness! The acquisition of useful knowledge, and the cultivation of those talents with which a wise and beneficent Creator has endowed us, are certainly laudable when kept within proper limits. But if suffered to engross the mind, and divert it from attention to the infinitely more important concerns of religion, they then become criminal; and those who fall into this temptation, though they may reap the laurels of human applause, and rejoice in having their names recorded as the patrons of literature and the friends of science; yet one day they will have, with the subject of this memoir, to make the mournful and humiliating acknowledgment, "*I have been building my glory on a sandy foundation.*"

"On the evening of the 13th, he said, 'What comfort have I in this bed, miserable as I seem to be. Brother, I love to look at you. I see now who was right, and who was mistaken. But it seems wonderful, that such a dispensation should be necessary to enforce what seems so very plain. I wish myself at Olney; you have a good river there, better than all the rivers of Damascus. What a scene is passing before me! Ideas upon these subjects

crowd upon me faster than I can give them utterance. How plain do many texts appear, to which, after consulting all the commentators, I should hardly affix a meaning; and now I have their true meaning without any comment at all. There is but one key to the New Testament: there is but one interpreter. I cannot describe to you, nor shall ever be able to describe, what I felt in the moment when it was given to me. May I make a good use of it! How I shudder when I think of the danger I have just escaped. I had made up my mind upon these subjects, and was determined to hazard all upon the justness of my own opinions."

When Christianity is stripped of the trappings with which human wisdom and invention have disfigured it, it presents the same lovely and simple aspect under every profession. That there is but "one key" and "one interpreter" to the Holy Scriptures, is a truth which is sealed in the practical experience of every spiritually-minded disciple of Jesus. How wonderful and convincing are the Spirit's teachings. Under its holy enlightening influences, things previously dark and abstruse are made plain and easy, passages which learned commentators have in vain puzzled themselves to reconcile or expound, receive their true meaning, and the beauty, harmony and sublimity of the Bible, are seen in all their intrinsic lustre. Why then should the professors of the name of Christ be so slow in receiving a doctrine fraught with such rich and precious advantages, and which is engraven with clearness and precision on the page of written revelation.

"Speaking of his illness, he said, he had been followed night and day from the very beginning of it with this text: *I shall not die, but live and declare the works of the Lord.*' This notice was fulfilled to him, though not in such a sense as my desire of his recovery prompted me to put upon it. His remarkable amendment soon appeared to be no more than a present supply of strength and spirits, that he might be able to speak of the better life which God had given him, which was no sooner done than he relapsed as suddenly as he had revived.

"His experience was rather peace than joy, if a distinction may be made between joy and that heart-felt peace which he often spoke of in the most comfortable terms; and which he expressed by a heavenly smile upon his countenance under the bitterest bodily distress. His words upon this subject once were these:—'How wonderful is it, that God should look upon man, especially that he should look upon *me*! Yet he sees me, and takes notice of all that I suffer. I see him too; he is present before me, and I hear him say, *Come unto me, all ye that are weary and heavy laden, and I will give you rest.*' Matt. xi. 28. On the fourteenth, in the afternoon, I perceived that the strength and spirits which had been afforded him, were suddenly withdrawn, so

that by the next day his mind became weak, and his speech roving and faltering. But still, at intervals, he was enabled to speak of divine things with great force and clearness. On the evening of the 15th, he said, 'There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance. That text has been sadly misunderstood, by me, as well as by others. Where is that just person to be found? Alas, what must have become of me if I had died this day seven-night? What should I have had to plead? My own righteousness? *That* would have been of great service to me, to be sure. Well, whither next? Why, to the mountains to fall upon us, and to the hills to cover us. I am not duly thankful for the mercy I have received. Perhaps I may ascribe some part of my insensibility to my great weakness of body. I hope at least, that, if I was better in health, it would be better with me in these respects also.

"The next day, perceiving that his understanding began to suffer by the extreme weakness of his body, he said: 'I have been vain of my understanding and of my acquirements in this place; and now God has made me little better than an idiot, as much as to say, Now be proud if you can. Well, while I have any senses left, my thoughts will be poured out in the praise of God. I have an interest in Christ, in his blood and sufferings, and my sins are forgiven me. Have I not cause to praise him? When my understanding fails me quite, as I think it will soon, then he will pity my weakness.'"

His deep conviction of the hatefulness of sin, and the corruptions and hardness of his own heart, often brought him low, and made him almost doubt whether his change could be real, or whether the peace and joy which he felt were not the effect of delusion. But these moments of doubt and conflict were succeeded by the renewal of those consolations which are in Christ Jesus, and that assurance of pardon and reconciliation which can only be realized by the sincere believer in his atonement, and in that redemption which is wrought by his spirit.

" 'I see myself odiously vile and wicked. If I die in this illness, I beg you will place no other inscription over me than such as may just mention my name and the parish where I was minister; for that I ever had a being, and what sort of a being I had, cannot be too soon forgot. I was just beginning to be a deist, and had long desired to be so; and I will own to you what I never confessed before, that my function and the duties of it were a weariness to me which I could not bear. Yet, wretched creature as I was, I was esteemed religious, though I lived without God in the world.' About this time I reminded him of the account of Jane-way's, which he once read at my desire. He said he had laughed at

it in his own mind, and accounted it mere madness and folly; 'Yet base as I am,' said he, 'I have no doubt now but God has accepted me also, and forgiven me all my sins.'

"In a time of severe and continual pain, he smiled in my face, and said, 'Brother, I am as happy as a king.' The day before he died, when I asked him what sort of a night he had had, he replied, 'A sad night, not a wink of sleep.' I said, 'Perhaps, though, your mind has been composed, and you have been enabled to pray.' 'Yes,' said he, 'I have endeavoured to spend the hours in the thoughts of God and prayer; I have been much comforted, and all the comfort I got came to me in this way.'

"The next morning I was called up to be witness of his last moments. The Lord, in whose sight the death of his saints is precious, cut short his sufferings, and gave him a speedy and peaceful departure.

"He died at seven in the morning, on the 20th of March, 1770."

RELIGIOUS DUTIES,

CONSISTING CHIEFLY OF

EXTRACTS

FROM

THE HOLY SCRIPTURES.



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No. 11.

RELIGIOUS DUTIES.

CHAP. I.

On Faith and Hope in God.

THE first duty which we owe to the Divine Being, is Faith ; or, a belief in the existence of God, in his power, and in his goodness. It is called Faith, because these great and important truths do not admit of that kind of demonstration by which many other truths may be proved ; and yet all around us, and all within us, so fully evince the existence, the power, and the goodness, of a Divine Being, that this may be considered a just and reasonable duty. On a subject so much above our comprehension, we must be content in some degree, to walk by faith, and not by sight. We need not, therefore, stumble at this first principle of religion, to which our implicit acquiescence is required. "Without faith it is impossible to please God ; for he that cometh unto him, must believe that He is, and that He is a rewarder of all those that diligently seek him." When these principles have their proper influence on the heart, they are of great service to us in our passage through life ; and tend greatly to reconcile our minds to those various circumstances, which are by an all-wise Providence, permitted or dispensed to us. It is by the eye of faith that we see Him, who is, to every other eye, invisible ; and by this eye of faith we are enabled to look beyond the things which are seen, and are temporal, to those things which are not seen, and are eternal. It was under the influence of this faith, that "Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin ; seeing him who is invisible, and having an eye to the recompense of reward."

From faith in the Divine Being and Providence proceeds that "Hope which is an anchor to the soul, both sure and steadfast." In the storms and tempests attendant on this probationary state of existence, an humble hope and trust in the mercies and providence of God, are essentially necessary to the preservation of the vessel, from being driven on the rocks or quicksands which surround our coast ; and on which shipwreck is sometimes made of every thing that renders life valuable, or eternity desirable.

This hope or trust may be divided into two parts ; first, as it relates to the providence of God, in reference to the things of this life ; and secondly, as it relates to his mercy in respect to those things which pertain to that life which is to come. With respect to the first, our blessed Lord strengthens his disciples in their confidence in the Divine Providence, by many apt allusions and pressing exhortations : "I say unto you, take no thought, or rather, be not anxious, for your life, what ye shall

eat or what ye shall drink, nor yet for your body what ye shall put on. Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Consider the lilies how they grow, they toil not, neither do they spin, and yet I say unto you that Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith? Therefore seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." We have in the prophet Habakkuk an eminent instance of resignation to Divine protection, and of confidence therein. After foreseeing some impending calamities, he expresses himself in this animated and animating language: "Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

It sometimes happens that religiously disposed minds fall into a state of depression and discouragement, respecting their inward or their future state. This, so far as it excites vigilance and exertion, may be beneficial; but when its tendency is to lead to despair of the mercies of God, and to cast away our confidence in his goodness and loving kindness, it becomes a disposition to which we ought not to give way, but should carefully guard against its attacks. This situation of mind is strongly described by the Psalmist in the seventy-seventh Psalm; "In the day of my trouble I sought the Lord: my* hand was stretched out in the night and ceased not: my soul refused to be comforted. I remembered God, and was troubled, and my spirit was overwhelmed. Will the Lord cast off forever; will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" Here the Psalmist seems to recollect his own peculiar weakness, and turns his reflections another way. "I said, this is my infirmity; but I will remember the years of the right hand of the Most High. I will remember the works of the Lord; surely I will remember thy wonders of old. I will meditate also of all thy works, and talk of thy doings. Thy way, O God! is in the sanctuary; who is so great a God as our God?" In another Psalm, we find the pious David consoling himself in this encouraging soliloquy: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise

* See the marginal reading.

him who is the health of my countenance, and my God." Here we see the benefit of attending to that apostolic exhortation: "Cast not away therefore your confidence, which hath great recompense of reward."

The following passages point out the necessity and advantages of a proper trust or confidence in God, on all occasions: "Trust in the Lord with all thy heart, and lean not unto thy own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Commit thy works unto the Lord, and thy thoughts shall be established. Commit thy way unto him, trust also in him, and he shall bring it to pass. Judgment is before him, therefore trust thou in him."

CHAP. II.

On the Love of God.

When we consider the attributes which are ascribed to the Divine Being, and the relation in which we stand to him, nothing can be more reasonable, nothing more becoming that relation, than the tribute of love: it is a disposition of mind which we ought peculiarly to cultivate, as being in an especial manner, connected both with our duty and happiness. When this feeling predominates in the mind, those religious restraints which are aptly described by "the yoke of Christ" become easy, and his burden is made light. The ways of righteousness come to be "ways of pleasantness, and all its paths are peace."

When our Saviour was insidiously asked; "which is the great commandment of the law?" the reply was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Did we place this duty sufficiently before us, as the most desirable object of our attainment, and frequently examine ourselves respecting it; considering at the same time the many reasonable motives which we have for fulfilling it; we should be likely to witness an increase of this love in our hearts, and feelingly to unite with the expressions of Holy Writ: "I love thy commandments above gold, yea, above fine gold. Thy word is very pure, therefore thy servant loveth it. Oh! love the Lord, all ye saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Let them that love thy name be joyful in thee, for thou, Lord! wilt bless the righteous. Let such as love thy salvation say continually, The Lord be magnified. The Lord preserveth all them that love him."

But of all the inducements to the love of God, there is none so powerful as that which the apostle mentions: "God commendeth his love towards us, in that, while we were yet sinners, Christ

died for us." In the enjoyment of this consoling faith, Christians can say, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Such was the prevalence and the establishment of this love in the heart of the apostle, and some of his fellow-believers, that he could confidently declare: "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The principal proof of our love, arises from our obedience to what we know to be the Divine will concerning us, or his commandments, to us. "If ye love me," says our Saviour, "keep my commandments." Consistent with this language, is that of the apostle John: "This is the love of God, that we keep his commandments; and his commandments are not grievous."

In order to guard us against the loss of that love, which is so important a part of our duty, the following advices and cautions are given; "Set your affections on things above, and not on things on the earth; love not the world, neither the things which are in the world. If any man love the world, the love of the Father is not in him: for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, are not of the Father, but of the world. The world passeth away and the lust thereof: whosoever will be a friend of the world, is the enemy of God, for the friendship of the world, is enmity with God." Let not these interesting cautions and observations be forgotten; and then the following salutations of the apostle may be verified in our experience: "The Lord direct your hearts unto the love of God, and unto the patient waiting for Christ. Grace be with all them that love our Lord Jesus Christ in sincerity."

CHAP. III.

On the Fear of God.

The next duty which we owe to the Divine Being, and which may probably be considered by many as previous to that of love, is the fear of offending Him. This has been, in all ages, the disposition of the righteous, by which they have been in a great measure, preserved from falling into those irreligious and immoral practices, which draw down Divine displeasure on men. When we consider the Omnipotence, the Omniscience, and the Justice of God, we shall find abundant cause for cherishing this Fear, accompanied with an awful reverence of spirit towards him. So forcibly was this duty impressed on the mind of one of the Patriarchs, that the Divine Being was styled, "The Fear

of Isaac." Joseph was an eminent example of the beneficial effects of this fear. He says of himself, "I fear God;" and he gave a striking proof of it, when, under a peculiar temptation, he resisted it with this memorable language, "How can I do this great wickedness, and sin against God?"

When we attend to all the beneficial consequences which are described in Scripture, as the result of this virtue, its importance must forcibly impress our minds, and should stimulate us to the attainment of it. "Thou shalt fear the Lord thy God," was a precept early given to the Jewish nation, and was added to many of their legal institutions, as an incentive to duty. In the book of Job, we have a grand description of the inestimable value of true wisdom; which is, after all that is said of it, reduced to this simple, but important point: "The fear of the Lord, that is wisdom, and to depart from evil, is understanding." Solomon concludes his no less fine description of wisdom in similar words. "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding." In this description of wisdom, he also says: "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate." Again, "By the fear of the Lord, men depart from evil. It is a fountain of life, to depart from the snares of death. By humility, and the fear of the Lord, are riches, and honour, and life."

The Psalmist inculcates the Divine fear, in this inviting language: "Come, ye Children, and I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open to their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." We have many other incitements to this duty in the Scriptures; particularly in the Psalms: "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. He is to be feared above all gods. Thou, even thou, O God of Jacob! art to be feared; and who may stand in thy sight, when once thou art angry? But there is forgiveness with thee, that thou mayest be feared. Stand in awe, and sin not. Serve the Lord with fear, and rejoice with trembling. Let all the earth fear the Lord. Let all the inhabitants of the world stand in awe of him. The Lord reigneth, let the people tremble. He sitteth between the Cherubim, let the earth be moved. Who would not fear thee, O King of Nations! for to thee doth it appertain."

But in the Holy Scriptures, Christians are taught whom they

should not fear, as well as whom they should fear. "Ye shall not fear other gods. Learn not the way of the heathen, and be not dismayed at the signs of Heaven; for the customs of the people are vain. The fear of man bringeth a snare. Fear ye not the reproach of men, neither be ye afraid of their revilings. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of a man **which** shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the Heavens, and laid the foundations of the earth?"

Our blessed Redeemer gave his disciples some particular instructions on this subject; "I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear. Fear him, who, after he hath killed, hath power to cast into hell; yea, I say unto you, fear Him."

Thus we find in every dispensation the fear of God was a necessary attainment. It formed a prominent part in that message delivered by the angel, who was seen to fly in the midst of heaven, having the everlasting-gospel to preach unto them that dwell on the earth; saying with a loud voice, "Fear God, and give glory to him, for the hour of his judgments is come; and worship Him that made heaven and earth; and the sea, and the fountains of waters."

CHAP. IV.

On Religious Meditation.

By Religious Meditation, is meant that inward retirement of mind, from the cares and concerns of this world, in which we may contemplate the works of God, both in creation and redemption; and consider the duties which we owe to him, and one to another.

To have the mind frequently engaged in this manner, is of no small importance to the religious improvement of a Christian. For this purpose, as well as for that of inward retirement and private prayer, some persons set apart particular times of the day; whilst others find it practicable when they are engaged in their outward employments, inwardly to retire from the world's concerns, secretly to meditate upon the law of the Lord, to wait upon him for the renewal of their spiritual strength, and to pour out their supplications unto him. To prescribe the mode of performing these duties, is not my business; and indeed it is a point in which we cannot well prescribe one for another. That they are duties, important and beneficial, will, no doubt, be generally admitted: and we have reason to believe, that they have

been practised by the righteous of all generations. We are told that Enoch walked with God ; and we may reasonably suppose, that this was by secret communion with him, and meditation upon his works and commands.

Of religious meditation, we have an example in the case of Isaac ; and from the incidental mention of his "going into the field at eventide to meditate," a presumptive proof, at least, is afforded, that a similar practice was not uncommon with the Patriarchs. To Joshua, the successful leader of the children of Israel into the promised land, this command was given : "This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein ; for then thou shalt make thy way prosperous, and then thou shalt have good success." We have but little left on record in the Scriptures, of the private, religious exercises, of those concerning whom they are written, previously to the Book of Psalms. Here we find in the first Psalm, religious meditation represented as a material part of the employment of the man who is styled blessed. "His delight, says the Psalmist, is in the law of the Lord, and in his law doth he meditate day and night." It was, no doubt, to this duty, that the Psalmist alluded, when he gave this exhortation : "Commune with your own heart upon your bed ; and be still." The benefits which result from religious meditation are thus described "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches." Again we find this employment excellently and profitably illustrated, and its benefits under close conflicts strongly described : "I have considered the days of old ; the years of ancient times. I call to remembrance my song in the night, and my spirit made diligent search. Will the Lord cast off for ever, and will he be favourable no more ?" After various considerations of this kind, the Psalmist concludes in this manner : "Surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings. Thy way, O God, is in the sanctuary : Who is so great a God as our God ?"

But the inspired writers did not confine their meditation to the law of their God, or to his providential dealings with his people. They saw him, and they adored him, in the works of creation. From these they drew many beautiful similies, and inculcated much important and humbling instruction. "The Heavens declare the glory of God, and the firmament showeth his handy-work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." Again, "When I consider thy

heavens the work of thy fingers, the moon and the stars which thou hast ordained, I exclaim, What is man that thou art mindful of him ; or the son of man, that thou visitest him !”

Our duties also afford very copious subjects for our meditation. Thus the apostle Paul enumerates many particulars of a very comprehensive nature, and recommends them to the contemplation of his favourite Philippians : “ Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, if there be any praise, think on these things.” To this exhortation he adds these memorable words : “ Those things which ye have both learned, and received, and heard, and seen in me, do ; and the God of peace shall be with you.”

CHAP. V.

Watchfulness and Waiting upon God.

These duties are intimately connected with each other. Watchfulness is an exercise of the mind, in which we are concerned to guard against the approach and attack of evil, on the one hand ; and on the other to be looking for, and ready to receive the communication of Divine good to the soul. The last may be termed, waiting upon God. This expression may also be applied to a dependence on the Divine care and bounty, for the supply of our spiritual and temporal wants ; and patiently waiting the Lord’s time for this supply.

When we consider how we are surrounded in this world by temptations to evil ; how much our own propensities incline us to comply with it ; and that, in addition to these inducements there is also an unwearied enemy and evil spirit, who is seeking our destruction ; watchfulness will appear to be an indispensable duty. The world, the flesh, and the devil, are all represented in Holy Writ as enemies, against which it is necessary to be upon our guard. “ The world lieth in wickedness, and its friendship is enmity with God. The flesh lusteth against the Spirit ;” and so powerful is that enemy, who has these weapons to war with against our happiness, that an apostle formerly gave this important exhortation to the early believers : “ Be sober, be vigilant, for your adversary the devil, as a roaring lion, goeth about seeking whom he may devour.” When these considerations have taken place in our minds, we shall be convinced of the propriety of that universal command given by our blessed Saviour : “ What I say unto you, I say unto all ; watch.” Again, “ Watch and pray that ye enter not into temptation.” Thus also the apostles : “ Watch ye, stand fast in the faith ; quit you like men, be strong.

Let us watch and be sober. Be ye sober, and watch unto prayer."

The truly humble-minded Christian, is frequently brought to feel his own incapacity for every good word and work. He is often made sensible of that important truth inculcated by his Divine Master: "No man can come unto me, except the Father which sent me, draw him." From this sense and feeling, he finds the necessity of patiently waiting upon God for health and strength in the performance of his religious duties. The benefit of this state of mind, is frequently described in Holy Writ, and its duty strongly enforced: "Wait on the Lord, be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord." Again, "I waited patiently on the Lord, and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay; and set my feet upon a rock, and established my goings; and he hath put a new song in my mouth, even praise unto our God. Many shall see it and fear, and shall trust in the Lord." Thus does the royal Psalmist describe the beneficial consequences of waiting upon God, and Solomon represents wisdom, no doubt the wisdom which is from above, speaking in this manner: "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."

The prophet Habakkuk appears to have been sensible of the importance of this duty, both for his own particular benefit, and for the fulfilment of his prophetic office: "I will stand upon my watch, and set me upon the tower, and will watch to see, what he will say unto me, and what I shall answer when I am reproved." In this state of mind he received the Divine communication and commission, to "write the vision, and make it plain upon tables, that he may run that readeth it." Thus also we find the apostles were commanded by their Heavenly Master, previously to their entering on their apostolical office, "to wait at Jerusalem for the promise of the Father; which," saith he, "ye have heard of me."

I shall conclude this subject with the lively description given by the evangelical prophet, of the benefits arising from this exercise of mind: "Even the youths shall faint and grow weary, and the young men shall utterly fall; but they that wait upon the Lord, shall renew their strength, they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

CHAP. VI.

On Prayer.

Of all the duties which Religion requires, there is not one more clearly obligatory, or more interestingly important, than

that of Prayer ; by which it is scarcely necessary to say, is meant, the making our requests known to God, for those things of which we stand in need, whether temporal or spiritual. This is a duty which we may be said to owe to ourselves as well as to God. When we consider our manifold wants, our infirmities, and our dangers, with our incapacity to supply or relieve ourselves ; and when we reflect, that the Divine Being alone is capable of affording us that supply and assistance, which are necessary for our present and future well-being ; the importance of this duty to ourselves, or for our own benefit must be obvious. Again, when we consider, that God is the giver of every good and perfect gift ; that the earth is his, and the fulness thereof ; that in him are hid all the treasures of wisdom and knowledge ; these considerations show, that prayer is a duty which we owe to his omnipotence and goodness : but in addition to these reasonable considerations, the commands which are given us in the Holy Scriptures, impose prayer upon us, as being indispensably due to the Almighty. We have various precepts and examples, respecting this duty, in the Old Testament ; all tending to incite us to " lift up our hearts with our hands to God in the Heavens : " but in the New Testament the directions are more full and particular. Our blessed Lord inculcated this duty very forcibly among his disciples : and we are told, " that he spake a parable to them to this end, that men ought always to pray, and not to faint." The apostle Paul is very earnest in his injunctions on this head : " Be careful, or anxious, for nothing ; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. Continue in prayer, and watch in the same with thanksgiving. Pray without ceasing. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting : that supplications, prayers, intercessions, and giving of thanks, be made for all men ; for kings and for those that are in authority ; that we may lead a quiet and peaceable life, in all godliness and honesty ; for this is good and acceptable in the sight of God, our Saviour."

But there are some circumstances necessary to be attended to, in order to make our prayers acceptable, and such as will be likely to procure a favourable answer to them. The first of these is, sincerity of heart, in the abhorrence of sin, and in desires after holiness and purity. Of this the Psalmist appears to have been fully sensible, when he says, " If I regard iniquity in my heart, the Lord will not hear me." Again, " I will wash my hands in innocency, so will I encompass thy altar, O God!" Solomon also makes a memorable observation on this subject : " He that turneth away his ear from hearing the law, even his prayer shall be an abomination to the Lord." In another place

he says, "The sacrifice of the wicked is an abomination to the Lord : but the prayer of the upright is his delight." In the answer which the young man who had been blind, made to the cavilling Jews, we have an instructive remark on the qualification for true prayer : "We know that God heareth not sinners ; but if any man be a worshipper of God, and doeth his will, him he heareth." The apostle John also inculcates a similar doctrine : "Beloved, if our hearts condemn us not, then have we confidence towards God : and whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

The direction and caution which were given by our Saviour on this subject, should also be remembered, in order to avoid that ostentatious disposition which mars, in the sight of God, all our otherwise good words and works : "When thou prayest, thou shalt not be as the hypocrites are ; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. But thou, when thou prayest, enter into thy closet : and when thou hast shut thy door, pray to thy Father, who is in secret ; and thy Father who seeth in secret, shall reward thee openly."

Our Lord having thus cautioned his disciples against a desire to be seen and praised of men, proceeds to correct another false apprehension which some had entertained, that they should be heard for their much speaking. Of this notion he exposes the folly ; and, in order to exemplify the doctrine which he taught, he gives his disciples a most comprehensive, and at the same time concise, specimen of prayer.

"Our Father who art in heaven, hallowed be thy name ; thy kingdom come : thy will be done in earth as it is in heaven. Give us this day our daily bread ; and forgive us our debts as we forgive our debtors ; and lead us not into temptation, but deliver us from evil ; for thine is the kingdom, and the power, and the glory, for ever. Amen."

On one part of this excellent prayer, our blessed Lord makes a short comment, to show the importance of a disposition of mind, which, through Divine grace, it is in our power, and is certainly our duty, to attain. "If ye forgive men their trespasses, your heavenly Father will also forgive you ; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Of how great importance is this duty of forgiveness ? and, may it not be added, how little is it attended to ?

Our approaches to the throne of Divine grace, ought also to be accompanied with a trust in the mediation and intercession of Jesus Christ ; to which he himself holds out this, and other encouraging promises : "Verily, verily, I say unto you, whatso-

ever ye shall ask the Father in my name, he will give it you." We are also directed to "ask in faith, nothing wavering."

There is another important requisite necessary to be attended to, in the performance of the solemn duty of prayer. This is, the assistance of the Holy Spirit; the necessity of which the apostle Paul clearly sets forth, when he says, "The spirit also helpeth our infirmities: for we know not what we should pray for, as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered: and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God." The same apostle, in another place, describes true prayer in this manner: "Praying always, with all prayer and supplication in the Spirit; and watching thereunto with all perseverance."

But notwithstanding these requisites for the performance of true prayer, let not any be discouraged from an attention to this important duty from a sense of their own imperfections, or from an apprehension that their minds are not sufficiently under a superior influence to enter upon it. If we are sincerely desirous of being brought into a state of perfect acceptance with our Maker, we may approach him with an humble dependence on the Spirit and mediation of his Son, putting up our prayers unto him, and, "watching thereunto with all perseverance." Thus the penitent sinner will meet with that gracious acceptance which is mercifully held out to him, and the truth of the language of the Psalmist, will be verified in his experience: "As the heaven is high above the earth, so great is his mercy towards them that fear Him. As far as the east is from the west, so far has he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him: for he knoweth our frame, he remembereth that we are dust."

Great is the importance of a due attention to the duty on which we are now treating, and to the various circumstances necessary for its acceptable performance. Of this the Psalmist appears to have been deeply sensible, when he preferred this petition to the Divine Being: "Let my prayer come up before thee as incense, and the lifting up of my hands as an evening sacrifice." For want of a due attention to those circumstances, there is reason to fear, that many at this time may be subject to the same remark, which the apostle James makes concerning some in his day: "Ye fight and war, yet ye have not, because ye ask not, ye ask and receive not, because ye ask amiss: that ye may consume it upon your lusts." On the other hand, we are told by the same apostle, that "the fervent prayer of a righteous man availeth much." This, we have good reason to believe, is the

prayer which ascends like incense, before the throne of God and of the Lamb.

CHAP. VII.

On Thanksgiving and Praise.

Thanksgiving is an expression of our gratitude to the Divine Being for favours received. Praise may convey a sense of admiration, as well as of gratitude, and is applicable to the power and wisdom as well as to the goodness of God. Thus the Psalmist: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

The reasonableness of these duties, and the obligations to perform them, are so self-evident to every considerate mind that believes in a Divine Being and Providence, that, if we had no injunctions to the practice of them, they would unavoidably become an almost involuntary effusion from every feeling heart. But it is to be regretted that, either from want of consideration, or from want of sensibility, there are among those who are surrounded with blessings on every hand, many who are inattentive to the favours which they enjoy, or ungrateful for them. Ingratitude to the Divine Being for temporal or spiritual blessings, is a sin which is peculiarly marked by his displeasure. Of this we have a strong proof in the instance of the Israelites, of whom, after recapitulating the peculiar favours by which they had been distinguished, it is said: "But Jeshurun waxed fat and kicked, then he forsook God who made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, they sacrificed unto devils, and not to God. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters."

Here we see the idolatry of the Jews described, as the consequence of their ingratitude for the blessings which were conferred upon them; and the apostle, in describing the depraved state of the heathen world, both in its religion and morality, traces it to the same source: "Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: professing to be wise they became fools; and changed the glory of the incorruptible God, into an image made like to corruptible man; and to birds, and to four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." When we consider these lamentable

consequences, as the result of unthankfulness and ingratitude how important is the exhortation of the prophet Jeremiah "Give glory to the Lord your God before he cause darkness, and before your feet stumble upon the dark mountains; and while ye look for light, he turn it into the shadow of death, and make it gross darkness."

Numerous are the examples, as well as the exhortations, which are contained in the Holy Scriptures, and particularly in the book of Psalms, relating to this subject, from which it may be sufficient to extract the following: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night. Let the people praise thee, O God; let all the people praise thee. Bless the Lord, O my soul! and all that is within me bless his holy name. Bless the Lord, O my soul! and forget not all his benefits; who forgiveth all thy iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies. Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

The inspired writers of the New Testament likewise furnish us with many incitements to this duty. Christianity itself was introduced with, "Glory to God in the highest," as an acknowledgment previously necessary to the promotion of "peace on earth, and good will towards men." We find the mother of our Lord pouring out her soul, in a grateful song of praise, which begins with this pious language: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour—for he that is mighty hath done to me great things; and holy is his name." The apostle Paul very pressingly inculcates an attention to these duties. "In every thing," says he, "give thanks, for this is the will of God in Christ Jesus. And be not drunk with wine, wherein is excess, but be ye filled with the Spirit: speaking to yourselves in psalms, and in hymns, and in spiritual songs; singing and making melody in your heart to the Lord, giving thanks always, for all things, unto God and the Father, in the name of our Lord Jesus Christ. By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name."

It is not, however, a formal performance of this duty that will meet with Divine approbation. It must, like prayer, be the product of an humbled and sanctified heart. When this is attained to, thankfulness and praise will frequently become involuntary effusions, and ascend with acceptance before Him who is the giver of every good and perfect gift; and, as this state of mind is continued in, qualification will finally be experienced to

join with that innumerable multitude, mentioned in the book of Revelations, who “ stood before the throne and before the Lamb, clothed with white robes, saying, Salvation to our God, who sitteth upon the throne, and unto the Lamb ;” to which sacred anthem the whole Angelic Host, returned this responsive language: “ Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour and power, and might, be unto our God, for ever and ever. Amen.”

CHAP. VIII.

On Public Worship, and the appropriation of one Day in the Week for this purpose.

The Public Worship of the Almighty is a special duty of all men, who have opportunity and ability for it. This results from the relation in which we all stand to God, as our Creator, Preserver, and Benefactor. Common benefits demand united thanksgiving and praises. A social acknowledgment of these mercies and blessings, not only becomes us, as dependent beings, but is attended with various advantages. The rich and prosperous, when thus assembled with the poor and afflicted, and acknowledging their dependence on the same great Benefactor, may learn humility, and be led to sentiments of charity towards their fellow-creatures. The children of poverty and distress, whilst assembled with the opulent, and joining them in solemn worship, may feel that they are all the offspring of one gracious Parent ; all equally dependent on his bounty and goodness ; and from those feelings they may learn to support, with resignation and hope, that allotment which the Father of Mercies has assigned to them. In the one class, sentiments of pride and contempt for others, are likely to be suppressed ; and in the other, envy, discontent, and murmuring are discouraged. Whatever differences may elsewhere exist among men, in the presence of the Divine Being “ the rich and the poor meet, equally, together : for the Lord is, equally, the maker of them all.”

The Holy Scriptures inform us, that this duty had been practised in all ages, by those who had been distinguished for piety and virtue. In early times the sacrifices of animals, or offerings of the fruits of the earth, were the most common mode of publicly acknowledging a dependence on the Divine Being, and were most probably of Divine institution ; but when it pleased the Almighty to separate from the rest of mankind a people whom he distinguished by peculiar precepts and favours, it appears that in addition to those offerings, they met together for the performance of Divine worship: “ Ye shall keep my sabbaths, and reverence my sanctuary ; I am the Lord.” This precept

points out the institution of a time and place for public worship, and they were both religiously observed by the pious among the Jews; though there is reason to believe they were much neglected by many of another description.

The Psalmist, with that humble piety which peculiarly distinguishes his character, is an eminent instance of public, as well as private devotion: "As for me, I will come into thy house in the multitude of thy mercy, and in thy fear will I worship towards thy Holy temple." Again, "We will go into his tabernacle; we will worship at his footstool." And in order that he may perform this service acceptably, he forms an excellent resolution: "I will wash my hands in innocency; so will I compass thy altar, O Lord! that I may publish with the voice of thanksgiving, and tell of all thy wondrous works." Nor was it merely as an obligation, that he performed this important duty: "His delight was in the law of the Lord;" and this made the performance of religious worship a grateful, not an irksome task. "Lord I have loved the habitation of thy house, and the place where thy honour dwelleth. How amiable are thy tabernacles, O Lord of Hosts! I was glad when they said unto me, let us go into the house of God,—for a day in thy courts is better than a thousand elsewhere. I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness."

Although the Christian dispensation exempted its professors from the ceremonious part of the Jewish law, it did not by any means, exempt them from the duty of public worship. We have the examples of our Saviour and his apostles, in support of this practice. The apostle Paul is indeed very strenuous in inculcating it: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and in the Epistle to the Hebrews, public worship is thus excellently illustrated and enforced: "Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus; by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and having a High Priest over the House of God, let us draw near with a true heart, in full assurance of faith;—not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

The Christian religion has, however, freed its professors from being confined to particular places, for the performance of religious worship. Thus our Saviour taught his disciples: "Where two or three are gathered together in my name, there am I in the midst of them:" and in the memorable conversation which he held with the Samaritan woman, he showed that public wor-

ship was not to be confined to any particular place ; for when she inquired of him whether Jerusalem, or the mountain of Samaria, was the true place of worship, he set them, and, by consequence, all other particular places aside, as being exclusively appropriated to this purpose. “ Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, exclusively, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in spirit and in truth.” Here we see the fulfilling of the evangelical prophecy : “ In every place, incense shall be offered unto my name, and a pure offering.”

Though no place is exclusively essential to the performance of public worship ; yet some place is necessary for “ the assembling of ourselves together ;” and some time must be peculiarly appropriated to this purpose. Under the Jewish law, and most probably prior to that time, the seventh day of the week was set apart for this service : but when that dispensation was abrogated, the primitive Christians thought proper to alter the time from the seventh, to the first day of the week.—Although the ceremonial part of the Jewish sabbath is not obligatory upon Christians, yet several of the reasons assigned for its institution, apply to us equally with them. Christians in all ages have, therefore, agreed in the appropriation of a seventh day, or one day in the week, to be particularly set apart for public worship, and for other means of religious improvement ; as also for a time of relaxation and rest from bodily labour, to those who are subject to it. This indulgence was extended under the law, to the animal creation, as well as to those persons who were in a state of servitude and bondage : “ That thine ox and thine ass may rest ; and the son of thy handmaid, and the stranger may be refreshed.”

The religious observance of one day in the week, is of so much importance to the preservation of piety and virtue ; and the neglect of it is so evidently marked with irreligion, and, in general, with immorality, that, however necessary it is to avoid the superstitious observance of it, which our Saviour had occasion to censure, in the time of his personal appearance on earth ; yet every reasonable consideration conspires to press the practice closely upon us, as affording an opportunity, which many could not otherwise easily obtain, of acquiring religious instruction and improvement ; and of publicly performing that worship, which is due unto “ Him that made heaven and earth, the seas, and the fountains of waters.”

The pious Christian does not, however, confine his public de-

votions to one day in the week. Sensible of the obligation, and feeling the benefit of a more frequent performance of this religious service, he embraces opportunities, when afforded to him, of attending on public worship, on some other day, or days, than that which is especially set apart for this purpose: and, although this may in some instances, require him to leave his temporal concerns; and may seem to be attended with some worldly disadvantages; yet the views which he entertains of religious obligations, induce him to follow the example of the good king David, when, on a certain occasion, he made use of this disinterested language: "Neither will I offer burnt-offerings unto the Lord my God, of that which doth cost me nothing."

CHAP. IX.

On Obedience and Patience.

After treating on the preceding particular duties, it may be proper to take notice of the general duty of Obedience; and to connect with it that of Patience. By obedience is meant the practical and active part of those duties, which we know to be the Divine will concerning us.

When the mind is impressed with the belief of the power and goodness of God, and brought under the influence of that love and fear which we owe to him, obedience to the manifestations of his will, become the necessary result of this impression and influence. But, as the operations of these principles is generally slow and gradual, and the Christian traveller has many temptations and difficulties to encounter, before he has reason to believe that, "in him verily is the love of God perfected;" it is of importance to know, that simple obedience to the Divine will is an indispensable obligation: "To obey is better than sacrifice, and to hearken than the fat of rams: for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

Fear and love are, however, motives which are essential to true obedience. We find them in the Holy Scriptures used to excite the minds of the people to the service of God, and to an attention to his commands: "Thou shalt fear the Lord thy God and serve him. Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments alway. Ye shall observe to do as the Lord your God hath commanded you: ye shall not turn aside to the right-hand, or to the left; that ye may live, and that it may be well with you. Thus saith the Lord of Hosts, the God of Israel:—Obey my voice, and walk ye in all my ways that I have commanded you, that it may be well unto you."

In the New Testament, the importance of obedience to the Di-

vine will and commands, is very strongly enforced. Our blessed Redeemer manifested how little he sought the praise of men, and how much he desired the glory of his Father, and the real good of mankind, when he gave this salutary caution to his hearers : " Not every one that saith unto me Lord ! Lord ! shall enter the kingdom ; but he that doeth the will of my Father who is in Heaven." Again he saith : " Ye are my friends, if ye do whatsoever I command you." And it was the observation of his beloved disciple, " he that doeth the will of God, abideth for ever."

Besides the particular instructions given by the apostles of Christ, the general duty of obedience, or keeping the Divine commands, is thus enforced : " Not the hearers of the law are just before God, but the doers of the law shall be justified. Be ye doers of the word, and not hearers only, deceiving your own selves. This is the love of God, that we keep his commandments : and his commandments are not grievous. Hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar ; and the truth is not in him. But whoso keepeth his word, in him, verily, is the love of God perfected." When we consider these various testimonies to the importance of the practical part of religion ; in which is necessarily involved a belief of its doctrines, because these are likewise Divine commands ; we shall see the propriety of that conclusion, to which Solomon, after all his researches was brought : " Fear God and keep his commandments, for this is the whole duty of man."

Intimately connected with obedience, is the duty of patience : by which is understood the bearing with fortitude of mind and resignation to the Divine will, whatever is permitted to befall us in this probationary state of existence. Obedience and patience, or to do and suffer the whole will of God, may be said to comprehend the whole of those duties which religion and virtue require. Patience therefore holds an important place among the duties of a Christian. His life is aptly compared to a state of warfare, in which he has not only much to do, but much to bear. He must, in common with other men, submit to many privations and trials ; and sometimes his religion will subject him to more ; for which, however, it affords an ample compensation. But as this compensation is not always immediate, we are called upon by our faith, our hope, and our love to the Supreme Being, without whose providential attention, we are told not a hair of our heads filleth to the ground, to bear with holy resignation, whatever he permits to befall us ; and, in conformity to those excellent examples which are transmitted to us in Holy Writ, to say, when sufferings and trials are our lot : " The Lord gave, and the Lord hath taken away ; blessed be

the name of the Lord. Not my will but thine be done. The cup which my Father hath given me, shall I not drink it?"

When our Lord was apprising his disciples of the afflictions which would befall them, he gave them this seasonable exhortation: "In your patience possess ye your souls;" and it seems that this exhortation was not in vain, for we afterwards find, when their Lord's predictions were verified, they had so attended to his instructions, as to be able to say: "We glory in tribulations: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us. For which cause we faint not; for though our outward man perish, yet the inward man is renewed day by day: for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things that are seen, but at the things which are not seen; for the things which are seen are temporal: but the things which are not seen, are eternal." The author of the Epistle to the Hebrews, gives the following instructive exhortations on this subject: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. We have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits, and live? For they, verily, for a few days chastened us, for their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening, for the present, seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."

The apostle James, among other exhortations to the duty of patience, gives the following: "Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and patience. Behold, we count them happy who endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that he is very pitiful, and of tender mercy."

As affliction is more or less the lot of humanity, it is of the utmost importance that we endeavour to have our minds fortified by patience, which may be called the strong hold of religion and virtue. To this end it may be beneficial to us to consider, how much we enjoy, or may enjoy, and of how little we are worthy. Humility is the ground-work of patience. It gives light to the mind, and strength to the heart. "But if thou faint (says Solomon) in the day of adversity, thy strength is small." The hum

ble, resigned mind knows that all things shall work together for good : and in times of affliction is enabled to say with the prophet : " Although the fig-tree shall not blossom, neither shall fruit be in the vines ; the labour of the olive shall fail, and the field shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls ; yet I will rejoice in the Lord ; will joy in the God of my salvation."

CHAP. X.

On Repentance towards God, and Faith in our Lord Jesus Christ.

When we consider the number and extent of our duties to God, on the one hand ; and the depravity and frailty of human nature, on the other ; we must suppose that the neglect or violation of these duties will, at times, take place, even with those who may make the most early and regular advances in the way of holiness ; but with respect to the generality of mankind, this neglect and violation are so prevalent, and self-evident, that any attempt to demonstrate them would be superfluous. If, therefore, it is, as it ought to be, a matter of concern to us, to live and die in the Divine favour, repentance, united with amendment of life, becomes a most important duty.

The very first sermons which were preached both by our Saviour, and his fore-runner, the Baptist, were on the subject of repentance ; and in a few energetic expressions they enforced this first principle of the doctrine of Christ : " Repent, for the kingdom of heaven is at hand. Bring forth fruits meet for repentance." With these precepts was laid, as it were, the foundation of that religion, with which the world has been blessed through Jesus Christ. Repentance was, no doubt, always a necessary duty, since the transgression of our first parents : but the gospel dispensation being more particularly applied to the depraved state of human nature, this first work of true religion is primarily inculcated. We also find, that when the disciples went forth to preach and to teach, this appears to have been the first and principal part of their mission : for we are told by one of the Evangelists, that " they went out and preached that men should repent." After the ascension of our Lord, and the pouring forth of the Spirit on the apostles and disciples, we find the doctrine of repentance was preached in this powerful language : " Repent ye, and be converted ; that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord : and he shall send Jesus Christ, who before was preached unto you."

In that excellent relation of his gospel labours, which the apostle Paul gave to the elders of Ephesus, we may perceive

that repentance formed a very prominent part in the doctrines which he taught: "testifying (says he) both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

The connexion of repentance with faith in Christ, forms a peculiar excellence of the gospel dispensation, and to which it is of the utmost importance to attend. How consoling is this consideration! "If any man sin we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but for the sins of the whole world." Numerous are the testimonies in holy writ to this gracious design of our merciful Redeemer: The evangelical prophet strongly and clearly speaks of it: "He was wounded for our transgressions; the chastisement of our peace was upon him, and with his stripes are we healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." This passage was opened to the Ethiopian Eunuch, and applied to Christ by Philip the Evangelist.

The doctrine of faith in Christ, as the means of reconciliation with God, is forcibly inculcated in the writings of the apostles. To repeat all that they say on this subject, would be to transcribe a large portion of their Epistles. We are told by our Saviour himself, when some inquired of him, "What shall we do, that we may work the works of God? This is the work of God, that ye believe on him, whom God hath sent." The importance of this belief, or faith, is thus inculcated by the apostle Paul, in his Epistle to the Romans: "Now the righteousness of God without the law, is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe; for there is no difference; for all have sinned and fallen short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth, to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

The author of the Epistle to the Hebrews, largely exemplifies the doctrine of Christian redemption. The eighth, ninth, and tenth chapters are particularly forcible and interesting, in the manner in which this subject is treated; and it will be proper to recite, in this place, some of the pertinent exhortations and observations with which he closes the subject: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us through the veil.—that is to say, his flesh: and having a High

Priest over the house of God ; let us draw near with a true heart, in full assurance of faith. He that despised Moses's law, died without mercy under two or three witnesses : of how much sorer punishment, suppose ye, shall he be thought worthy, who has trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and done despite to the Spirit of Grace ? For we know him, who hath said, Vengeance belongeth unto me ; I will recompense, saith the Lord : and again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

Seeing then, that our duty and interest are both intimately connected with our possessing faith in Christ ; let us embrace it with full purpose of heart, and, hold fast the profession of it without wavering. Yet let us not forget that "faith without works is dead, being alone ;" and that we ought therefore to "add to our faith, virtue : " and to hold it in conjunction with a good conscience : thus may we entertain a well-grounded hope, that, when this probationary state shall terminate, we shall "receive the end of our faith, even the salvation of our souls."

LITTLE SINS,

A DIALOGUE.

TO WHICH IS ADDED, AN ABSTRACT

OF AN

INTERESTING CONVERSATION.



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LITTLE SINS.

William. My good neighbour, I have been long used to regard you as a conscientious man; and on many occasions have beheld with pleasure the influence of the fear of God to preserve you from corrupt practices, which too much prevail, and to lead you to attend to duties, which are too much neglected.

Robert. You alarm me, William;—surely, I have not given you occasion to change your opinion of me.

William. No; I still think of you with the respect, which I have been used to feel; I should be uncharitable and unjust, if I did not. But my friendship leads me to say, that I have frequently witnessed in you,—and of late more than in time past,—a nearer approach to the ways of wicked men than a Christian ought to venture upon.

Robert. I believe that what you say is with a friendly spirit; in that spirit be a little more particular.

William. You abhor swearing; but I have heard you mention the name of God lightly. You reverence the Scriptures; but I have witnessed instances of your using their awful or affecting words to convey a joke, and to raise merriment. You would not defraud your neighbours; but I have been grieved to observe you taking advantage of their ignorance, or of their readiness to believe and trust you. Your heart is kind, and your activity in doing good, according to your small means, has often made me admire you; yet I have noticed that it must be in your own way, that there are distresses, of which you seem to have little feeling, and schemes of usefulness, which you regard with indifference. Your common government of your own spirit might serve as a pattern; yet I have seen you too soon and too violently angry. You are not a glutton nor a drunkard; but you sometimes take more than is good for body or mind. You, in general, deserve to be esteemed a patient, contented man; you can even cheerfully enjoy your humble station; yet on some occasions you indulge in fretfulness, and seem to think that you could have done better for yourself than God does for you.

Robert. Enough, enough, William. I now understand what you mean; and I own that your remarks are not without ground. But do you not judge these *little sins* too severely? Would you condemn a man for the infirmities of his nature; for failings, which, with our powers and in our condition, we can hardly avoid? Is the great Governor of the world really offended with a few trifling liberties; or will he rigorously visit small or occasional omissions of duty? Will he make no account of the instances, in which we truly fear and love, honour and obey him? Will he exact the whole debt, which we owe him, because we do not pay him the uttermost farthing?

William. My good friend, it is the last thing, which I would

give occasion to be laid to my charge, that I undervalue the mercy of God, or that I wish to shake your reliance on this mercy. But I must admonish you, that you have now joined together words, between which there can be no agreement. There is no such thing as a little sin. When we think or talk of breaking the laws of God, as a matter of no concern, or of inconsiderable moment, our thoughts and our words are gross and dangerous absurdities. With more reason might we talk of trifling earthquakes, or of harmless poisons.

Robert. What say you, are there no little sins? Does not our Lord speak of the least of the divine commands? Is it not the fixed law of God, that as a man soweth so he shall also reap? And can you imagine that there is no difference between the offences, which men commit; and that the Judge will punish alike all wicked indulgences, and all neglects of duty and service?

William. I imagine no such thing. I have no doubt that there are different degrees of sin, guilt, and punishment. But though one sin is undoubtedly little compared with another, no sin is little in itself, none insignificant, none that should not be accounted a fit cause of regret and fear. Nor do your little sins, as you call them, always give the least occasion for remorse, when they are committed, and for apprehension in looking forward to expected dangers.

Robert. If, as you allow, our Governor and Judge makes a difference between the evil principles and practices of men; what reason can there be to insist as earnestly upon godly sorrow and watchfulness in my case, as in that of a thief or a murderer?

William. One reason is, that by sins, miscalled little ones, we as much break the laws, and trample upon the authority of God, as by grosser offences. We plead that they are indifferent matters, or things of small moment, in which we indulge contrary to the divine rule. Can any thing, which God commands, be a matter of indifference? Can aught, which he forbids, be a thing of light concern? If these be matters taken into his government, and regulated by his laws, does not this render them alike binding and alike momentous? Is it not the same divine rule, which says, "thou shalt not steal," which says also, "thou shalt not covet?" Does not the same authority, which proclaims, "thou shalt not kill," with equal plainness declare, "thou shalt not hate thy brother in thy heart?" Are not the least of these commandments given in exactly the same decided and solemn manner as the greater? Is it not the will of Him, who governs us, that he be as fully obeyed in one point as in the other? For what purpose but for this, could he think of laying these orders before us? What opinions must we have of the Majesty in the heavens, when his plain and acknowledged commands cannot restrain us from transgressions, because we foolishly reckon them among the least?

Robert. I still know not how to admit that he, who speaks lightly of his Maker, as surely takes his name in vain as the man that swears falsely; or that covetous thoughts show the same disregard to the divine rule as taking what is another man's: or that malicious desires mark an equal contempt of the divine authority with shedding the blood of my neighbour.

William. I am sorry, if I fail to convince you. I cannot make my meaning plainer; though I might add to the weight of the argument. You pretend to obey God; you are practically obedient in great points; in points, which you esteem little ones, you resist, and would be held guiltless. You profess to consider certain sacrifices as of small moment, and yet you refuse to offer them at the demand of your God. Base and hard must be the heart, which refuses to a Father, as well as a Sovereign, certain marks of duty, while at the same time it accounts them trifling. Poor must be the pretences to sincerity and zeal in higher services, which are made amidst such disobedience.

Robert. But if I break the commandments of God by little sins as surely as by great ones, I must still think that they do not equally corrupt my heart, and stain my way of life; that they do not in the same measure load my conscience with guilt, and make me fit for condemnation. You allow that one offence is more base, more impious, more injurious, than another. If so, the greater the crime, the greater appear to me the corruption, the guilt, and the danger.

William. True; if it were only one indulgence of covetous desire, for instance, that is to be weighed against a single fraud, there is no question which would weigh the heavier. But great crimes seldom occur; little sins frequently. Great crimes are commonly the consequence of strong temptations; small ones are often ventured upon almost without temptation. It is their number, their frequency, their familiarity, which join to show what they really are.

As I intended to converse with you on this subject, I put a book into my pocket, from which I will, with your leave, read what seems to me a striking and convincing passage.—“To use false weights and a deceitful balance is as criminal as a direct act of theft. He who defrauds his neighbour daily in the course of his business, is a greater sinner before God, and a worse member of society, than he who once robs upon the highway. The frequency of these little sins makes the guilt great, and the danger extreme. The constant operation of evil deeds impairs the strength of the soul, and shakes the foundation, on which virtue rests. These little sins, increasing by indulgence, blast wherever they come; by degrees they make the spiritual life decay; they lay waste the new creation and turn the intellectual world into a chaos, without form and void

of order. And yet we are not on our guard against them. It fares with us as it did with the Israelites of old; we tremble more at one Goliath than at the whole army of the Philistines. One gross scandalous sin makes us start back; and yet we venture on the guilt of numberless smaller sins, without hesitation or remorse. What signifies it, whether you die of many small wounds, or by one great wound? What difference does it make, whether the devouring fire be kindled by many sparks, or by one firebrand? When God shall reckon up against you, at the great day, the many thousand malicious thoughts, slanderous words, petty oaths, deceits and falsehoods, that you have been guilty of, the account will be as dreadful, and the wrath as insupportable, as if atrocious crimes had stood upon the list."

Robert. I am no judge of fine writing, but these seem to me strong and eloquent words. Perhaps I might understand them better, if I could read them with care. But if I am not mistaken, their chief meaning is, that many little sins, committed as they usually are for a length of time, are as bad as a few heinous offences. Of this I am half convinced.

William. I wish, Robert, you were quite convinced; for it is, I believe, a most serious truth. You may look over the passage at your leisure, and read the rest of the discourse. When you read it, I beseech you to attend carefully to what the writer further advances,—that these little offences, rendering life one course of transgression, make the conviction and conversion of the soul exceedingly difficult, almost impossible.

"Often, says he, upon the commission of a gross sin, a sober interval succeeds; serious reflection has its hour; sorrow and contrition of heart take their turn; then is the crisis of a man's character; and many, improving this favourable opportunity, have risen the greater from their fall. But if these little sins then come in; if, between the commission of one gross sin and another, there be a constant neglect of God, a hardness of heart, a vanity of imagination, and unfruitfulness of life; you still add to the measure of guilt, and treasure up to yourselves wrath against the day of wrath. Such little sins fill up all the void spaces; every avenue by which the heart might be reached, is closed; and life becomes an unbroken chain of iniquity. Thus are men rendered incapable of reformation, and put themselves, as far as they can, out of the reach of divine grace."

Robert. I own that I have felt uneasy on account of these little sins; but this uneasiness has never been violent, and it has soon passed away. I have persuaded myself, indeed, that there was no occasion for any great trouble on their account. My conscience now speaks to me on the subject with more alarm than usual. Yet I wish you to proceed, and to keep back nothing which you intended to say.

William. My only remaining wish was, with my helper, as

you call this book, to represent to you, how one transgression leads on to more; how great offences naturally appear less heinous to every one, who has been long used to transgress in smaller points.

Robert. This is what I have been expecting. Often have I heard, how sin leads to greater sin; and I thought you would bring it forward, to strengthen what you have been saying. But I am not so fully satisfied as you seem to be, that it is always true. My own state is, if I am not greatly mistaken, an evidence against its truth. My little sins have not yet led me far in the paths of the destroyer, and I trust they never will. If in this respect I boast, the testimony, with which you begun the conversation, may serve to show that my boasting is not entirely without ground.

William. What I said, Robert, of my hope that the fear of God prevailed in you, and of your consequent freedom from many prevailing corruptions, and your performance of some neglected duties, I said sincerely, and deliberately. Do not forget what I added, that according to my judgment, some of your faults were growing upon you. And however you may have been hitherto preserved from great offences, or however light you may make of the truth as applied to your own case, no truth is clearer than that sin leads to greater sin, and no truth speaks more fearfully to one, who comforts himself with the thought that his are little sins. When a man has, for some vain purpose or other wandered into the way of evil, he often wants the aid of other transgressions in order to get any thing by his first false step. He, who has lightly departed from the truth, maintains what he has advanced by new and deliberate falsehoods. The fraudulent are driven to many shifts, and most of them wicked ones, so to support their character as to render their frauds of any avail. The heart, once corrupted, is by degrees wrought upon more and more easily; the conscience becomes seared; and sins, which to a beginner would have appeared horrible, seem nothing to one trained to evil. Truly is it said in the Apocrypha,—“he that contemneth small things shall fall by little and little.”

“Come not then, says the book in my hand, near the territories of perdition. Stand back, and survey the torrent, which is now so mighty and overflowing that it deluges the land; and you will find it to proceed from a small and contemptible brook. Examine the conflagration, that has laid a city in ashes, and you will find it to arise from a single spark.”

Robert. You have not spared me, William; but as I still believe that you have spoken as a true friend, I thank you. Forgive me, if I have not heard you as I ought. You have made an impression, which I promise you I will endeavour not to lose. (The quotations, and some other hints, from a sermon by I. Logan.)

Abstract of an interesting conversation between a Roman Catholic clergyman, and a person who had been in an extensive line of business; but having retired from it, and wanting that occupation which used to engage his attention, had got into an uncomfortable and dissatisfied state of mind, very trying to himself and others.

THE clergyman is a man, who to a highly cultivated mind, unites a strong and comprehensive understanding: though a naturally volatile and susceptible disposition, had made him for years the sport of his feelings. He was often favoured with strong desires after the best things, and then, the charms of society, and the example of others, led him off from what he knew and felt to be right: but for several years he has been a changed character, withdrawing himself very much from the world, and devoting a considerable portion of his time to retirement and meditation. Very frequent intercourse with the person above named, (whom we shall call M. R.) and who entertained the highest opinion of his talents and good qualities, permitted a freedom of conversation on his part, that would scarcely have been brooked from any other individual; and one evening, on incidentally speaking of a person of eighty-four, who for many years had been deprived of sight, and was labouring under a complication of most painful disorders, yet was one of the happiest men he knew—frequently acknowledging the many blessings he possessed, in the beautiful language of the Psalmist—M. R. remarked, that, “to have attained to such a state, and with such infirmities, he must possess naturally a happy and placid temper:”—“Quite the contrary,” replied the clergyman, “his natural temper was irascible and violent.”—M. R.—“Then what effected the wonderful change?”—Clergyman, “Religion.”—M. R.—“Religion may do much, but if the natural temper is not good, there will be moments when the mind is thrown off its guard, and the dispositions nature has given, will show themselves: we may reason—we may feel the folly of giving way to irritation; yet when vexations arise, who will venture to say, that with philosophic calmness he can stand his ground?”—Clergyman—“you are going, my dear sir, from our subject: I was not speaking of either reason or philosophy, for these I know can do little; it is RELIGION alone that can control the passions, subdue the temper, and infuse into the soul tranquillity and peace.” M. R.—“Well, putting philosophy and reasoning out of the question, yet I cannot allow that the religious character can so far get above the weaknesses of his nature, that he will not at times feel the infirmities, the passions, and the irritations that are attached to it; you cannot think otherwise.” Clergyman—“My dear friend, I do think otherwise; and if you will give me a patient hearing, I will explain to you what I mean, I may say, the *convictions* of my soul, on a subject of the first importance: I mean the regeneration of the human heart: man is by nature, the most irritable and the most selfish of all animals; the light of his natural reason is unable to overcome his evil propensities; and He who created him (with a condescension and love that must ever call forth our gratitude and praise,) has planted, or put into his heart, a heavenly principle; an emanation of light from His own Divine nature, for him to profit withal: this Divine principle, which we term the grace of God, becomes more and more clear as it is attended to; and it subdues, cleanses, and I may say consumes, all that is of an earthly, selfish, and sordid nature; a soul given up to its influence undergoes a complete change; a new birth is experienced; old attachments are done away; new affections, new desires spring up; the spiritual understanding is illuminated; it sees the world in its true

colours, and acknowledges the emptiness and vanity of all created things." M. R.—"Excuse me for interrupting you, but just let me ask, if you believe man can attain perfection whilst in a state of mutability?" Clergyman—"Perfection comprehends *every thing*; and I dare not venture to make use of so strong a word; but it is my full belief, that by giving way to this spiritual Teacher, by attending to its dictates, its admonitions and reproofs, the soul undergoes such a complete charge, that whilst in the body, it is permitted to hold a sweet and intimate communion with its Maker; and when its frail tabernacle is dissolved, it is united to the fountain of all good, in a union never to be broken." M. R.—"Then it is your opinion, that none but purified spirits of this high order, are allowed an entrance into heaven; and that the great bulk of mankind are shut out of it." Clergyman—"Far be it from me to set limits to the mercy of the Almighty; it is a subject I do not feel at liberty at present to enter upon; but let me return to our subject, and ask if you are convinced, that a gracious God has not left man to be the sport of his wayward passions; but has given him a counteracting principle sufficiently powerful to overcome them?" M. R.—"Your reasoning appears so clear and conclusive, that I have nothing more to say; only, that to arrive at this state must be a most difficult, though a most desirable attainment." Clergyman—"Oh, my friend! that I may not only convince your judgment; but that, through infinite goodness, you may experimentally know and acknowledge, the truth of what I have asserted, is my fervent wish! and believe me, the attainment is not so difficult as you imagine—the work is not left to our feeble powers; we have but to co-operate with this Divine principle; to desire with our whole hearts this purifying change; to be willing to feel as passive clay in the hands of the mighty Potter: and we shall be led, step by step, till this supernatural regeneration is effected. I know the state of your mind perfectly; surrounded with comforts and blessings, you are like a man in a fever, restless and irritable; you turn from side to side, and find no permanent rest: trifles discompose you; little evils are magnified into great ones; and, with a mind of more comprehension, intellect, and energy, than generally falls to the lot of man, you fritter away your moments without utility, and without pleasure. Let me conjure you, as you wish for happiness, to reflect upon your situation, to search after this Divine light within you, to attend to its teachings, and expect no happiness but through and by it. I can feelingly speak to you; and I do solemnly declare, that after pursuing happiness for years, in the schools of the learned, in the philosophy of ages, and in the pleasures of the world—I found her not, till I became acquainted with this pure and vital principle. Let me entreat that you will often retire into inward silence, and under a deep sense of your own weakness, sit as it were at the feet of Jesus. You will find a strength given you, a consolation poured into your soul, that at present you have no idea of. Those irritable and restless feelings will be overcome; every care will be diminished; every blessing will be doubled to you; and the evening of your days will close in peace and hope."—[*Occasional Reflections.*]



WILLIAM PENN'S

E X H O R T A T I O N .

WILLIAM PENN, in a Treatise entitled "The Rise and Progress of the People called Quakers," addresses to various classes of his readers, instructive advice on the subject of their everlasting welfare. Deeply sensible himself, of the unspeakable importance of closely attending to the light of Christ as revealed in the secret of the soul, he earnestly laboured to lead others to attend to and obey it, directing all to the Grace of God that bringeth salvation, teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world.

In his closing exhortation he thus addresses those who are yet strangers to that strait and narrow path in which he was led, and in which he experienced that "peace which passeth all understanding."

FRIENDS, as you are the sons and daughters of Adam, and my brethren after the flesh, often and earnest have been my desires and prayers to God on your behalf, that you may come to know your Creator to be your Redeemer and Restorer to the holy image that through sin you have lost, by the power and spirit of his son Jesus Christ, whom he hath given for the light and life of the world. And O that you, who are called Christians, would receive him into your hearts! For there it is you want him, and at that door he stands knocking that you might let him in, but you do not open to him: you are full of other

guests, so that a manger is his lot among you now, as well as of old. Yet you are full of profession, as were the Jews when he came among them, who knew him not, but rejected and evilly entreated him. So that if you come not to the possession and experience of what you profess, all your formality in religion will stand you in no stead in the day of God's judgment.

I beseech you ponder with yourselves your eternal condition, and see what title, what ground and foundation you have for your Christianity :—if more than a profession, and an historical belief of the Gospel. Have you known the baptism of fire, and the Holy Ghost, and the fan of Christ that winnows away the chaff in your minds, the carnal lusts and affections? That divine leaven of the kingdom, that, being received, leavens the whole lump of man, sanctifying him throughout in body, soul, and spirit? If this be not the ground of your confidence, you are in a miserable estate.

You will say, perhaps, that though you are sinners, and live in daily commission of sin, and are not sanctified, yet you have faith in Christ, who has borne the curse for you, and in him you are complete by faith, his righteousness being imputed to you.

But, my friends, let me entreat you not to deceive yourselves in so important a point, as is that of your immortal souls. If you have true faith in Christ, your faith will make you clean; it will sanctify you: for the saints' faith was their victory of old; by this they overcame sin within, and sinful men without. And if thou art in Christ, thou walkest not after the flesh, but after the spirit, whose fruits are manifest. Yea, thou art a new creature: new made, new fashioned, after God's will and mould. Old things are done away, and behold, all things are become new: new love, desires, will, affections, and practices. It is not any longer thou that livest, thou disobedient, carnal, worldly one; but it is Christ that liveth in thee; and to live is Christ, and to die is thy eternal gain: because thou art assured, that thy corruptible shall put on incorruption, and thy mortal immortality, and that thou hast a glorious house eternal in the heavens, that will never grow old or pass away. All this follows being in Christ, as heat follows fire and light the sun.

Therefore have a care how you presume to rely upon such a notion, as that you are in Christ, whilst in your old fallen nature: for what communion hath light with darkness, or Christ with Belial? Hear what the beloved disciple tells you: If we say we have fellowship with God and walk in darkness, we lie, and do not the truth. That is, if we go on in a sinful way, are captivated by our carnal affections, and are not converted

o God, we walk in darkness, and cannot possibly in that state have any fellowship with God. Christ clothes them with his righteousness that receive his grace in their hearts, and deny themselves, and take up his cross daily, and follow him. Christ's righteousness makes men inwardly holy; of holy minds, wills, and practices. It is nevertheless Christ's, because we have it; for it is ours, not by nature, but by faith and adoption: it is the gift of God. But still, though not ours, as of or from ourselves, for in that sense it is Christ's, for it is of and from him; yet it is ours, and must be ours in possession, efficacy, and enjoyment, to do us any good; or Christ's righteousness will profit us nothing. It was after this manner that he was made, to the primitive Christians, righteousness, sanctification, justification, and redemption; and if ever you will have the comfort, kernel, and marrow, of the Christian religion, thus you must come to learn and obtain it.

The world talks of God, but what do they do? They pray for power, but reject the principle in which it is. If you would know God, and worship and serve God as you should do, you must come to the means he has ordained and given for that purpose. Some seek it in books, some in learned men; but what they look for is in themselves, though not of themselves, but they overlook it. The voice is too still, the seed too small, and the light shineth in darkness; they are abroad, and so cannot divide the spoil: but the woman that lost her silver, found it at home, after she had lighted her candle and swept her house. Do you so too, and you shall find what Pilate wanted to know, namely, *Truth*—truth in the inward parts, so valuable in the sight of God.

The light of Christ within, who is the light of the world, (and so a light to you, that tells you the truth of your condition,) leads all, that take heed unto it, out of darkness into God's marvellous light. For light grows upon the obedient: it is sown for the righteous, and their way is a shining light, that shines forth more and more to the perfect day.

Wherefore, O Friends, turn in, turn in, I beseech you: where is the poison, there is the antidote. There you want Christ, and there you must find him; and, blessed be God, there you may find him. Seek and you shall find, I testify for God. But then you must seek aright, with your whole heart, as men that seek for their lives, yea, for their eternal lives: diligently, humbly, patiently, as those that can taste no pleasure, comfort, or satisfaction, in anything else, unless you find him whom your souls want to know and love above all. O, it is a travail,

a *spiritual* travail ! let the carnal, profane world think and say as it will. And through this path you must walk to the city of God, that has eternal foundations, if ever you will come there.

Well, and what does this blessed light do for you ? Why, first, it sets all your sins in order before you : it detects the spirit of this world in all its baits and allurements, and shows how man came to fall from God, and the fallen estate he is in. Secondly, it begets a sense and sorrow, in such as believe in it, for this fearful lapse. You will then see him distinctly whom you have pierced, and all the blows and wounds you have given him by your disobedience, and how you have made him to serve with your sins ; and you will weep and mourn for it, and your sorrow will be a godly sorrow. Thirdly, after this it will bring you to the holy watch, to take care that you do so no more, and that the enemy surprise you not again. Then thoughts, as well as words and works, will come to judgment, which is the way of holiness, in which the redeemed of the Lord do walk. Here you will come to love God above all, and your neighbours as yourselves. Nothing hurts, nothing harms, nothing makes afraid, on this holy mountain. Now you come to be Christ's indeed ; for you are his in nature and spirit, and not your own. And when you are thus Christ's, then Christ is yours, and not before. And here communion with the Father and with the Son you will know, and the efficacy of the blood of cleansing, even the blood of Jesus Christ, that immaculate lamb, which speaks better things than the blood of Abel ; and which cleanseth from all sin the consciences of those that through the living faith come to be sprinkled with it from dead works to serve the living God.

Thus says one that God has long since mercifully favoured with his fatherly visitation, and who was not disobedient to the heavenly vision and call ; to whom the way of truth is more lovely and precious than ever, and that knowing the beauty and benefit of it above all worldly treasures, has chosen it for his chiefest joy ; and therefore recommends it to thy love and choice, because he is with great sincerity and affection,

Thy soul's friend,

WILLIAM PENN.

THE END.

A
MEMOIR
OF
H ————— G —————,

LATE OF PHILADELPHIA:

BEING

A STRIKING INSTANCE

OF THE

INFLUENCE

OF

DIVINE GRACE

ON

THE MIND.



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A STRIKING INSTANCE, &c.

THOUGH the grand evidence of those truths upon which our hopes are built, arises from the authority of God declaring them in the Scriptures, and revealing them by his Spirit to the awakened heart; (for till the heart is awakened, it is incapable of receiving this evidence;) yet some of these truths are so mysterious and repugnant to the judgment of depraved nature, that through the remaining influence of unbelief and vain reasoning, the temptations of Satan, and the subtle arguments with which they are attacked by some men, reputed wise, the minds even of believers, for want of keeping to the gift of Divine grace in themselves, are sometimes capable of being shaken. It is not then at all wonderful that persons who are already in love with the world, and desirous of indulging with greater liberty in its delusive gratifications, should be ready to receive principles which promise temporary relief from the remorse of conscience and the restraints of religious obligation. But there is perhaps no better corroborating evidence of the truths of the gospel, than the testimony of such persons, who, through the mercy and goodness of a gracious Creator, are on a death bed, brought to see they have been trampling upon the convictions of his grace, and by the deceitful workings of the grand enemy of man's happiness, have been induced to believe a lie. Being favoured by the renewed visitations of the love of Christ, to experience that "sorrow which worketh repentance to salvation not to be repented of," succeeded by the consoling evidence of his merciful acceptance, such are at this awful period, when dissimulation is at an end, often enabled to give unequivocal testimony to the transcendant value of an interest in Jesus Christ, and that the sacred doctrines of the gospel are worthy of the fullest belief. All the attempts of artful men to undervalue the meritorious sacrifice, and availing mediation of our dear Redeemer, are then seen to originate in the dark designs of the father of lies, and the conviction is indelibly impressed that a sincere faith and trust in our Lord Jesus Christ is the only solid foundation for the Christian's hope of a blessed immortality. An instance of this nature will be found in the following account.

H—— G——, of Philadelphia, was a young woman of extraordinary natural endowments, and sweetness of disposition. Her benevolence was in proportion to her power of doing good; and cheerfulness of mind, and easy affability rendered her an object of esteem and affection, to most who knew her. Happy would it have been for her, if, in childhood, these gifts of Heaven had been properly cultivated and directed: happy, had they been subjected to the government of that Divine Principle of Light and Truth in the secret of the heart, which is freely given to every one to profit withal, and is the "crown of glory and diadem"

beauty!" But her aspiring mind could not stoop to the simplicity of the truth. She stumbled at the *cross*, and at that *wisdom* which is foolishness with men; and "the still, small voice" of the "Teacher sent from God," was rarely listened to, and less frequently obeyed. She chose for her companions the gay and the volatile; the books of her choice were novels, plays, romances, and Paine's Age of Reason; but the Sacred Volume was seldom opened, save to cavil at some parts of its inspired contents. Thus did her reading embrace the doctrines of *Infidelity* in all its delusive forms, and her conduct was, without hypocrisy, consonant with her faith. She attended no place for Divine Worship, but spent many of her precious hours at the theatre and other similar places. Religious characters were sedulously avoided, and their friendly admonitions disregarded. Some years were thus unconcernedly spent, when it pleased her Creator to blast her prospects and her health by consumption. Long did she linger, yet long were her old companions and books the exclusive objects of her attention. Her situation excited the sympathy of some who were not ignorant of the deplorable state of her poor *soul*, but these *real friends* could find no access to her. The writer of this, however, unburdened his mind to her in a letter, which he has cause to believe, she condescended to read; and one evening, a few weeks previous to her decease, called at the house in hope of being invited into her chamber, but was disappointed. He inquired of her mother what was the state of the daughter's mind, now, in the prospect of hastening dissolution? Her answer was: "She is quite resigned and willing to die, and says she don't know that she *ever did any harm*." The Friend replied that if she rested her hopes of happiness on such *innocence* as this, she would be miserably disappointed, and that unless she felt an interest in CHRIST JESUS, the propitiation for the sins of the whole world, her misery was inevitable; that HE alone was the *mediator* between God and man, and that he doubted not, when she had a proper sight of herself, she would abhor that righteousness in which she now trusted, and in the bitterness of *repentance* would cry out in language like this: "Lord, be merciful to me a sinner!"

The secret operations of the unspeakable GRACE of the Redeemer, notwithstanding, brought about a new state of things in her soul: she became seriously concerned to know her true situation, requested one who sat by her to bring the BIBLE, and read to her, talked of the awfulness of *death* and *eternity*, asked some questions concerning the *Saviour*, the object of his mission, birth, sufferings, death, resurrection, &c. and grew pensive and sorrowful. Divine light shone, at seasons, on passages of the Holy Scriptures, which now became her only book. She sent for a female minister, to whom she expressed her unworthiness to

claim the merits of Jesus, and said, "dost thou think that such a one as I may hope?" Her answer tended to encourage her to hope, provided she trusted in the righteousness of Christ alone; and after a solemn pause, the Friend knelt in supplication by her bed-side, and was thus the instrument of much consolation to her. She now with her whole heart sought Him, whom she had "rejected," she "mourned because of Him whom she had pierced," and He mercifully manifested himself to her longing, almost desponding soul, and therein shed abroad his *light* and *love*, whereby she was enabled to testify of His goodness "who will-eth not the death of a sinner, but rather that he turn from his wickedness and live!"

A few days previous to her dissolution, she sent for the writer of this memoir, who gladly obeyed the summons, and, for the first time, entered her chamber, where he found her supported in bed by her father, and surrounded by her weeping relatives. On seeing him, she said: "Dear — how I did want to see thee! I know thou wast always my friend." He replied, that he had felt much interested for her, and was glad of the present interview. "Oh!" said she, "I have been eager after knowledge, but have neglected the *only true knowledge*." "Yes," answered he, "thou hast neglected the only *mean* of obtaining substantial knowledge, namely, CHRIST JESUS, who is the *way*, the *truth*, and the *life*, and who came to seek and to save, not the righteous, but *sinners*." "Ah," replied she, "I have been a sinner, a great sinner: how have I mispent my precious time! how have I wasted my talents, which should have been improved to the glory of God! and can it be that he forgives such a sinner as I?" On her friend repeating the declaration: "Thy sins and thy iniquities will I remember no more;" and observing that his promises are *yea* and *amen*; she exclaimed, with all the fervour of which her sinking frame was capable: "He is not a man that he should lie; or the son of man that he should repent; is he, dear father?" turning her face toward her weeping parent, while love beamed from her languid eyes; "what a dear Saviour! Is he not, dear friends?" There was a sweet serenity, which made her emaciated countenance appear lovely, and her endearing expressions to all around her, evidenced the change within. A solemn stillness followed, when the writer was bowed in vocal supplication and thanksgiving in her behalf. She shortly after bade him a last farewell, in the mutual expression of a hope to meet again where the tempter cannot enter; where sorrow and sighing shall cease, and we shall no more say, "I am sick."

A very intimate female friend of hers, in whose arms she expired, has favoured the writer with the following interesting particulars: "The great change that was now evident, was truly

wonderful, and it might be said as of old, “stand still, and see the salvation of God;” for not much of *human* agency appeared to have been the cause of such extinction of self-righteousness, such unbounded love, such humble hope and confident faith in a dear Redeemer. Such a tender concern had she for her brother and sisters, that she repeated her dying injunctions in the following manner:—“My dear sister E——, attend to my dying words, perhaps I never shall speak to thee again—be kind and obedient to thy dear father and mother; do not, I charge thee, neglect going to meeting. Oh! that I had not neglected it so much! Don’t do as I have done, my dear sister; put off gay clothes, and dress plainly. What are all the gaieties of a fleeting world, a dying hour can best show. Do all thou *knowest* to be right; we oftener err from *neglecting* what we *know*, than *not knowing*. Do not forget what I have said to thee at this awful moment, let it have weight when I am gone.” She was now much exhausted, her cough was almost incessant, yet in the most severe suffering, she said,

“Jesus can make a dying-bed
Feel soft as downy pillows are.”

Then putting her arm, as well as her weakness would permit, round her friend’s neck, she said, “do not, my dear friend, weep for me, I am going to *my* father and *thy* father’s house. We have had many pleasant hours together in this world. I was long a wanderer, but I trust we shall meet in that pleasant land of rest, to part no more.” She then asked to hear the 12th chapter of Luke read, many passages of which afforded her subject for rejoicing, even in the extremity of pain; especially that one which begins, “Behold the lilies how they grow, &c.” She said, “How consoling! how soothing! how have I lived so blind to the beauties, the excellencies of *this blessed Book*!” laying her hand on it as she spoke.

After an interval of most distressing convulsive coughing, in which she appeared departing, she revived and desired to see her brother, to whom she thus addressed herself:—“My dear brother, I wish once more to speak to thee before I die. Wilt thou remember all I have said to thee, when I am laid in the grave? Thy time, I know, is much occupied, but thou canst go to meeting on First-day afternoons. Use the plain language, and do not follow the evil course of those who live only for this world. Obey thy dear parents in all they desire of thee; they never will ask thee to do any thing but what is for thy advantage. Be a kind brother to thy sisters; Oh! always live in unity with them; and, my dear brother, *never forget that thou must one day die*; prepare for it in season, do not let thy last hour come as a thief in the night. I have had a sore trial, but my hope is in Him, in whom is no change. Dear brother, do not put it off as I have done; let me

be a warning to thee to begin early to seek the true friend of sinners, the sure help in time of need. Dear, dear G——, remember what I say, when this hour shall be passed. I have loved you all dearly, but O, how manifold is my love increased for you now ; how much better I love all my kind friends and the whole world than when in health. The hour of *death* is an *honest hour*." She was again much exhausted, but her least sister coming into the room, she desired to have her brought near her, and clasping her arms around her, thanked her for giving up so much of her time to her during her illness, and said, "I know the Lord will bless thee for it, thou art an innocent good girl now, O, mayst thou always remain so. Dear L——, farewell, farewell, remember thy sister." She then desired to hear the 5th chapter of Matthew ; and the words, "Blessed are the merciful, for they shall obtain mercy," were a balm to her mind. She said, "I have obtained mercy ; I cannot deceive myself now. Although I went from my blessed Saviour, his mercy never left me." Many other parts of the Holy Scriptures had her attention, even in the severest pain, for although her body was wasted to the extreme, yet did her mind retain its strength and clearness, and even increased in vigour as it approached the moment of final freedom. She spoke much at intervals of comparative ease, thanked her friends for all their kind attention to her, and, one remarking that it was an advantage to be with her, she said, "How thankful I am that I can be of use to any one ; it makes dying more easy, to think I am permitted to do a little good, and very little it is. Have I not come in at the eleventh hour, and can I presume to take the wages of the whole day ? But the blessed Lord of the harvest did freely give it to as great an idler as I. Oh, how wonderful are the mercies of the blessed, lowly Lamb of Life. All unworthy as I am, I yet will trust my all with him." Her pain now appeared very grievous, and her departure at hand. What she suffered, she said, was beyond expression, but she would endeavour to be patient. A friend said, she thought she could not suffer much more. "Oh," said she, "that is pleasant tidings ; but I will try to bear all : the Lord of Life bore with me long, very long." She often said,

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers," &c.

She asked her mother if she thought she had any thing more to do. "Tell me *now*," said she, "my strength will soon be quite gone." The friend, in whose arms she had, from the beginning of her serious illness, expressed a wish to die, she now desired to support her. "I will soon cease," said she, "to trouble my dear friends, and this is the greatest favour and the last I shall ask of thee." It was now about seven o'clock in the even-

ing, and her friend sat down behind her, not thinking her change quite so near. She still continued in that sweet confiding spirit ; still, amid her severe agonies, expressed that fulness of love, which had been so great the last few days ; and her friend observed her lips move, and could hear at intervals, words, as if in earnest prayer. She motioned to be raised up, which was done, and she faintly whispered, "Farewell, dear M——, again farewell. I—shall soon be at rest in Jesus." Her weeping friends now thought her gone ; but she that held her, subduing her own emotion as much as possible, motioned them to be silent. Again the dear saint revived, and her mother thought perhaps she had but swooned, and brought her some water. She said, "No, dear mother, no more drink in this world," but wetting her lips with her own hands, to the surprise of her relatives and friends, repeated softly the following prayer as nearly as could be recollected . "Come, blessed JESUS, oh, come, and receive a poor penitent wanderer home—blessed JESUS ! thou bleeding, dying Lamb, oh, come!—come with thy banner of salvation, and receive my departing soul ! Oh, receive it to thy holy habitation, where it shall find peace and rest. And oh, thou God of Love, pardon all my transgressions against thee, and remember my sins no more. Be with me in this my hour of sore trial ; shorten my sufferings, Heavenly Father, if it be thy blessed will. Yet I will try to be patient until my appointed time. Come, support me with thine out-stretched arm of love, and enable me to say, not my will, but thine be done. Of thy manifold mercies forgive all my shortcomings, blot out my many sins, and let my name be found written in the Lamb's book of Life. Come, blessed Jesus, give me the white robe, oh ! give me the white robe, and be with me through the deep waters. Oh, make them shallow until I have clean passed over. Dear *Jesus* ! forget me not, nor leave me while in the dark valley of the shadow of death. Let the light of thy countenance shine upon me now and for ever. Oh, come dear Jesus, come, take my departing spirit to thy holy habitation, those mansions, many mansions, in thy Father's house. Come, dear Jesus, come—receive my—departing spirit—receive—my—receive—my—my—soul."

After this exertion she sunk on the bosom that supported her dying frame. It was now 10 o'clock, and to the view of those present, she seemed to expire without a sigh : but, as if she had just beheld the glorious haven of rest, and still in the spirit of pure love for her friends, wished to comfort those who wept the privation of her society, (for she was in her life very pleasant to many,) she once more opened her eyes, and with a smile of celestial radiance, passing over her fixed features, said, very faintly, "Happy, happy, oh, how happy," and when she perceived she was understood, breathed no more. It is not in words to express

the solemnity of such a scene. It was as if the portals of heaven had opened to our view, and we had seen our loved friend enter the abode of happiness and peace. Long, long may the impression abide with all who were present, and be remembered as a monument of the unbounded love of Him who is the salvation of the world.*

What a striking evidence does it furnish of the mercy and goodness of the universal Parent of mankind, that he is sometimes pleased even in the last moments of life, to visit with the offers of redeeming love, the minds of such as have long been rebellious, and to pluck them as brands from the burning. But how unsafe is it to trust to a death-bed repentance! How extremely unwise to defer the concerns of eternity to a dying hour! By continuing to slight the repeated visitations of Divine grace, we may be given over to a hard heart and reprobate mind: nor do we know that we shall have an hour, nay, a moment to prepare! At midnight the cry may be heard, "Behold! the bridegroom cometh, go ye forth to meet him." How important then that all should be careful in their very early years, and as they grow up, and advance in life, to mind the reproofs of instruction in their own breasts! they are known to be the way of life, divine life to the soul. This *something*, though you may know not what it is, that checks you in secret for evil, both before and after you yield to temptation; warning you beforehand, not to touch or taste, and afterwards condemning you if you do so; and inwardly inclining you to a life of religion and virtue; this is the very thing dear young people, whereby God worketh in you to will and to do; and by which he will, if you cleave to it, and work with it, enable you to work out your own salvation, with fear and trembling before him.—Despise it not, do no violence to its motions; love it, cherish it, reverence it, hearken to its pleadings with you; give up without delay to its requirings, and obey its teachings. It is God's messenger for good to your immortal souls: its voice in your streets, is truly the voice of his beloved Son Jesus Christ: its call is a kind invitation to you, from the throne of Grace, to come under his peaceful government and faithfully serve him. Hear it, and it will lead you; obey it, and it will save you from the power of sin and Satan; it will bring you into his sheepfold, and finally introduce you to an inheritance incorruptible in the mansions of rest, the house not made with hands, eternal in the heavens.

* Her decease occurred the 13th day of the 12th mo. 1816.

REMARKS
ON
THE DOCTRINE
OF THE
INFLUENCE
OF THE
HOLY SPIRIT,



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No. 15.

REMARKS, &c.

THE influence of the Spirit of Truth on the mind, has been maintained by the most eminent and pious persons in all ages, and to it they have attributed their stability and advancement in true religion. This is strong presumptive evidence that it is consistent with the doctrine contained in the Scriptures, but more especially in the New Testament; and ought to render us doubly careful, that we do not reject it without due examination. Notwithstanding, there is a class of persons professing Christianity, who consider this gift to have been shed only on the primitive believers, and that any belief in its existence in the present day, is irrational and enthusiastic.

On viewing the objections of those who profess to deny the influence of the Spirit, the following considerations present themselves:—That the effusion of the Holy Spirit was announced by the Prophets who foretold the coming of our Lord, and promulgated by his precursor, John, (Matthew, iii. 1–12. Mark, i. 1–8. John, i. 29–33,) as a distinguishing circumstance attending the introduction of the gospel; which shows it to have been an *integral* part of that dispensation, and that it must therefore continue till the dispensation is abrogated; which cannot in common reason be denied.

That we are supported in this opinion, by a reference to the intention for which this gift was dispensed to mankind; which, it appears by Scripture testimony, was for the purpose of assisting man in the work of regeneration; (John, iii. 1–8,) and which assistance must be equally necessary now, as his weakness and liability to sin and transgression remain unchanged.

That, though the effusion of the Spirit upon many of the primitive believers, was attended with extraordinary gifts, to forward the purposes of the Divine will in the establishment of the gospel, yet it was not universally so; but appeared in the great mass of the early believers, in the same way as it is believed to appear in the present day; not being attended with extraordinary gifts, but producing the effects of righteousness.

That the fruits of the Spirit cannot be different from, or contradictory to what is asserted in the Scriptures; and therefore a belief in its influence on the mind, cannot be enthusiastic or irrational, though it may be misunderstood and abused.

A few brief observations on these points may be useful to such readers as have not been accustomed to consider this subject with reference to the objections stated.

It is undoubtedly the object of true religion to purify the heart and conduct, so as to render us worthy of the divine acceptance, and the enjoyment of a state of bliss hereafter; or, in other words, of an admission into the kingdom of heaven; but, in order to this, we must in this life have undergone that change of our nature, which will in some degree assimilate us to the divine purity; the necessity of which is fully stated in the Scriptures. In the emphatic language of our Saviour, it is called being born again; and the same process is variously named in different parts of the New Testament. (Eph. iv. 15-30, v. 8-21.) This change, conscious as we must be of sin and imperfection, must be allowed to be fully consistent with our ideas of what is reasonable and correct; but when it assumes the shape of a divine revelation, we are not permitted to doubt of its *necessity*. The sayings of our Lord, as well as the writings of his Apostles, fully confirm it. In that conversation which he had with Nicodemus, memorable for its deep instruction in religious truth, this change is ascribed to the operation of the Spirit; and it must be effected by the same means to the end of time; our natural state being the same it has always been.

His discourse with the woman of Samaria (John, iv. 5-26,) points out a living principle, to be given by him, which was to produce eternal life to its possessor; and with this there is a remarkable coincidence, in his declaration on the last great day of the feast, which the Evangelist expressly declares to allude to the gift of the Spirit, which was to be shed after he was glorified. (John, vii. 37-39.) The parable of the man and his friend, (Luke, xi. 5-13,) is equally clear as to the divine intention in this respect; and that we ought, moreover, earnestly to desire it. And it may be here asked, as we are by nature so prone to sin, how are we to root out our evil propensities, but by some assistance *different* in its nature and purpose? What but this must enable us to take up the daily cross to our natural inclinations? to deny ourselves the pleasures of sense, or the allurements of interest, when they are inconsistent with purity? The deficient practice of all mankind, while they have not their dependence on Divine aid, is a clear answer to these questions; for however fair the outward conduct may appear, if the source of action—the heart, be not purified, which it can only be through the operation of Divine power, it only wants the storms of temptation to overthrow the

fabric ; and, as the nature of sin is the same in all, though its modification may be various, so we are all equally in need of this assistance—the learned, with the ignorant—the philosopher, with the peasant.

Persons possessed of good natural dispositions, and placed in situations favourable to regular conduct, may have a sort of habitual morality, which leaves us nothing to accuse them of ; but let them not suppose themselves secure on that account. That virtue which is not the effect of principle is of very uncertain duration ; and we are *all* required to *improve* our talents and advantages. We ought also to remember, that Christianity goes upon the necessity of a *change* of our nature and affections, as the only sure means of producing conduct consistent with the purity of its precepts, under all circumstances ; even where our private interests and inclinations may be opposed to it. The work of religion, if properly undertaken, is sure in its end ; but it is of gradual, and sometimes, from the prevalence of our lusts, of painful operation ; and, if our minds are sufficiently awakened to the subject, none will find time for idleness or self-security.

In those sublime and instructive conversations which our Saviour had with his disciples, a short time previous to his suffering, (John, xiv. 15–27, xv. xvi. 1–14, and xvii.) as well as in that ever-memorable prayer he offered up for them, he has shown that the great purpose of his mission was to reveal the way of Truth, and to establish a spiritual communion and communication with himself and the Father, through the Holy Spirit, for our help and direction in the way of righteousness. The necessity of *keeping up* this communication, in order to the production of fruit, is beautifully and incontrovertibly set forth, in the parable of the Vine and the Branches. This Spirit, he also declared, was to lead into all truth, and to reprove *the world* of sin, of righteousness, and of judgment ; thus comprehending every thing that can relate to salvation, or the knowledge of God. These declarations are in themselves decisive ; and, as they are elucidated by the Apostles, they become further confirmed. The manner in which they have reasoned on the operations of the Spirit, and declared its effects, clearly show, that to it was attributed their progress in the Christian life. For, though some had extraordinary gifts for the service of the Church, as appears by 1 Cor. chap. xii, yet these being for specific purposes, could not be expected to be possessed by all. But the Apostle says, “the *manifestation of the Spirit* is given to *every man to profit* withal.” This shows its *general* intention, with respect to mankind at large. And

the extraordinary gifts he enumerates had ultimately the same tendency, by an unusual display of Divine power, to strike conviction on the mind of the most unenlightened, as well as to remove the opposition and prejudices of the Jews, who had become so much attached to the ritual of the law, that it was with difficulty they would admit the evidence of a religion so pure and spiritual as Christianity.

It is remarkable, in the chapter just named, as well as in that which immediately follows, how earnestly the Apostle recommends them to covet the *best* gifts, in contradistinction to those which were extraordinary; and concludes by showing what he calls "a more excellent way," pointing out the possession of charity, as comprehending the substance of Christianity, to be a transcendent object of attainment; without which, all other qualifications, how extraordinary soever, are of no value: and in continuation, in the next chapter, the xivth, he shows, by a course of strong and clear reasoning, the superiority of the gift of prophecy, or speaking to edification, exhortation, and comfort, over that of speaking with tongues; which further confirms the opinion, that the direct and permanent object of spiritual gifts, was the establishment of righteousness. It is therefore quite consistent with sound reason to conclude, that after Christianity was firmly established, the miraculous gifts would be withdrawn; an opinion which is without detriment to the continuation of those gifts, which remain to be necessary in the constitution of a Christian church. Hence gospel ministry, as well as other qualifications for the spiritual service of the church, must continue to be derived from the same source; and is therefore not dependent on human learning or attainments, though our usefulness may be increased by the possession of them. Nor let any one suppose that this opinion leads to enthusiasm or self-exaltation. Spiritual gifts are not at our command, and no man receives them who is not promoting the work of redemption in his own mind; and as every step he takes in advance, must be preceded and followed by a perception of his own imperfection and unworthiness, it must have a constant tendency to produce *humility*, meekness, and gentleness: and if these effects are not produced, such a person is deceiving himself. A due degree of earnestness and fervency in our religious duties, is, however, very proper; and must necessarily follow an advancement in the knowledge and love of God.

It appears, therefore, that those who ascribe pride or enthusiasm to a belief in this doctrine, have a mistaken view of it. Perhaps they have never examined the writings of the Evan-

gelists and Apostles with sufficient attention, or have been misled by a strong attachment to preconceived opinions, which may have been inculcated in early youth.

It is not unusual for such persons to ask for definitions and explanations on this subject, which from its nature cannot be given. We may be very sure of a thing which we feel, though we may fail in defining that feeling to the satisfaction of another, who is not inclined to admit it. Our own experience teaches us, how slowly we admit an outward fact, when the mind is foreclosed against it; much more, things of a less tangible nature. To such persons it may be observed, that those impressions which are not received into the mind *through the medium of the outward senses*, are not in their nature capable of explanation, except by their effects; in the same way, as many of our common feelings can only be explained by a reference to similar feelings in others. We feel the influence of the Spirit of Truth, reproving us for the evil of our thoughts and conduct, and constraining us to aspire after greater purity of life and manners; and humbling us under a sense of our weakness and imperfections; and having this feeling, we know that it exists, although the exact way of its operation may be difficult to define, to those who are indisposed to acknowledge the same influence. We also find it conformable to those descriptions of its nature and effects, which we meet with in the New Testament. Our Saviour's words to Nicodemus seem to confirm these opinions: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Those, therefore, who would deprive Christianity of its spiritual character, would deprive it of what is its distinguishing and superior recommendation. For from this cause alone can arise that uniform and exemplary morality, which is the possession only of inward worth, and of a mind purified on Christian principle, (Romans, viii. 1-17. 1 Cor. ii. 9-16. Gal. v. 16-26.) Any person who will attentively read the New Testament, must be convinced, if plain evidence will do it, that the religion taught by Christ is spiritual in its nature, and must therefore have a spiritual *ministration*. (Col. i. 21-29.) It cannot be supposed, when we consider those pathetic illustrations of the paternal regard of our Creator, which have been given by Christ in his discourses, that our Almighty Parent would require from us a degree of purity which he would not enable us to attain. Indeed there is no adequate reason, unless the fault be on our part, why the effusion of the Holy Spirit should be attended

with less power now, miraculous gifts apart, than it was in the days of the primitive Christians. Though all men have sufficient illumination to guide their steps in the pursuit of Truth, yet if they are not sincerely* disposed to follow it, they must be deficient in that degree of faith which is necessary to the full influence of the Spirit. It is easy for a man to say he is a Christian, being so by profession; but amongst the primitive believers, no man would assume the name who was not so in heart; since he had a test of his sincerity always ready, in the scorn of unconverted friends, and the abuse of a prejudiced and hard-hearted people. Nothing, therefore, but a conviction of the truth of Christianity, and the consequent obligation to obey its precepts, could induce him to embrace a profession, which carried with it so many circumstances mortifying to human nature. The same sincerity of conversion would in the present day produce the same effects, in the assistance and communion of the Holy Spirit, in that degree which our particular situation might require in the sight of divine wisdom. I would ask any person of sound understanding, if it would seem consistent with the divine intention, to introduce a gift attended with so many extraordinary circumstances, and sanctioned by the descent of the Son of God, if it were intended to be withdrawn with the first believers, who form so small a part of his rational creation? Such an opinion seems irreconcilable with the *undiminished* power, the wisdom, the justice, and the beneficence of God. But on this, as well as every other question connected with our well-being, the sacred volume is sufficiently clear to common understandings; and a disbelief in any of the fundamental principles of Christianity, if examined into, would be found frequently to arise from a disinclination to submit to those salutary privations which it requires; but which are at the same time the only certain evidence of our faith and love to God. Let us not, therefore, deceive ourselves: if our salvation be wrought out, it can only be by those means which he has appointed. And if it should appear by the Scriptures, that it must be effected through the influence and assistance of the Spirit, it is in vain for us to seek out another way. Sincerity and true devotedness are only wanting on our part, to be effectual through the divine promises, for the production of all the beneficial consequences, so strikingly expressed in various parts of the Scripture. This divine instructor would wound us only to heal, and, as we yielded to its reproofs, would often

* The evidence of sincerity is, obedience to the divine law, so far as we know
See James, ii. 14 to 17.

draw our minds into retirement and prayer for the pardon of our transgressions, and for assistance more fully to obey the divine will; and finally establish that communion between the soul of man and his God, which our Saviour largely testified of, (John, xiv, xv, xvi. Ephes. ii. 16-22,) and which, whether in public assemblies, or in private retirement, must be the medium of divine communication and worship: and if continued in, we should in our spiritual progress undoubtedly experience the truth of the prophetic declaration: "I will make darkness light before them, and crooked things straight; these things will I do unto them, and not forsake them." (Isa. xlii. 16.)

A gospel Minister relates, that in the course of his travels in America, a cavilling person denied that the Divine light and spirit was in every one; and affirmed that it was not in the Indians, some of whom were present: whereupon, said he, I called an Indian to us, and asked him, whether or no, when he did lie, or do wrong to any one, there was not something in him that did reprove him for it? He said there was such a thing in him, that did so reprove him; and he was ashamed, when he had done wrong, or spoken wrong.—*George Fox's Journal* vol. ii. p. 161.

A sea captain, well known in Philadelphia, being on the point of going on ship-board, felt his mind so impressed with uneasiness, that he could not proceed, and resigned the command. All he could say on the occasion was, that he was not easy to go, and the event proved he was right in adhering to the restraint; for the vessel was lost, as is supposed, being never heard of after touching at Batavia.

Such monitory checks appear distinct from volition and reflection: many, mistaking them for the natural emotions of the mind, entirely slight them, though they cannot be accounted for on that ground; it being indeed absurd to suppose that human nature, depraved as it is, counteracts its own propensities; and still more so, to impute to it a predictive power. Those who believe that all mankind are equally the objects of Divine Benevolence, will find no difficulty in ascribing to that "true light which enlighteneth every man that cometh into the world," (John, i. 9,) all such intimations as tend to preserve us from evil, and to increase our dependence on the providential care of the gracious Author of our being, "the Father of lights and of spirits."—*George Dillwyn.*

SHORT
BIOGRAPHICAL NOTICES
OF
SAMUEL EMLLEN, JAMES PEMBERTON,
DANIEL BOWLY, JUNR. THOMAS RUTTER,
AND
JOB THOMAS.



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No. 16.

BIOGRAPHICAL NOTICES, &c.

SAMUEL EMLLEN, of Philadelphia, a descendant of one of the early settlers of Pennsylvania, was born in the year 1730.— He enjoyed the advantages of the best education which his native city then afforded; and possessing a vigorous mind, naturally quick in its perceptions, and a memory uncommonly retentive, he made considerable proficiency in literary acquirements. From his own account, he was assailed in his youthful days, by frequent temptations to wander from the paths of virtue, but through the pious care of his friends, and more especially by the secret restraining influences of Divine grace, he was happily preserved from any gross evil. As he advanced toward the period of manhood, his love for religion and those who were living examples of its precious efficacy, increased, and by yielding obedience to the operation of the Holy Spirit in his own mind, he grew in Christian experience. Having the prospect of a competency, he early declined trade, and cheerfully devoted his time to pursuits and services of a religious nature.

He was a lively and evangelical minister, sound in the faith of the gospel, adorning the doctrine which he preached by a holy conversation and consistent walking among men. Animated by the love of God, and an earnest desire faithfully to occupy the gift committed to his trust, he was frequently engaged in religious visits among his brethren. Besides travelling over many parts of this continent, he was once in the island of Barbadoes, and seven times crossed the ocean to preach the gospel in Europe. His knowledge of several languages, his peculiar aptness in pertinently applying and explaining the Sacred Writings, his unaffected, engaging deportment, and affability of manners, joined to an innocent cheerfulness, made way for him among the great of this world and with foreigners, and endeared him to all who enjoyed the privilege of his society. When in company with those who moved in the higher walks of life, it appeared to be his greatest concern to impress their minds with a conviction of the superior benefits to be derived from a life of holiness, and the comparative emptiness and vanity of the transitory honours and enjoyments of this world, often declaring that he was neither a bigot nor a sectarian, but a lover of all those who loved the Lord Jesus Christ in sincerity. In various places which were the scenes of his religious labours, he left many seals of his ministry; being a lively instance of the redeeming virtue of that grace which he preached to others, not using the word of God deceitfully, but manifesting its power by meekness, humility, and love unfeigned.

Being himself a pattern of Christian simplicity and self-denial,

he often found it his duty to reprove the libertine professors of religion, who conformed themselves to the vain fashions, customs and opinions of the world, or were eagerly pursuing its fading riches to the neglect of their religious duties. He possessed a mind peculiarly qualified for consolatory visits among the afflicted, evincing a tender sympathy for them under their sufferings whether of body or mind, and devoting a large portion of his time to this truly benevolent and christian employment. In his social intercourse among his friends, he often appeared to take but little interest in the conversation upon ordinary topics; but when it turned upon religious subjects, he became animated, manifesting by godly converse, and pious devotion to his Master's cause, that his principal delight was in the law of the Lord, and his meditations therein both frequent and fervent. He was diligent in the perusal of the holy scriptures, familiarly acquainted with most parts of them, and eminently versed in some of the prophetic writings, and in the latter years of his life was in the practice of having them read to him, after he had retired to rest.

His constitution was naturally delicate, and his bodily infirmities gradually increased upon him, so that in his declining years he suffered much pain—yet he continued lively and cheerful in spirit, and when health permitted, was as industrious as ever, in promoting the great cause of righteousness, knowing, as he expressed, that he must shortly put off this earthly tabernacle. In the 8th month, 1799, he thought himself sensible of a slight paralytic affection; but his health was, shortly after, so much improved, that he experienced little interruption in his accustomed employ of calling upon his friends and visiting the abodes of affliction and sorrow. In the twelfth month, the gouty spasms to which he was subject, returned with increased violence; but on the 15th of that month he attended a religious meeting, and delivered a lively testimony to the audience—finding himself ill, he leaned, through weakness, upon the railing of the minister's gallery and repeated pathetically those beautiful lines of Addison, viz.

“My life, if thou preserv'st my life,
Thy sacrifice shall be;
And death, if death should be my doom,
Shall join my soul to thee.”

The meeting was then broken up; he was assisted into a neighbouring house, and after he recovered a little, was conveyed home, but was well enough to attend meeting again on the following third day. In this last, he preached largely upon the excellency of that faith which had been his shield, commenting upon the text, “This is the victory that overcometh the world, even our faith.” In the latter part of the week, his spasms re-

turned so frequently, and with such violence, that he was urged by his physician to confine himself to his house; and he went out no more. On one occasion, while two of his fellow-ministers were with him, he was attacked by a fit of acute pain, during the extremity of which, he evinced the calm serenity and confiding trust of his mind, by saying, "I have a comfortable hope that my spirit will be reposed in the bosom of Jesus." When his sufferings had abated a little, he thus addressed them, "Remember, ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain." In alluding to the care taken of him by his children and those about him, he said, "I deem their sympathy and affectionate attendance upon me, a blessing from heaven, for which God will bless *them*."

During his wakeful hours, the glorious attributes of that God whom he had so long served, were almost his perpetual theme. He repeatedly declared the power, mercy and goodness of the Most High to his soul, and in reverent acknowledgment of the rich consolations with which he was supported, often made use of these words, "Their sins and their iniquities will I remember no more, and I will cast all their sins behind my back." At one time he exclaimed with much tenderness of spirit, "Ye shall have a song as in the night, when a holy solemnity is kept, and gladness of heart as when one goeth with a pipe, to come in to the mountain of the Lord, to the Mighty One of Israel. Oh, the tears of holy joy, which flow down my cheeks! Sing praises, high praises unto my God! I feel nothing in my way. Although my conduct through life has not been in every respect, so guarded as it might have been, yet the main bent of my mind has been to serve thee, O God, who art glorious in holiness, fearful in praises. I have, I am sure, loved godliness and hated iniquity—my petitions to the throne of grace have been accompanied with faith."

On first day, the 29th of 12th month, (which was the day before his decease,) he was cheerful and pleasant in conversation, expressing himself very affectionately toward many of his dear friends in different parts of the world, with fervent breathings to the God of all grace, for their preservation and growth in vital religion, desiring a friend who was with him, to mention to some, that he felt a portion of that love for them which is stronger than death. A person who called to visit him remarked, that the frame of his mind seemed as serene and peaceful as could be conceived of a spirit on the verge of a happy immortality.

About ten o'clock, he retired to bed, comparatively free from pain, but in a short time had a very violent return of it, and after the common means of alleviation had been unsuccessfully tried, he desired that nothing more might be done; saying, "All I want

is heaven ; Lord, receive my spirit !” He requested those about him to unite in prayer that he might be preserved in patience to the end ; adding, “ My pain is great ; my God, grant me patience, humble, depending patience.” Presently after, “ Call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me.” With great fervency he then repeated a considerable part of the Lord’s prayer, and added, “ Oh, how precious a thing it is to feel the Spirit itself bearing witness with our spirits that we are his.” Soon after, he said, “ Oh, this soul is an awful thing—I feel it so—you who hear me, mind, it is an awful thing to die—the invisible world, how awful !” His end was now fast approaching ; the conflicts of mortality were about to terminate in the glorious fruition of eternal life, and, as if he had already begun to enjoy the foretaste of endless felicity, he said, “ I earnestly intreat that nothing be done to me, except what I may request, that my mind may not be diverted ; that my whole mind may be centered in aspirations to the throne of grace.”

About three o’clock in the morning he inquired the time, and being told it, he replied, “ the conflict will be over before five.” Shortly after he prayed fervently, “ Almighty Father, come quickly, if it be thy holy will, and receive my spirit.” He lay still awhile, the conflict being apparently over, but as if sensible again of the clogs of mortality, he said in a low voice, “ I thought I was gone,” adding, “ Christ Jesus, receive my spirit.” These worthy words, so peculiarly adapted to the awful occasion, were the last which this pious Christian uttered. Soon after, he sweetly and quietly departed this life, in peace with God and with all men. He died about half past four o’clock, on the morning of the 30th of the 12th month, 1799, in the seventieth year of his age.

JAMES PEMBERTON, a native of Philadelphia, deceased in the eighty-sixth year of his age, on the 9th day of the second month, 1809. He had employed a long life in various occupations of usefulness and active benevolence. To the service of the society of Friends, of which he was a member, he devoted a large portion of his time ; his love for the cause of truth, his unusual assiduity in what he undertook, and his long experience, exercised and used in the fear of his Creator, contributed to make him eminent. Nor was he circumscribed by the limits of his own religious society. More public objects of service to his fellow men, also engaged his attention, and had his assistance in their promotion. He was a strenuous supporter of the measures taken for the abolition of the slave trade, and the relief of the black people, and was president of the Pennsylvania Society for improving their condition. In early life, before the revolu-

tion had introduced our present form of government, he was for many years, a member of the colonial assembly of Pennsylvania as representative for his native city. In short, his life appears to have been usefully and honourably spent, and he descended calmly to the borders of the grave; yet, in contemplating an awful eternity, he dared not to trust his hopes of everlasting felicity upon any of his past works of righteousness. All his dependence was upon his Saviour, and this dependence he found to be an anchor to his soul. As he felt himself gradually declining, he looked back over the number of years which he had passed—compared with the boundless existence before him, they appeared but as a moment, yet he perceived them to have been marked with so many preservations, that his gratitude was afresh excited to his almighty Benefactor and Preserver.

A short time previous to his decease, he had a fainting fit. After recovering from it, he remarked how awful it was to be on the verge of eternity. "But," continued he, "we have a Mediator, an Intercessor. My mind has, for some time past, been unusually impressed with the vast *importance* of the Redeemer's mediation. I have never before seen it with the same clearness. I am free from pain of body or mind. The prospect of my change is awful; but after all, *I have nothing to trust to, but the merits of my REDEEMER.*"—The next day he said to Thomas Scattergood, "I am thankful that, through divine mercy, I feel an evidence within me, that I am not cast off. It has been the great desire of my life, that at the solemn close, I might be favoured to feel *that* evidence. It was all that I wished. It seems to me that I cannot continue long; but I desire to wait patiently; and to labour after a perfect resignation to the divine will. The longer I live, I see more clearly that it is not moral righteousness that will do for man. *Nothing but the righteousness of Christ will avail us. We can claim nothing from our own merits. We owe all to divine mercy.*"

Near two weeks after this, he said to a friend, who asked him how he was, "I am on the confines of eternity, and find nothing in my way; but all is mercy, mercy!"—Two days after this, after a time of silence, he exclaimed, "Oh the blessing of an easy mind! who can describe it. It is all owing to divine mercy, to nothing else; and this, I hope, I enjoy." In the same day, he addressed a grandson, who was with him, in the following pathetic language—"I have often been thinking, that whenever any suitable opportunity should offer, I would unburthen my mind to thee. And it has now arisen in me to address thee with the words of king David to his son, formerly, 'Solomon, my son, know thou the God of thy father. Serve him with a perfect heart, and with a willing mind. If thou seek him, he will be

found of thee, but if thou forsake him, he will cast thee off for ever.' And what a dismal state is this : to be cast off from the presence of that Being, who is the greatest friend of mankind ! Nothing can be more dreadful ! These expressions, I remember, when young, were addressed to me by a very worthy friend John Evans, of North Wales, in a letter he wrote to me on the death of my father. I wish thee to impress them deeply on thy mind, and thou wilt find them useful after I am gone. It is impossible to estimate the advantage of living under divine protection ; his mercy and goodness are incalculable."

In the evening of the same day, when his children and grandchildren were around him, he addressed them in an instructive manner upon several subjects. After recommending his family to live in harmony, he remarked, "My dear father was a very upright man. As occasion offered he gave advice to us, his children ; and one of his most frequent admonitions, and which made very great impression on me in early life, was, To live in the fear of the Lord. It is the beginning of wisdom. It is indeed wisdom, and it is founded on love, as those whom we love, we must fear to offend. If this principle is attended to through life, you will not fear when the solemn period shall come—all will be peace. David, speaking of Almighty Providence, says, that his mercy endureth for ever. His mercy has indeed no end, no end. His goodness has followed me ; and I have been favoured in my present indisposition, much more than I had any reason to expect, and much more than I had deserved. I recommend to you, the diligent perusal of the holy scriptures—make yourselves acquainted with them. In them you will find an abundant source of instruction and edification. Reading the lives of pious men of former ages, and observing how they were supported under their trials by the divine arm, tend very powerfully to place our dependence upon Him from whom comes all our support—all our benefits ; and to whom it is impossible to make a sufficient return for his inestimable goodness. My parents took great pains with me, and I received very great advantages from the constant and unwearied care of a most affectionate mother."

The following day he said to a friend, "It is a great consolation to be free from a guilty conscience at such an hour as this ; and that, I believe, I am. We have all fallen short, far short, of the glory of God, but we are under His mercy who careth for us. There is one thing which is not enough inculcated in our meetings, *the mediatorship of the Son*, our Lord and Saviour Jesus Christ : and I have never seen this so manifested as in my present indisposition." He then adduced some texts of scripture relating to this subject, with remarks on them ; as, "No man cometh to the Father but by me," &c. : It is a great mercy, said

he, that God, in his wisdom hath appointed *such wonderful means* for the redemption of mankind. We have a High Priest, touched with a feeling of our infirmities. Not such a high priest as is ordained by man, but a High Priest who is really touched with a feeling of our infirmities. *This mediation of the Son with the Father, is a great mystery.*" The following evening, on being assisted in getting into bed, he exclaimed, "How many hundreds and thousands there are now sick in the world, and have nobody to assist them, and I have so many; how am I loaded with blessings!" On the succeeding day he observed, "Never was I more convinced of the goodness of Redeeming Love." His close was now perceptibly hastening, so that he expressed a doubt of surviving the night of the 7th of 2d month; but on the 8th he seemed a little revived, and thus expressed himself to his surviving child, "As I draw nearer to my close, I find the tormenting fear of death taken away, *through the intercession of the great Mediator between God and man.*—I am very low, but not so low but I can yet commemorate the incomprehensible mercies of an all-gracious God." To a particular friend he said, "Oh that I had strength, that I had the strength of an angel, that I might declare the goodness of the Lord to me; but—eternity's too short to utter all his praise. The Redeemer has said, I am the way, the truth and the life. No man cometh to the Father but by me. And he told his disciples before he suffered, not to be troubled: 'Ye have believed on my Father, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you.' He is, *indeed, the Alpha and the Omega, the Beginning and the End, the First and the Last.* What a blessed company are already gone there before me! I feel the time of my own departure draw nigh."—On taking leave of his friend, he said, "I love thee and all them that love the Lord Jesus in sincerity. Farewell." These were the last words which he spoke upon religious subjects. On the following day he peacefully put off mortality.

DANIEL BOWLY, Junr. of Cirencester, England, was a young man of good understanding and an amiable disposition, the pliability of which, together with an employment which exposed him to much temptation, promoted, though it did not sanction, a wide deviation in conduct from those religious principles in which he had been educated. Of the impropriety of this deviation he became fully sensible during the course of a long illness; which he often acknowledged to be a mercy from that Divine Providence, whose fatherly care had many times preserved him from sudden death when unprepared. In the commencement of his disorder, which was consumption, his mind appeared to be deeply affected

with the danger of his situation, though he then expressed but little of his feelings. As his weakness increased, he remarked how exceedingly awful the prospect of a final change appeared; he earnestly desired that he might know a preparation for eternity, and that when the hour of death arrived, the divine presence might be near. His past conduct he said had been very erroneous, but his supplication for forgiveness had been attended with such sweet refreshment, that he hoped it might be according to his desires.—At other times, his sins appeared so great, that he could hardly entertain a hope it would be well with him. “What can be expected,” said he, “from a death-bed repentance? That is a time when all would gladly be saved. There will not probably be an opportunity given me of proving my sincerity, by an amendment of life, so that men may doubt it, but the Omniscient Being knoweth how far I am sincere, and I hope if it really be so, it will be accepted by him: yet there is nothing equal to a proper dedication of time in health.”

Another time, he said, “I hope the Almighty will forgive my sins. It is mercy alone that can save me, who have devoted so much of my life to business, and the amusements of this world—pleasure, as it is generally called; but it is a strange sort of pleasure—It is pain—I feel it pain.” In another opportunity, he said, “What I have to deliver, is from a prospect of the awfulness of death, which in a short time, will be my lot. Mankind in general are certainly under strong delusion; yet how kindly the Almighty condescends, from time to time, to give a degree of his light and help. But man may outlive this day of grace, which, *through the merciful mediation of my dear Saviour*, is now extended to me.”

At another time, appearing much distressed, he desired his sister to read a chapter in the Bible to him; after which, he broke forth in earnest and pathetic exhortation to those present, to prepare for death whilst time and health were afforded; saying, that during the reading, a little encouragement had been given for himself, and that he believed it was for some one present, he had been so tried, adding, “I long that my friends would begin the work of religion in the life of it, for if the first offers are slighted, Oh, how does the visitation deaden on the mind! It appears to me as though my own redemption is now nearly completed, and that I may be detained here for the good of others; and I hope if there be any thing to be done, the Almighty will enable me to do it.”

Again, he remarked, “I believe the Almighty detains me here as an example of his great mercy, and as a warning to some; but I earnestly entreat that none will depend upon the same singular act of mercy. All the friendships of this world must be given

up; and if the mind be not illuminated with an immediate proof of the presence of our dear Saviour, yet it should be resigned and prepare itself for the reception thereof, by a surrender of every thing which does not appear consistent with a state of preparation." Another time, he said, "I hope I am not hardened or insensible of my state—I have earnestly supplicated for repentance, and have sometimes experienced something like touching the hem of the garment, but not quite so either, as *that* was fully efficacious, but this lasted only for a time, and I seemed again left. In the forepart of my illness, a few times, I asked for recovery, if consistent with the divine will, with desires to be strengthened to lead a different life from my past, and serve that good Master, *whose doctrines* I have, as it were, trampled under foot; but I have since seen the favour it may be to me to be taken from such a trial." Again, he remarked, "How earnestly do I wish my near connexions may keep to the truth. Though the path may appear hard at first, yet as they follow their Leader with a single eye, it will become more easy. There may be times of withdrawing of the Divine presence, and then the enemy will seek to enter; but, by earnest supplication, preservation will be granted, and at times a comforting foretaste of future happiness; and the prospect of getting every day nearer to such an incomprehensible reward, is a favour beyond expression. How little satisfaction results from a life of pleasure, attending places of diversion, &c. Ah, the disappointments such meet with! I believe bitter portions are often their lot."

One morning, inquiring if to-morrow would not be the meeting day, and being answered in the affirmative, he added, "I almost long to go. How pleasant is the thought of being retired there from the world, when the generality of the people are in the height of its engagements! How foolish and unwise are men who are bartering their souls for gold, paltry gold! The too eager pursuit of it is a great hurt to some of our society. If I were to recover, and found business stood in my way to peace of mind, I think I would give it up entirely, or do but little and live accordingly. What signifies grandeur or curious food!" A friend asking him how he did, he replied, "I am very weak, but I hope I shall be willing to bear every thing the Almighty may be pleased to lay upon me, so that I can but just get within the gates of peace." At another time, "I wish I had served my dear Saviour in my health; Oh, he is a kind master! How much time have I lost—how distressing must be the situation of those who are sleeping the sleep of death, until the last trumpet be sounded in their ears."

Several of his friends being in the chamber one evening, he spoke of the gift of grace which is dispensed to all, even a por-

tion of the Holy Spirit of Christ which influences our hearts and manifests our duty, and he recommended an immediate obedience to its discoveries—"for," said he, "since these illuminations are not at our command, it is very unsafe to trifle with them by giving way to the suggestions of the enemy, but rather resign whatever may be called for. Can we not return a part to him who gave the whole? What if it deprive us of a few luxuries? We can have but food and raiment, which only differ a little in kind between rich and poor!"—"Our profession," said he, "is a very exalted one, and if we kept to it, would make us as lights in the world. Our religion teaches us to believe in immediate communication with God, through his beloved Son, which is an unspeakable privilege to all who attend to it, and wonderful condescension, that He who is Lord of all, should thus notice poor man, and time after time, be visiting with the offers of his mercy, to ensure our happiness: [such] visitations we should be very careful not to reject, as being a common favour, and think we will accept them at some future time; for though the Almighty is long-forbearing and delighteth in mercy, we know not when may be the last offer of his grace to assist us in the work of salvation—what a dreadful thing would it be to withstand the last!"

Speaking of the evidence he had of his future peace, he said, "I have a clear view that I shall be received into the kingdom of rest and peace. I see the gates of heaven standing open to receive me, and thousands of the just waiting to embrace me! I desire but just to get within the pales of safety, to be in the presence of the Lord, and to behold his glorious countenance. O death, where is thy sting? O grave, where is thy victory? *CHRIST taketh away the sting of death.* My dear Saviour is reconciled to me. I know he is. His mercy is very great. I cannot speak enough of his mercy." Some one remarking how exceeding quickly the last three weeks had passed away, he replied, "Yes, and perhaps there are some who have not done any thing in the time; which is a serious consideration, for in one week a man may be taken sick and die—and if we do not close in with the visitations of God, in time, we shall be lost for ever." Again, "Let us be earnest in making ready for the glorious kingdom of rest and peace; where, O that we may enter—and all *may if they will.* Let us endeavour to do a little every day; let none be discouraged, though their progress in religion may be slow, yet, let them keep on in their little way: for I believe our kind Saviour may at times withdraw his sensible presence from us, to try how our faith will continue."

To his sisters, he said, "Be religious, and then you will have our Saviour's arm to lean upon. Oh, he is a merciful Saviour! I have found him such; an easy master, a kind friend. Ah, how

I regret that I neglected serving him some years. I believe great advantages may arise from frequently comparing time with eternity—an awful eternity. It appears to me exceedingly awful. Heaven and hell are placed before us—we have now our choice.” He afterwards uttered the following short ejaculation, “Oh Lord God Almighty, be thou pleased to look down upon and be with us.”—He cautioned some of his friends to beware of the incumbrances of business, saying, “It will not do for those who have been all the week in the hurry of business, to go to meetings and appear before the Lord in form only. They must *daily* give up their minds to him; daily retire to worship him. A man whose mind is wholly engrossed in business, may go to meetings pretty constantly, and sit there two hours; yet it is to be feared his thoughts will be engaged upon *that* which takes up the greater part of his time; and if it be so, it is a great mockery of God. I know a man ought to provide for his family, and carry on a proper business, which I believe to be right; but it should by no means be the first object, for riches will be nothing in the end. What would I *now* give for all the world? Nothing at all. I don’t regard what the natural man may advance in opposition to this doctrine of giving up all for the sake of religion. I am now upon the brink of death to the body, but opening into the life of the spirit. I am going to live for ever, and I am certain nothing will do, but giving up every earthly obstruction for the cause of God. Make him a sacrifice—offer up all you have—offer up your lives to him, as *Christ did his for your sakes and mine.*” Speaking to one of his sisters, he said, “How many times have I been preserved from death—times more than I can remember! Ah, how often have some of us been raised, as it were, from death. We should often think of it, and how we have answered the kind intention. It may not be so again—the next, may be the last time. Then do let us begin to prepare, and do every thing that is required of us. I believe plainness of dress is—Plainness of dress is as a hedge about us. The world is not then seeking our company. Do remember what our Saviour said, Whosoever denieth me before men, him will I also deny before my Father who is in heaven.” A friend expressing a desire to help him, he replied, “None can help me essentially but my dear Saviour—he can release me if it be his blessed will.”

He impressively said, “The enemy is still very busy with his insinuations, and would persuade me that all is done, and so lead to neglect—but I must watch and pray to the end, and be very earnest with the Almighty to continue his favours, and that he will support me through all.” For a time, he was much proved with poverty of spirit, added to great bodily weakness, but he desired patience to endure it—saying, “It is very trying to bear

such great lowness and sinking of body and mind What can I do, but endeavour patiently to bear it, looking constantly to the Almighty. I am very low, but I keep mine eye upon God."

His disposition was naturally compassionate, and during his illness, he often spoke feelingly of the poor, recommending liberality towards them, saying, he had seen it to be a christian duty, and how much greater satisfaction would result from relieving their wants than from unnecessarily accumulating wealth. Soon after this he was seized with a violent fit of coughing, so that the hour of separation seemed to be at hand; in a short respite from the cough, he expressed triumphantly, "I am happy—I am happy. If I never speak more, give my dear love in Jesus Christ to all my friends." After being relieved, he remarked, "Death is awful! very awful! but I have full faith in my foundation."

On the 3rd of 9th month he expressed an earnest desire for an easy passage, making solemn supplication as follows, "O Lord God Almighty! have pity upon me. It was thou who created both soul and body." Some time after, "I believe the enemy has now almost done with me." On the 4th, he was very weak, but still and composed. He said he was going to the Father and to the Son, and looking on his friends, bade them Farewell. The last sentence which was distinctly heard, seemed as a seal to the foregoing truths—it was, "I have the satisfaction to say I have been washed in Jordan." Soon after this, he sweetly departed without a sigh or groan, in the 9th month, 1793, in the twenty-sixth year of his age.

THOMAS RUTTER, of Bristol, departed this life in a lively hope of the mercy of Christ Jesus, on the 2d of the ninth month, 1800, aged fifty-nine. In his early years he suffered the follies of youth to degenerate into vice, and at length into infidelity and a contempt of serious things and serious persons. He still continued, however, in compliance with his father's wishes, to attend religious meetings, in one of which, his attention was arrested by a preacher whose subject was the passage from 1st Peter iv. 18. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Immediately he was filled with awe, and the Spirit of Christ opening to him his undone and sinful condition, he was broken into many tears. Notwithstanding this merciful visitation, he soon endeavoured to shake off his religious impressions, but it was in vain—he sunk under the conflict, and then was tempted to despair. Sensible, however, that he had been divinely visited, and that nothing short of the arm of Omnipotence could save him from being lost, he sought it earnestly with humble supplication. He read the Holy Scriptures, often

sought retirement, and was very diligent in public worship, yet his soul was long detained in this mournful state. At length his mind was gradually enlarged, and in his private meditation he was favoured with some faint gleams of comfort. The ministry of two individuals was also useful to him, and he was induced to make them a visit, supposing that they would feel for his state, and comfort and instruct him. But he was disappointed, and had to cry, "Lord, if thou help me not, I perish, for vain is the help of man." After having endured this dispensation of refinement and preparation, when it pleased the Lord to afford him a sense of divine favour, the current of love was so strong, that he knew not how to forbear calling upon every creature to join him in the song of praise. Being permitted to enjoy an almost continual sense of the Lord's presence, he hastily concluded that the great work of regeneration was completed. But temptations again beset him, and he found the necessity of constant daily watchfulness and prayer. Religion appeared to him to be a very deep work, and he was supported in the path of patience, by the secret and consoling presence of the Almighty. It was not long after he was brought into this watchful, humble state, that he felt his mind strongly impressed to speak by way of exhortation to others. From this service, however, he was very averse, and endeavoured with contrition and tears to examine his call, and like Gideon, to try the fleece. The more closely and earnestly he examined, the more clearly the evidence was confirmed upon his mind, until after various preparatory baptisms, he resigned himself up to obey, should further requirings be manifested. This was not speedily the case. He underwent another season of apparent desertion, which he humbly received as a chastisement for his delay—at length he found an engagement to come forth with these words, "Christ's sheep hear his voice. Let us wait to hear the voice of Christ." This was about the eighteenth year of his age, and continuing faithful to the gift received, he soon became a zealous, baptizing and acceptable minister, in which service he continued to be engaged more than forty years, visiting his brethren in most parts of England, Wales, and Ireland.

His last illness, which was painful, he endured with christian fortitude, and uttered many expressions showing the constancy of his faith, and his resignation to the divine will. He greatly lamented the situation of such as defer the all-important concerns of the soul's salvation, to the time of sickness. "The pains of the body," said he, "are enough to struggle with—I have nothing to glory in, but my infirmities. I have known something of that law of grace, whereby boasting is excluded.—*No merit in me! All of grace! All of the pardon and power which is in Christ.* Oh, that I had the tongue of an archangel, to sound

forth this glorious truth; that "it is not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; [which he shed on us abundantly through Jesus Christ, our Saviour, that being justified by his grace, we should be made heirs, according to the hope of eternal life.]" Titus, iii. 5, 6, 7. Consonantly with this, he frequently said, "I never was more deeply sensible of my own unworthiness, and that all is of mercy, mere mercy." A little before his departure, he signified his assurance of an admittance into the kingdom of eternal rest, and at his close was mercifully favoured with an easy release from the pains of mortality.

JOB THOMAS, was a native of Caermarthenshire, in Wales. His youth appears to have been tinctured with some of the vanities incident to this period of life, and he has been frequently heard to lament that he had not then been more obedient to the Lord's requirings. To his surviving friends, however, he was little known, except as a diligent attender of meetings for divine worship and for discipline, and as an approved minister, sound in word and doctrine, holding fast without wavering the profession of the Christian faith. His heart was enlarged by gospel love, and filled with earnest desires for the salvation of his fellow-creatures universally. He was bold in delivering plain truths; and in his native tongue, he was clear, persuasive and fluent. He several times visited the meetings of Friends in the Principality of Wales, and occasionally had public meetings with those of other societies. In the estimation of the world he would have been accounted a poor man—his habitation was a small farm-house in Caermarthenshire, retired and sequestered, but not far distant from the public road. In this humble mansion, he received and entertained his friends with gladness and hospitality. His means of support were the culture of a small farm, and the trade of a shoemaker.

About the year 1797, he was thrown from a horse, and received so great an injury of the spine, as to occasion the deprivation of voluntary motion in every limb. His head only remained subject to his will; this he could still turn, while he was indebted to personal assistance for his removal from his bed to his chair, for any slight alteration in his position, and in short for almost every common function of the body, the free performance of which, though it is scarcely observed by the healthy and vigorous, constitutes much of the comfort of animal life. His body, though thus deprived of motion, was still sensible to pain, and much of this positive affliction was added to the negative one, of total helplessness. He was generally fastened in his chair, while his body and legs were nearly in one straight and stiff line, with his useless arms lying before him. Oftentimes he was grievously affected by acute internal pains, to which his wan and pallid countenance gave ample testimony; yet amid all this complicated suffering, his mind seems to have remained calm and unimpaired. He derived much comfort from the society of his friends, especially such as he esteemed alive to true religion; his own mind appearing to be steadfastly anchored in Christ Jesus. He kept up religious meetings in his house, and often laboured in them in doctrine, to the edification of those who were assembled with him.

In this state of bodily suffering, he continued about ten years, evincing by his resignation and patience that he was divinely supported under all. About the beginning of the 8th month 1807, his symptoms of disease increased, and on the 15th, being considerably worse, he called his wife and son to his bed-side, and with a pleasant countenance addressed them in the Welch language, nearly as follows. He inquired whether they had any thing to say to him, "for," said he, "the blessed hours are approaching; yea, and before this night, I shall have escaped in safety

where neither trials nor troubles shall come. Be content, and do not grieve after me, for I am setting off to endless joy, to praise Him who has brought me patiently through the whole of my troubles and inexpressible afflictions.—Support me, O Lord, for these few minutes, for I am nearly come beyond the boundary of time to a boundless eternity.—I am now near giving you the last farewell; but take warning, and be daily on your watch, for in the hour you do not suspect, death, namely, the king of terrors, will come to meet you, who will make no difference between one or the other. But in the strength and love of Jehovah you will not fear death, if you seek Him whilst he is to be found, and serve him with a willing mind and an obedient heart; for his paths are paths of peace, and his ways are ways of pleasantness. O, pray continually to the Lord, to draw your desires and affections from off earthly things, and to establish them upon things heavenly and everlasting.

“My hope is in the mercy of Him who has washed me in the fountain set open for the house of David, and the inhabitants of Jerusalem—not *through my own merits, but through the merits of the crucified IM-MANUEL, who died for the sins of all mankind.* And you who have to remain a little after me, give the praise, the reverence, and the honour to Him, and supplicate day and night before his throne, until you have certain knowledge that you have been baptized with the baptism of the Holy Spirit; which was sealed by the blood of the everlasting covenant. Remember, it is not an outward baptism that will serve, which is but the practising of the old shadows. Know also, that it is not the profession of religion that will do, but one that is pure and undefiled before God. This will conduct you in safety to the everlasting habitations.

“Now the time of my dissolution draws nigh—for me to go to the place where I have been these two nights. The Lord himself came to meet me; and took me with him to the height of heaven, among myriads of his holy angels, where his saints were before him, and will be for ever. Behold! now I give up the spirit: and lo! my comely companions coming to hold my head above the waves of Jordan. Behold! the gates of heaven open, and the Lord himself with arms stretched out to receive me to his mercy; I hope you who are behind will follow me thither. Success to the gospel from sea to sea, and from the river to the end of the earth: also to my dear brethren, that they may persevere in their faith to the end of their days, and then their rest will be with the Lamb, where no pain or affliction will come.

“Behold! the blessed time is come, for me to depart in peace with every one, with good desires for every one, and forgiving every one. Receive my last farewell, and the Lord bless you with the blessings of mount Zion.” Having uttered these expressions, he quietly breathed his last.

Such is the peaceful and triumphant close of a life spent in obedience to the will of God. Who is there, that in contemplating such a death-bed scene, would not earnestly exclaim, “Let me die the death of the righteous!” Let us remember then, that in order to secure to ourselves this glorious privilege, it is essentially requisite that we should live a holy, harmless, self-denying life. We must take up our daily cross to all the vanities and sinful gratifications of the world, and follow our crucified Saviour in the path of regeneration. We shall then be permitted joyfully to realize, both through life and in death, the truth of his own blessed declaration, “My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.” •

BRIEF HINTS
TO
P A R E N T S,
ON THE
SUBJECT
OF
Education.



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Brief Hints to Parents, &c.

GENERAL PRINCIPLES.

The first and most important qualification for the right education of children, is that parents should have their own minds brought into subjection to the power of Divine Grace, and daily seek its holy assistance to fit them for discharging this momentous duty.—Without this aid, the best system of regulations will be insufficient to enable them to “train up their children in the way they should go.” When parents evince by their daily conduct that they are above all things desirous to approve themselves unto God, their counsel and instructions will have additional weight with their offspring, and there is every reason to hope that the Divine blessing will be bestowed upon their humble endeavours.

Success in education depends more on prevention, than cure—more on forming habits, than laying injunctions—more on example, than precept. It is important however, that rules laid down should be strictly enforced, till obedience becomes habitual.

This interesting business is to be begun from the cradle. The first step is to teach the infantile subject, implicit obedience to parental authority; and then to rule with such moderation and sweetness, that it shall entirely trust and love the hand that guides it. In this way, the good impressions made upon the young mind, are likely to be indelible. Persevering yet gentle firmness, begun in infancy, establishes proper discipline, procures obedience, and prevents almost all punishment.

The subjection of a child's will may be effected before the understanding is sufficiently enlarged to be influenced by reasoning. Generally, the first inclination a child discovers, is gratification of will; the first business of a parent, therefore, is to subject it. An infant will reach out its hand to take something improper for it to have; if its hand is then withheld, and the countenance and expression of the parent refuse the indulgence, unmoved by its cries or struggles, it will soon learn to yield; and, by uniformly experiencing denial, equally firm, whenever its wishes ought not to be granted, submission will become familiar and easy.

But prudent parents, while they are careful to subdue self will in their child, will be equally careful to cherish in it, every appearance of benevolence and affection.

As children advance in age, and the faculties of the mind begin to expand, parents by an easy, familiar mode of conversing with them, adapting their language to age and capacity, may acquire

almost unbounded influence over them. If parents were thus careful to cultivate the young mind from the first dawn of reason, watching every opportunity of communicating instruction, at the same time seeking a Divine blessing on their humble endeavours, we may safely believe they would be rarely disappointed in having their children to grow up around them, all that they could reasonably desire them to be.

Injunctions and restraints, if softened by endearment, will generally find returns of obedience; and claims to undue liberty, will rarely be opposed to parental advice bestowed with meekness. Early to impress the tender mind with clearly defined perceptions of right and wrong, is very important much misery may be prevented by it.

FREEDOM BETWEEN PARENTS AND CHILDREN.

According to the wise provision of Providence, the fond endearment of parental love, produces an attachment in the breast of the child. A judicious parent will take advantage of this circumstance, to lay a foundation for that entire freedom which ought ever to exist between parents and children. If confidence has been early invited by endearing affability, and established by prudence, reserve in the child will seldom have place in maturer years.

When children are accustomed freely to unbosom themselves, and unreservedly to reveal their wishes to the parental friend, who is most interested in their welfare, what advantages must result to them, and what pleasure to the mind of an affectionate parent. When parents thus become to their children, the familiar friends, the unreserved confidants, the sympathizing partners in their joys and sorrows, hopes and disappointments; an influence over the mind is obtained which will continue when authority ceases; and will prove a safeguard through the most critical periods of life.

Young people who are treated as companions by judicious parents, are seldom addicted to degrading practices. They will even forego many indulgences to avoid displeasing, or giving them pain. And as they freely unbosom themselves to their liberal-minded parents, these may thereby discover inclinations in the child to caution against, which might save it from many entanglements.

There are few young people who would not gladly avail themselves of parental advice and experience, if not discouraged for want of freedom in the parent. Therefore, if we would have children unbosom their thoughts to us, their confidence must be invited by kindness and condescension. Not a condescension to improper indulgences, but a condescension that increases parental authority in right government.—There is no fear of losing

respect or right authority, by freedom and familiarity: It is by this that we gain their confidence, and thus learn to know, and correct their faults.

Pure affection, is so anxiously solicitous for the true happiness of the child, that, while it endeavours, by kindness and love, to prevent the necessity of any thing like forced obedience, it also guards against that kind of liberty by which it loses its authority.

RESERVEDNESS AND SEVERITY.

That respect to the superior wisdom of a parent, which is inspired by uniting gentleness with firmness, differs widely from that slavish fear produced by severe treatment. Where the dread of punishment predominates, the disposition is generally artful. That fear which is the effect of severity, prompts children, not so much to avoid faults, as to elude detection. Indeed timid children can hardly resist the temptation which terror holds out to them; of endeavouring to hide offences if possible; and though severity should extort confession, and promise of strict obedience, it is not calculated to produce sincere repentance, or to awaken virtuous thoughts; nor does it implant any principle to hinder the child from committing a similar fault in our absence. Its self-will may indeed be made sullenly to submit to superior strength, but it will remain unsubjected; and the odious spirit of revenge, by this kind of treatment, is often generated.

One among the many disadvantages attending severe measures, is, that parents generally trust too much to the effects of chastisement, and are deficient in that uniform superintendence, advice and caution, on which the forming of right habits, almost entirely depends. Children, when subjected to severity, often obtain more indulgences and take more dangerous liberties, than those who are moderately curbed, and gently instructed. The keen temper that transports the parent to blows and harsh treatment, is often accompanied by strong affections; and when anger has subsided, he is sorry for having gone so far; then too much liberty succeeds, till another fault, originating in parental indulgence or negligence, draws on the child another unprofitable punishment. This continued crossing of humours that have been indulged, can hardly fail to call forth resentment, anger, sullenness, or obstinate perverseness; unless severity has broken the spirits, and the child is sunk under discouragement. As the frequent recurrence of anger and resentment, tends to beget hatred and ill-will, the disposition to benevolence is destroyed, and malevolence is introduced in its room.

Many children possess quick feelings of honour and disgrace; and in the most promising, these feelings are often the most acute. They have a keen sensibility to shame, whereof a

good use may be made by prudent management; but if this sensibility be put to hard proof, and that frequently, it becomes blunted, and their minds grow callous: and a child that is lost to shame, is in peculiar danger of being a lost child.

Many parents of good sense, and great moral worth, fearful of failing in their duty by not governing enough, run into the opposite extreme. They maintain such reservedness, distance, and stateliness toward their children, that they hardly dare to speak in their presence. They incumber them with a multitude of regulations; they tire them with long lessons of stern monitions; they disgust and alienate them with a superabundance of sharp reproof, and treat their little levities as if they were heinous crimes. Instead of drawing them with "cords of love," they bind them fast with cords that are galling and painful.

There are other parents whose manner toward their children, varies in exact proportion to the variations of their own fickle tempers. When in a pleasant humour themselves, they indulge them in every thing; when displeased or angry, they will punish for almost nothing. This sort of government, if government it may be called, tends alike to discourage, and breed contempt.

Children that are trained up under severe discipline, however much they fear their parents, rarely love them much; and they must needs possess more than a common share of native amiableness, if, in the end, they turn out sweet tempered, humane, and of a nice sense of honour.

To show children that we are deeply afflicted, not enraged at their misconduct, tends more to awaken their feelings, to bring into action their virtuous principles, and reclaim them from evil, than the severity of the rod; which irritates the disposition, but rarely convinces the judgment.

IMPROPER INDULGENCE.

Gratification of will, is encouraged in children by frequent indulgence of their improper desires; whereby every notion of happiness becomes connected therewith; and the idea of misery, with that of disappointment. Thus, an over-regard for personal ease, and personal gratification, is implanted in the mind, and selfishness and pride too frequently become the most prominent features in the character; for, by improper indulgence, self-will is so fostered, that a capricious humour is its unavoidable consequence. The passions so act and re-act upon each other, that the frequent gratification of will engenders pride, and pride augments the desire of gratifying the will, till it becomes insatiable. Many are the tyrannical husbands and fathers, and turbulent wives and mothers, that have been formed by an education in which the will has never known subjection. For as too great indulgence in-

creases selfishness; so, certainly, does the spirit of selfishness occasion miseries in domestic life.

RULES AND INJUNCTIONS.

A few rules are necessary for the government of children, and but a few. These should be too plain to be misunderstood, too reasonable to admit of dispute, and too important to be violated or neglected. They should be engraven early upon the memories of children, and enforced, when need requires it, with steady, but mild firmness, and by and by they will grow into habits; and submission and obedience will become natural and easy.

When children are managed in this manner from infancy, by parents, whose example comports with their injunctions, and whose exercise of authority carries along with it evident marks of tender affection; they feel the yoke to be easy, and are withheld from acts of disobedience, more by filial love, than the dread of chastisement. Hence it is, that, in some houses, family government goes on with singular regularity, though so silent as to be scarcely perceived. There is no violent scolding; no boisterous threats; no fierce looks. Both the father and the mother are so mild and even in temper and good behaviour, that they seem scarcely to display any authority at all; and yet their children are orderly, submissive, and dutiful in a very uncommon degree. A single word, or a mere glance of the eye, they mind more than the children of some families do the pelting of hard blows.

Thus mildly treated, children are led to delight in the company and conversation of their parents, and to receive counsel readily from their lips: and when they arrive at an age to act for themselves, they do not feel like emancipated slaves; but are still looking back, with mixed emotions of respect and love, to the salutary discipline they had been under, and still accustoming themselves to consult their parents, and to receive their advice with deference.

AUTHORITY AND OBEDIENCE.

It is essential, for children to know how to obey, and to bear a denial. But if we are not exact and regular in requiring obedience, we shall never obtain it. This requires steadiness and self-command; and without these, there is very little hope, that the education of a child will be conducted upon right principles. Authority, to effect the desired purpose, must be unshaken, administered with affection, and free from fretfulness or ill temper; and though regular and consistent, yet never unnecessarily called into action, but always with effect. Authority thus guarded, will sel-

dom fail to procure a ready obedience, free from the thralldom of that slavish fear which is begot by sternness and severity.

A vigilant superintendence of children is necessary, but not a frequent interference with their little concerns, if it can be avoided. To preserve them from evil, not from childishness, should be our object.

Children are children, and it is our duty to sympathize with them, as such ; to impose upon them no unnecessary restraints ; to grant them suitable harmless gratifications, and, as far as possible, to promote their truest enjoyment. This is by no means incompatible with salutary discipline ; which, if it ever obtain right obedience, must be begun and maintained by sympathy and kindness.

What is vulgarly called scolding, has no part in establishing authority ; but tends greatly to weaken it. A multiplicity of rebukes and threats, accomplishes very little in obtaining influence or obedience.

PUNISHMENTS,

Corporal punishment, should be the last resort ; and never used except for an atrocious crime, or a smaller one obstinately persisted in. To render it efficacious, or rather, to prevent its becoming a dangerous evil, it should be administered with perfect serenity of temper, and affection towards the offender.

Every kind of punishment that may terrify the imagination, ought to be strictly guarded against. The dark closet is one of this kind. Severe reproaches, rough handling, and the hasty slap, lessen right authority and injure the temper of the child.

Children should not be punished for mere accidents, but mildly warned against similar carelessness in future ; and yet some people show much greater displeasure with a child for accidentally breaking a piece of china, or tearing its clothes, than for telling an untruth. Here the lesser good is preferred to the greater, and the primary object of education is lost sight of.

When a child has been punished in any way, he should be restored to favour as soon as he evinces sincere repentance ; and when he has received forgiveness, treated as if nothing had happened. He may be affectionately reminded of his fault in private, as a warning for the future ; but to upbraid him with it, especially in the presence of others, is a breach of honour, and a great unkindness. Under any circumstances, to reproach children in company, is useless, and often injurious, as well as painful to them ; and is generally done from irritability of temper, with little view to their profit. To have the name of a naughty child, may produce so disheartening an effect on the mind, that the ill consequences may be felt to its great disadvantage.

HARMONY IN FAMILIES.

Impartiality tends greatly to promote harmony in families. Hence the necessity of parents' not manifesting any partiality to one or more of their children. In the favoured child, it lays the foundation for pride and self-importance, and in the neglected one, it raises indignation, if not hatred. Whatever may be the motives assigned for partiality, parents must answer to the Judge of all the earth, for the sorrows and evils it produces.

Harmony in a family will be greatly interrupted, should the father and mother pursue different systems in the management of their children. It is therefore highly necessary that they adopt a similar plan; otherwise one or the other of them, and perhaps both, will lose the esteem of their children; and obedience to either is not to be expected. And the probability is that bad habits, and incorrect principles will be established.

In order to promote love and harmony among children, one should not be allowed to domineer over or tease another, nor ought one to be praised at the expense of another. No invidious comparisons ought to be drawn. Children should not be allowed to scoff at one who happens to be an offender. This practice destroys affection, and gives rise to resentment and retaliation. They should be taught to feel for one another when in disgrace, and not be prohibited from interceding.

TEMPER.

Great care is necessary not to injure the temper of our children; which is easily done. The government of our own temper among our children, is essential; for, if we speak to a child in a fretful manner, we generally find, that his answer partakes of the like character. Our own irritability often excites a similar disposition in the little ones around us.

Blame, is to be dispensed cautiously; for a child may be called naughty, troublesome, or unkind, so often, that his temper will be kept in continual irritation, or he will listen with perfect indifference.

In early childhood, much may be done by a system of prevention. A judicious parent may avert an impending naughty fit by change of object, gentle amusement, and care to put no temptation in the way, if any of the little ones appear to be uncomfortable or irritable.

Children should not be unnecessarily thwarted when in pursuit of an object. A child, for example, before he can speak, is trotting after a ball; the nurse snatches him up at the moment, to be washed, and the poor child throws himself into a violent passion; whereas, had she kindly assisted him in gaining his object, and then taken him up, this trial would have been spared,

and his temper been uninjured.—Teasing and derision tend very much to imbitter the best temper.

GENEROSITY AND BENEVOLENCE.

To promote these virtues, selfishness, the prevailing evil of the human heart, must be carefully watched, and perseveringly counteracted in our children, and in our own conduct on all occasions.

Generosity and benevolence, are not of a nature to be enforced by authority: but we may do much to promote their growth by our example, our influence, our instruction, and by the judicious improvement of those natural feelings of kindness, which almost all children occasionally display. There are very few, if any, who do not discover emotions of sympathy and pity, at the sight of sorrow and suffering; these are among the favourable opportunities for awakening their benevolence and compassion; not only toward their fellow creatures, but to every living thing; and we should be particularly careful to lose no such opportunity of cultivating this tenderness of feeling among themselves.

When a child has received an act of kindness or generosity, an appeal ought to be made to his feelings, and the duty of contributing in a similar manner to the happiness of others, enforced at the moment when the mind is in a proper tone for the exercise of the sympathetic feelings.

In order to promote sympathetic feelings in their children, parents should uniformly manifest an abhorrence of cruelty, under whatever form it may appear; even when exercised toward the most insignificant insect. They should also watchfully guard against, and endeavour to suppress, a revengeful disposition, not only in their children, but also in those around them. If a child frequently hears the language of retaliation and mutual reproach, can we be surprised if he displays an irascible and vindictive temper, as his will and his passions become strengthened by age?

The principle of responsibility for the right use both of time and property, should be frequently impressed on the youthful mind. Teach children that a lavish use of the gifts of our Heavenly Father, is a species of ingratitude to him, and injustice to those of our fellow-creatures who need the blessings so bountifully bestowed upon us. Teach them not to waste the least property, nor spoil the most trifling article, as both may be useful to poor people. To give the feelings of commiseration and benevolence a right direction, they should be exercised in good deeds. They may be taught to take care of, and save their clothing when past their use, to give to those poor children who have not sufficient

clothes to defend them from the cold. How powerfully would the example of parents in thus saving and giving to the poor, tend to strengthen those amiable virtues in their children!

JUSTICE.

An early and deep rooted sense of justice, strict justice, is the proper soil wherein to nourish every moral virtue; and therefore it should be the constant care of parents, assiduously to instill its importance into the tender minds of their children. The feelings of benevolence will never be uniform nor extensive in their operations, unless they are supported by a strong sense of justice. The most scrupulous integrity, liberality, fair dealing, and honour, consistent with doing unto others on all occasions, as we would be done unto, ought to be early and forcibly inculcated, by example as well as precept. So far from our indulging a smile at any instance of selfish dexterity, they should see that we view it with disapprobation.

TRUTH AND SINCERITY.

We should labour to excite in children a detestation of all that is mean, cunning, or false; to inspire them with a spirit of openness, honour, and candour; making them feel how noble it is, not merely to speak the truth, but to speak the simple, unaltered truth; whether it tell for or against themselves. But to effect this, our example must uniformly concur with our instructions. Our whole behaviour to them should be fair and without artifice. We should never deceive them, never employ cunning to gain our ends, or to spare present trouble; as for instance, to assure a child that the medicine he is to take, is pleasant, when it is not so. Artifice is generally detected, even by children. There is much in the old proverb, "a cunning trick helps but once, and hinders ever after."

Great caution is required in making promises; but when made, they should see that we are rigid in performing them; our word passed must not be broken.

The meanness of talebearing and detraction should be strongly impressed upon the mind in early life: and children reminded, that, not only duty, but a sense of honour, should lead them not to speak that of an absent person, which they would not speak were he present.

If we have grounds to suppose a child guilty of misconduct, it is better to ascertain the truth by our own observation, or the evidence of others, than by a forced confession from himself. Yet sometimes it may be necessary to question him in order to find out the certainty. This must be done with great caution, not with that vehemence and hurry so commonly employed on

such occasions ; but with calmness and affection ; cautioning him against answering in haste ; reminding him of the importance and happy consequences of speaking truth ; of our willingness to forgive, if he freely confess his fault, and show himself upright and honourable in his conduct.

To establish a habitual regard to the principle of honesty, children should not be permitted to pick up the smallest article without inquiring to whom it belongs. This easy rule, and asking leave, even when very young, before they take any thing, will give them a strong regard to the property of others. To habituate children to ask permission, is equivalent to seeking advice in more advanced years.

THE INQUISITIVENESS OF CHILDREN.

One of the distinctive qualities of our nature, is the principle of curiosity. The disposition to pry out the *how* and the *why*, is sometimes seen from the very cradle; and is always to be regarded as an auspicious token : it being in fact the germin of all future improvement ; the genuine bud of intellectual fruit. Great advantage might be taken of such a toward disposition, were it under the constant management of superior skill united with patient industry; but in the nurture and training up of children, this important particular, is, for the most part, overlooked, and their early curiosity either damped or misdirected ; and in this way many are brought up in great ignorance, who might have been shaped to intellectual excellence.

Children come into a world, where, to them, every thing is new and strange ; a world, of which, and of all therein, they are utterly ignorant. These newly-born citizens of the world act just as persons come to years of maturity would act under like circumstances. God hath given them an appetite for knowledge, and they seek after it with ardency. *What is this? What is that made for? How is it done, and why is it so?* These, and scores of similar questions, are asked in early childhood, and to them the information they inquire after is material, though their questions may seem trifling in the eyes of those to whom the things were long since known.

Were their inquiries properly encouraged, it would lead them to think for themselves; it would put them upon the exercise of their reason, as well as of their memory. At the same time, if there were observable in them a forward pertness, or any real impertinence, it might easily be checked without damping their curiosity.

I have seen fathers, so stately and stern, that their children scarcely dare speak to them, and much less familiarly to question them. And I have seen schoolmasters who would requite

the familiar question of a little pupil, with a frightening frown, if not with a hard blow. Thus the young mind is pinioned, and then bid to soar.

Whatever children hear read, or spoken of in terms of approbation, will be likely to give a strong bias to their minds: hence the necessity of guarding conversation in families, as well as excluding books and companions that have a tendency to vitiate the heart.

FEARFULNESS AND FORTITUDE.

Fear, if suffered to gain the ascendancy over the mind, proves a most enslaving and tormenting infirmity. To secure our children from all unnecessary and imaginary fears, they should, as far as possible, be guarded from every thing likely to excite sudden alarm, or to terrify the imagination. Stories about ghosts, apparitions, extraordinary dreams, and other gloomy and mysterious tales, should not be named in their presence.

How cruel is it *purposely* to excite in them false terrors; as by threatening them with "mad dog," or "black man who comes for naughty children," &c: or, in order to hinder them from touching what they ought not, to tell them "it will bite." By such means, they may acquire imaginary terrors, that will accompany them through life. It is a well-known fact, that there are many sensible persons, who are slaves through life to the terrors of darkness, in consequence of their having been frightened when children, by the foolish stories of ghosts and apparitions having been seen in the dark. Here ghosts and darkness are associated together in childhood, and impressed by the passion of fear, and though reason in riper age, has pointed out the absurdity, it has not always been able to extirpate the fear.

By guarding children from useless fears, one step is gained towards the cultivation of fortitude: yet another and important one is, to infuse into the system of education a certain portion of resolution and hardihood; to train up those entrusted to us as inhabitants of a world, in which they are to meet with pain, sickness, dangers and sorrows; and where consequently self-denial and fortitude are essential. While we wish to avoid every appearance of unkindness and want of feeling, let us not err, by adopting too tender and enervating a system. Let us distinguish, and maintain the distinction, between the wants of nature, and those of imagination; bring up our children as little dependent as possible upon bodily indulgence and luxuries; accustom them to the plainest food, to beds not too soft, airy rooms, and, as far as their constitutions will allow, to hardy habits.

For children to have every thing done for them, tends to enervate the mind, and render them helpless beings, unable to con-

trive for themselves. The "I can't," with which children are apt to reply to commands given them, is rarely to be admitted.

PRIDE AND VANITY.

There are few defects which appear earlier in children than pride and vanity. They delight in being noticed, praised, and admired. It is therefore of no small consequence, amidst all our affectionate attentions to them, that we guard against nurturing their self-love, self-importance, and fondness for admiration. We may show them every kindness, we may amuse and make them happy, without flattering their vanity. But here many people are apt to mistake; instead of encouragement judiciously administered, as a just reward of merit, and a stimulus to what is good, they too often speak in commendation of the fine persons, carriage or dress of their children, and repeat and applaud their smart sayings to others in their presence, which can scarcely fail to produce ill consequences.

It is more than probable, that parents frequently cultivate the seeds of pride and vanity in their children by the finery of dress they put on them? Hence they become captives to the frivolousness of fashion; and then, present dress, however good, must, if not modish, be thrown off, and one having the charm of novelty take its place.—Christian simplicity certainly demands a reform in this particular.

INDUSTRY AND ECONOMY.

Idleness is an inlet to most other vices; while by industry the powers of the mind are turned to good account. Usefulness of character depends much on diligence. Early to accustom children to industry, application, and perseverance, is a necessary part of education. If indulged in idleness when young, application to business will afterwards be irksome. They should early be made sensible of the value of time; they should be made to understand that no economy is so essential as the economy of time; and that, as by squandering pence, we are very soon deprived of pounds; so by wasting minutes, we shall lose not only hours, but days and months. We must endeavour to inspire children with the spirit inculcated in the following precept: "Whatever thy hand findeth to do, do it with thy might."

For a young woman to have been properly instructed in the management of a family, is far more essential to her than all the elegant arts, on which so much time and expense are by some bestowed. If she has been made acquainted with every particular circumstance of a servant's duty, and takes an active part in family concerns, combines frugality with plenty, retrenches superfluous cost and decoration, and thus is fitted to meet adverse

as well as prosperous circumstances, she will be useful and respectable in her father's family, and particularly so in a married state. When domestic economy is viewed in this light, is there a woman that would disdain to rank it among her accomplishments, or a sensible man who would not prize it in his wife?

Whatever may be our occupation in life, there is in an industrious, upright, liberal and benevolent mind, an inherent dignity, that will meet with esteem from all whose opinion deserves to be regarded.

As frugality and industry are by no means necessarily connected with an avaricious disposition, the most opulent parent ought not to be ashamed to adopt, in the economical education of his children, the excellent motto, "waste not, want not." Early habits of care, and an early aversion and contempt of waste, are an interesting lesson for children to learn. The most industrious and frugal are frequently the most liberal and benevolent. And it is upon this principle, that children should not only be taught, to save, but also that they are responsible for making a right use of what they save, or possess.

Whilst encouraging children in industrious habits, let us not forget or neglect to encourage industry at their books, and to afford them opportunities for mental improvement, to qualify them rightly to enjoy the necessary intercourse with mankind.

MANNERS.

Good manners add lustre to virtue. They teach us to oblige, and pay proper attention to others. In order therefore to inspire children with such a disposition, we should endeavour early to infuse the spirit of that precept—"Honour all men;" and teach them, that kindness and civility are due to all: that a haughty, positive, or contemptuous manner, is not only ill bred, but unchristian; and especially to be avoided in our behaviour to servants, or those in inferior stations in life. To these they should never be suffered to behave with haughtiness, nor even to speak with a commanding tone of voice: as it will have a direct tendency to cherish pride and self-importance.

It is also necessary to guard children against vulgar habits, as loud talking and laughing.—Whispering in company does not comport with good manners; and mimicry is the favourite amusement of low minds. Speaking, when it interrupts reading or conversation, and the habit of contradicting others, are improper, and should be checked.

At meals, children of suitable age should be admitted to table with the family, when convenient.—This privilege will improve their manners, and tend to prevent bashfulness and awkwardness.

METHOD AND ORDER.

Method is the hinge of business ; and it requires order and punctuality. These we must teach our children principally by example. Let them see, that we rise early, have regular hours as much as may be, for the employments of the day ; that we are careful to do one thing at a time, and every thing in its right time ; that we stick to the business we have in hand as far as unexpected incidents allow ; that we never put off till to-morrow what may be done to-day ; that we adopt the maxim, “a place for every thing, and every thing in its place.” Let them be taught also, that what is worth doing, is worth doing well.

It is for want of method and order, that some people who have much to do, get but little done. They are frequently in a hurry, have many things begun, but none finished.

RELIGION.

It is of great consequence, that the first impressions made on the minds of children respecting the Divine Being, be correct and encouraging.—They should be taught that He is the Giver of every good, the Author of all felicity, that He is love itself, and delights in our happiness

The principle of accountability for all our actions is the basis of religious instruction, and ought to be early and forcibly impressed upon the minds of children—They should understand, that not for actions only, but for words and thoughts also, we shall be called to give an account—That wherever they are, or whatever they are doing, they are continually in the sight of the Great Searcher of hearts, and that how much soever they may conceal their faults from men, he sees and knows all they do—that he loves and approves them when they do well, but is displeased with and condemns their evil words or actions.—We should endeavour early to make them acquainted with the operations of divine grace in their own minds, teach them that it is this which comforts and approves them for their good behaviour, but makes them uneasy and distressed when they have conducted amiss, and that to yield implicit obedience to its gentle intimations, is the only sure path to peace and blessedness. Impressions like these, and having religion and happiness connected together in their view, will be likely to beget feelings of love, reverence, and gratitude. And as age unfolds the capacity, the doctrine of christianity ought to be presented in the simplest forms. No religious instruction is better suited to the minds of children, than that derived from the precepts and example of Christ ; and no part of his example more calculated to touch their hearts, than the compassion and the tenderness, which he so perfectly displayed.

It is a very interesting part of religious education, to fix on the young mind a conviction that religion is not an occasional act, but the effect of the indwelling principle of divine grace, by which their common conduct is to be governed, and their evil propensities subdued; that the indissoluble connection between religion and moral rectitude must ever be maintained, *if ye love God, ye will avoid evil, and do good.*—And that as it is the purity of the motive which not only gives worth and beauty, but which, in a christian sense, gives life and efficacy to the best actions, so without pure motives, acts of devotion, however splendid, will not be accepted in the divine sight.

In closing these hints, permit me to say, that, whatever may be the event of a pious education to the child, it is very important to parents to have acquitted themselves of the incumbent duty of training their child in the way he should go. Those, who, though mourning over a prodigal child, can appeal to the Searcher of hearts, for having endeavoured, to the best of their knowledge, to lead him in the path of rectitude, must have feelings and reflections widely different from those of parents who, though also lamenting the evil course of their offspring, feel their own neglected duty of seasonable care and instruction, greatly increasing the bitterness of their sorrows.

FINIS.



ON PROFANE SWEARING.

"It chills my blood, to hear the bless'd Supreme
Rudely appeal'd to, on each trifling theme :
Maintain your rank—vulgarity despise—
To swear is neither brave, polite, nor wise.
You would not swear upon a bed of death—
Reflect! your Maker now could stop your breath."

If we give the subject of Profane Swearing a few moments' serious consideration,—its folly and sinfulness will be strikingly manifest. Under this head, we include all oaths, and curses;—all light and frivolous invocations of the sacred name, which are so often uttered through habit, or employed to give vent to the ebullitions of passion. In the first place, let us consider the disrespect and disobedience which it manifests to God our Creator. Profaneness is a crime which entirely destroys that sacred reverence and fear of the Supreme Being which is due from all his rational creatures—feelings which, if rightly cherished, would induce us to view with horror a light and irreverent invocation of the name of Him, who hath made the heavens and all the host of them by the breath of his mouth;—at whose look the earth trembles, and the foundations of the everlasting hills are moved—before whom, the angels of heaven are represented as veiling themselves in deep humility, while crying, Holy! holy! holy! is the Lord of hosts! Is it for worms of the dust, wantonly to insult that Almighty Being, who made them by his power, and who can consume them by the breath of his mouth; but who still spares them in the midst of their crimes, and affords them the opportunity and means of repentance? Is it for them to disobey his positive commands? He has said, 'Thou shalt not take the name of the Lord thy God in vain: swear not at all, neither by

heaven, for it is God's throne, neither by the earth, for it is his footstool.' These commands are daily violated by thousands, apparently without excuse, in the mere wantonness of impiety.

When the fear of God becomes obliterated from the heart, which is the necessary consequence of profanity, the only true safe-guard to virtue and piety is removed; and the way is open and direct into every other iniquity. There can be no moral barrier strong enough to restrain him, who has lost all fear and reverence for his Creator.

But men do not become openly profane at once;—they begin, perhaps, with using sudden exclamations, and certain equivocal expressions, that may not generally be considered oaths, although they most assuredly are; such as calling upon the names of saints and heathen deities. Step by step they are gradually led on, until becoming familiar with this kind of language, and habitually using it in discourse, they substitute the name of the only true God, and eventually become open, shameless blasphemers of his sacred name,—employing it on the most trifling occasion, often to imprecate vengeance upon their fellow-men, to vent their evil passions, or to assist buffoonery and licentiousness in their worst exhibitions. Thus, the name of that Holy Being, who is of purer eyes than to behold iniquity, and who has declared he will not hold him guiltless who taketh his name in vain, is used to season impure discourse, and in connection with language which exhibits the darkest passions of our nature.

The habit of Profane Swearing necessarily destroys the respectability of those who indulge in it; for, as they assimilate in their language to the most degraded and wretched in society, we naturally ascribe to them the same grossness of mind, and the same defect of virtuous sentiment, which are characteristic of that class. Besides offending against the propriety and purity of social intercourse, they who indulge in it wantonly destroy their reputation for veracity;—for little confidence can be placed in that man's assertion, who constantly invokes the Almighty to witness a falsehood, or take notice of a threat never intended to be executed,—or a promise that will never be fulfilled. A fact when simply asserted is generally more likely to be believed, than when attested by an oath, or imprecation; for decent and proper language naturally inspires respect, while profaneness weakens and destroys it. Simple indeed must he be, who hopes to strengthen his credibility by oaths and cursing. If good character does

not give weight to assertions, they can derive none from impiety. He that has not within him principles which will preserve him from insulting the Most High, by profanity and blasphemy, can have no love of truth and virtue strong enough to prevent his pursuing any object to which his evil passions may impel him.

It is to be feared that there are some, who are silly and wicked enough to imagine, that the use of profane language ornaments their conversation, and is indicative of wit. Hence all their discourse is seasoned with it, and it is made to help out miserable jests, among those, who do not seem to understand the great difference between profanity and wit. This is, indeed, a very serious mistake,—for so far from adding ornament to discourse, it gives it a vulgar and disgusting tone,—so far from being indicative of talent and intelligence, it is the very frequent attendant of weakness of mind and ignorance. It is equally opposed to religion and good taste. But what must be thought of the feelings and gratitude of that man, who employs whatever abilities he may possess, in offering insult and blasphemy to that gracious Being who bestowed them? It is awful indeed to reflect,—that such an one may be suddenly called to appear before his Creator and Judge, with a half-uttered oath upon his tongue.

There are others, it is believed, who accustom themselves to the use of profane language, in order to impress their companions with an exalted idea of their courage and daring. They imagine that it indicates a bold, free spirit, which has cast off all restraint, and act as though it were honourable to set at defiance moral and religious obligations;—and appear to desire, by blaspheming the name of the Most High, to make the world believe that they are not even afraid of Him. But this we may rest assured is but the effect of the most cowardly and degrading fear. They are afraid of the taunts of their companions, and employ curses to repel them. They are afraid of calm reflection, and use imprecations to drown it. They are afraid for their own courage, and use profane excitement to support it. But does it answer these purposes? Certainly not. The stings of conscience will be felt, and they are made to fear and tremble amid all their blasphemies. True courage, which is a calm and dignified feeling, is far different from this, and is only experienced by those who cherish a reverent fear of God.

But if the blasphemers had all the courage that man ever possessed, what would it avail them in a day that is fast ap-

proaching, when we shall all appear before the Judge of quick and dead!—Let him remember, that sooner or later, he must meet this Judge, who will vindicate the majesty of his holy name.—Oh! where will be his boasted courage in the presence of Him,—before whom every knee shall bow, and every tongue confess, either in judgment or mercy? Let the blasphemer then turn from his wickedness and bring forth fruit meet for repentance, before he goes hence to be seen of men no more. If he does not, he will most assuredly have to reap the fruit of his doings through all eternity, and experience the awful condition of those, to whom it will be said, “Depart from me ye cursed;”—to which will be added the mournful reflection, that it is the doom he has called down upon himself.

In conclusion, it may safely be asserted, that the practice of profane swearing is one of unmingled evil. It is an insult offered by a finite and fallible creature, to the infinite and Holy Being who created him. It destroys all respect for sacred things,—lowers the standard of morality,—brutalizes the character and conduct,—injures the reputation,—and is, in short, opposed to all the best interests of society. It is a crime equally without reason, and without excuse. It neither raises a man’s character for veracity, intellect, taste, or courage. In every light in which it can be viewed, it appears a melancholy dereliction from religion, virtue, and decency,—equally unprofitable, shameful, and wicked.

The only sure preservative from this awful crime, is to cherish in the heart feelings of reverence and love for our Creator,—avoiding the frequent, and especially the light and thoughtless use of his name, which never should be uttered but with solemn feelings and with purified lips;—shun every form of expression the tendency of which is even doubtful. “Remember that for every idle word that men shall speak, they shall give account thereof in the day of judgment.”

THE END.



A FRIENDLY ADDRESS TO
SAILORS.

THE Psalmist tells us, that they who go down to the sea in ships, who do business in great waters, these see the works of the Lord, and his wonders in the deep. Ps. cvii. 23.

You who in the course of your honest and useful occupation are often exposed to much hardship and danger have great opportunity to observe the mighty power and goodness of your heavenly Preserver, who has led you safely through so many perils: and who only can rule the raging of the sea. We wish that you may be impressed with an awakening sense of the power and majesty of the great Almighty Creator, who made heaven and earth, the sea, and the fountains of water. And we beseech you to consider the duties you owe to Him who is the Author of your being, and the giver of every blessing you enjoy; and to be aroused to a feeling of the awful uncertainty and danger of the state in which you are placed.

Life may be compared to an ocean on which we are all embarked. It also is full of changes. Sometimes we have a fair wind and bright sunshine, and all goes on prosperously: at another time every thing around us looks so dark, gloomy, and discouraging, that we know not which way to steer our course. Now let us look at the ships, which are every where scattered over the deep. When they are launched upon the mighty ocean, are they left to drive hither and thither as the winds and waves may carry them? Certainly not. They do not venture on so unstable an element, without every necessary precaution and provision for their safety. They not only carry sail to help them forward but also take on board a quantity of ballast to keep them steady; and anchors to hold them fast in time of danger. Neither does the skilful mariner omit carefully to consult the chart on which are marked all the rocks and shoals that threaten him with destruction. But above all, he keeps an eye on the compass, which enables the

helmsman to steer his course, in the trackless and unknown seas, and to guide the vessel safely into port; where out of the reach of storm and tempest, she rides in security. Are you equally careful to provide for the safety and well-being of your immortal souls in your passage over the sea of time, and for a happy entrance into that haven of rest, which awaits the righteous at the end of their voyage? Or are you suffering yourselves to drift carelessly along, with every current, heedless of the open rocks, or hidden shoals that lie in your way, and threaten you with dreadful shipwreck from which there may be no possibility of escape? Consider for a moment, what an indescribably awful thing it is to be lost eternally, to receive that tremendous sentence, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Mat. xxv. 41. You have to struggle against many sinful and corrupt propensities, which, like a tide running rapidly, continually draw you from a direct course. Innumerable evils, like so many frightful rocks, surround you on every hand. Some of them you know to be exceedingly dangerous. They are lighted as by a beacon; and you have seen your companions wrecked upon them. Others there are more hidden, yet equally perilous. It is then of the highest importance that you do not proceed further to sea, without enquiring how far you have made suitable provision for a voyage of so much difficulty. Have you set as your sail, that hope which is full of immortality? Have you placed the fear of God before your eyes, to steady you against the shifting winds to which you may be liable? Have you laid hold on that Faith which as an anchor, would keep you in the stormiest hour, in a state of firm and quiet dependence on the mercy and goodness of God? Do you consult the Bible as a chart furnished with instructions for your safe passage? Do you, above all, seek constantly for the guidance of the Holy Spirit which as a compass, would direct you where to steer; and which the Lord hath promised to give to all that ask in sincerity? Luke xi. 13. This holy influence if you were concerned, by earnest and frequent prayer, diligently to seek it, would not only conduct you through all the difficulties of time, but would finally bring you, through the riches of redeeming mercy to a blessed and glorious eternity: where is no more pain, sickness nor disappointment. where storms and tempests are unknown, and where all is tranquillity and peace. Most persons are in some degree sensible of the dreadful consequences of sin and of the advantages of a life of religion, and at times feel a desire that at the last their souls may be happy. But alas! we are so unwilling to take the means which lead to this blessed end! We are too apt to put off to a future time that work of repentance which must be wrought before we can come to know the glorious and unspeakable privileges of true believers; and to think that some

time or other, but not now, we will give our attention to these things ; forgetting that our frail life passeth away like a shadow, and, when we least expect it, may be suddenly at an end. How dreadful then it is to trifle with the eternal interests of our never-dying souls ! It is God who giveth us life, and he can take it away at his pleasure, and call us, in a moment, to give an account before his judgment seat, where the Scriptures assure us, we shall receive the reward of the deeds done in the body, 2 Cor. v. 10. when they that have done evil shall come forth to the resurrection of damnation. John v. 29. May you then seriously consider this awful gift, the gift of life ; and be induced earnestly to implore that Divine assistance, which would enable you to use it in the fear of God, and with a comfortable hope of his favour here and hereafter ; through the mercy of the adorable Redeemer, who laid down his life for the world ; whose blessed office it is to finish transgression, to make an end of sins, and to bring in everlasting righteousness. Dan. ix. 24. His merciful regard is extended to the chief of sinners. Hear his own gracious declaration, "I am not come to call the righteous but sinners to repentance," Matt. ix. 13 ; and again "I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth." Luke xv. 10.

Oh ! then come to this gracious Saviour, this Lamb of God, who taketh away the sin of the world. John i. 29. He came down from his throne of glory ; when he was infinitely above this earth and its frail inhabitants ; took upon him our nature ; passed through a life of poverty and sorrow ; and at length submitted to the cruel death of the cross, for our redemption : and he is now ascended on high where he sitteth on the right hand of God, and ever liveth to make intercession for us. In his holy and sinless life, he has left us an example that we should follow his steps, and he has given us his Holy Spirit for our aid, that we may by our circumspect conduct and conversation, adorn the doctrine of God our Saviour ; and serve him acceptably with reverence and godly fear. How great is his love, how unutterable his mercy to poor lost man ! He did not reject the prayer of the repenting publican ; "God be merciful to me a sinner," and he will still hear those, who under a deep sense of their own utter helplessness and unworthiness, and of his infinite compassion, cast themselves upon his free mercy, and seek to be delivered from the power of sin, by his cleansing, sanctifying grace. "Him that cometh to me I will in no wise cast out" was his own gracious declaration. John vi. 37.

Blessed be his holy name, his power is the same, yesterday, to-day, and forever, and though he no longer dwells upon this earth, He is still seeking by the operation of his good Spirit, to heal all our spiritual diseases ; is still able to give sight to the blind, to make the deaf hear, the lame walk, and to raise those who are

dead in trespasses and sins. Eph. ii. 1. "I am" thus he declared of himself, "the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." John xi. 25. 26.

Of ourselves we can do nothing; and whilst we rely on our own strength, we can make no advances in the way of holiness. A cruel and unwearied enemy without, and a deceitful heart within, will be continually betraying us into evil; but "Help is laid upon one that is mighty." "Upon one that is able to save to the uttermost, them that come unto God by Him." Heb. vii. 25.

He giveth power to the faint, and to them that have no might he increaseth strength. Isa. xl. 29. Hear his gracious invitation: "come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. xi. 28. 29. If we were concerned to wait continually upon this heavenly Teacher in the secret of our souls, he would lead us into all truth; he would teach us all things and bring all things to our remembrance. John xiv. 26. He would keep us in the hour of temptation; strengthen us in the day of trial and affliction; enable us in humble faith to cast all our care upon the Lord; and when the difficulties and sorrows of life are at an end, would give us in unmerited mercy, an admittance into that kingdom, where the Scripture expressly assures us, nothing that worketh an abomination, or maketh a lie, can enter, Rev. xxi. 8. vii. 14. but those only whose garments are washed, and made white in the blood of the Lamb; and whom he hath redeemed out of every nation, kindred, tongue, and people.

THE END.



POPULAR AMUSEMENTS.

(From the Writings of Jonathan Dymond.)

It is a remarkable circumstance, that in almost all Christian countries, many of the popular amusements have been regarded as objectionable by the more sober and conscientious part of the community. This opinion could scarcely have been general unless it had been just: yet *why* should a people prefer amusements of which good men feel themselves compelled to disapprove? It may be feared that the desires which are seeking for gratification are not themselves pure; and pure pleasures are not congenial to impure minds.

Amusement is confessedly a subordinate concern in life.—It is neither the principal, nor among the principal objects of proper solicitude. No reasonable man sacrifices the more important thing to the less; and that a man's religious and moral condition is of incomparably greater importance than his diversion, is sufficiently plain. In estimating the propriety, or rather the lawfulness, of a given amusement, it may safely be laid down, that none is lawful of which the aggregate consequences are injurious to morals;—nor, if its effects upon the immediate agents are, in general, morally bad;—nor, if it occasions needless pain and misery to men or to animals;—nor, lastly, if it occupies much time, or is attended with much expense.

If a person, by way of showing the propriety of theatrical exhibitions, should ask whether there was any harm in a man's repeating a composition before others, and accompanying it with appropriate gestures, he would ask a very foolish question; because he would ask a question that possesses little or no relevancy to the subject.

What are the ordinary effects of the stage upon those who act on it? One, and one only answer can be given,—that whatever happy exceptions there may be, the effect is bad;—that the moral and religious character of actors is lower than

that of persons of other professions. "It is an undeniable fact—for the truth of which we may safely appeal to every age and nation—that the situation of the performers, particularly of those of the female sex, is remarkably unfavourable to the maintenance and growth of the religious and moral principle; and of course highly dangerous to their eternal interests."*

Therefore, if I take my seat in the theatre, I have paid my money as an inducement to a number of persons to subject their principles to extreme danger: and the defence which I make is, that I am amused by it. This is a defence that reason pronounces to be absurd, and morality to be vicious. Yet I have no other to make;—it is the sum total of my justification.

But this, which is sufficient to decide the morality of the question, is not the only, nor the chief part of the evil. The evil which is suffered by the performers may be more intense, but upon the spectators and others, it is more extended. The night of a play is the harvest-time of iniquity; where the profligate and the sensual put in their sickles and reap. It is to no purpose to say that a man may go to the theatre, or parade a saloon, without taking part in the surrounding licentiousness. All who are there promote the licentiousness;—that is to say, if none purchased tickets, there would be neither actors to be depraved, nor dramas to vitiate, nor saloons to degrade, and corrupt, and shock us. The whole question of the lawfulness of dramatic amusements, is resolved into a very simple thing:—after the doors, on any given night, are closed, have the *virtuous* or *vicious* dispositions of the attenders been, in the greater degree, promoted. Every one knows that the balance is on the side of vice: and this conclusively decides the question,—“Is it lawful to attend?”

The same question is to be asked, and the same answer will be returned, respecting various other assemblies for purposes of amusement. They do more harm than good. They may please, but they injure us; and what makes the case still stronger is, that the pleasure is frequently such as ought not to be enjoyed. A tippler enjoys pleasure in becoming drunk; but he is not to allege the gratification as a set-off against the immorality. And so it is with no small part of the pleasures of an assembly. Dispositions are gratified which it would be wiser to thwart; and, to speak the truth, if the dispositions of the mind were such as they ought to be,

* Wilberforce.

many of these modes of diversion would be neither relished nor resorted to. Some persons try to persuade themselves that charity forms a part of their motive in attending such places,—as when the profits of the night are given to a benevolent institution. They hope, that though it would not be quite right to go if benevolence was not a gainer, yet that the end warrants the means : but if those persons are charitable, let them give their money without deducting half for purposes of questionable propriety. Religious amusements, such as oratories, and the like, form one of those artifices of chicanery by which people cheat, or try to cheat themselves. The music, say they, is sacred, is devotional ; it excites and animates our religious sensibilities. As it respects Christianity, this is all imposition and fiction : and it is unfortunate, that some of the most solemn topics of our religion are brought into such unworthy and debasing alliance.

Masquerades are of a more decided character. If the pleasure which people derive from meeting in disguises consisted merely in the “ fun and drollery ” of the thing, we might wonder to see so many children of five and six feet high, and leave them, perhaps, to their childishness ; but the truth is, that to many, the zest of the concealment consists in the opportunity it gives of covert licentiousness ;—of doing that in secret of which, openly, they would profess to be ashamed. Some men and some women, who affect propriety when the face is shown, are glad of a few hours of concealed libertinism. It is a time in which the principles are left to guard the citadel of virtue, without the auxiliary of public opinion. And ill do they guard it. It is no equivocal indication of the slender power of a person’s principles, when they do not restrain him any longer than his misdeeds will produce exposure. She who is immodest at a masquerade, is modest no where. She may affect the language of delicacy, and maintain external decorum ; but she has no purity of mind.

The *turf* is a strong-hold of gambling ; and therefore, an efficient cause of misery and wickedness. It is an amusement of almost unmingled evil : but upon whom is the evil chargeable ? Upon the fifty or one hundred persons only who bring horses or make bets ? No. Every man participates who attends the course. Every one, therefore, who is present, must take his share of the mischief and the responsibility.

If we calculate the benefit and mischiefs of *field sports*, the balance will be found to be greatly against them. The advantages are—that a man is amused, and, possibly that his health is improved : some of the disadvantages are—that they are unpropitious to the influence of religion, and the dispositions tha

religion induces ;—that they expend money and time which a man ought to be able to employ better ;—and that they inflict gratuitous misery upon the inferior animals.

That field sports have any tendency to make a man better, no one will pretend : and no one who looks around him, will doubt that the tendency is in the opposite direction. Is the character of the *sportsman* distinguished by religious sensibility ? No. By activity of benevolence ? No. By intellectual exertion ? No. Sportsmen are not the persons who diffuse the light of Christianity, or endeavour to rectify the public morals, or to extend the empire of knowledge. So, then, the religious and moral tendency of field sports is bad.

As to the expenditure of time and money, it will be said, that a man has a right to employ both as he chooses : but he has no such right. Obligations apply just as truly to the mode of applying leisure and property, as to the use which a man may make of a pound of arsenic. The obligations are not, indeed, alike enforced in a court of justice ;—the misuser of arsenic is sent to prison,—the misuser of time and money awaits as sure an inquiry at another tribunal. But no folly is more absurd than that of supposing we have a right to do whatever the law does not punish. Such is the state of mankind, so great is the amount of misery and degradation, and so great are the effects of money and active philanthropy in ameliorating the condition of our species, that it is no light thing for a man to employ his time and property upon vain and needless gratifications.

These remarks might be extended to many other species of amusements, and the conclusion be the same,—that the evil outbalances the good, and that there are no grounds upon which a good man can justify a participation in them. In thus concluding, it is possible the reader may imagine that we would exclude enjoyment from the world. He who thinks this is unacquainted with the nature and sources of our better enjoyments. It is an ordinary mistake to imagine pleasure is great only when it is vivid and intemperate. It is happily and kindly provided, that the greatest sum of enjoyment is that which is quietly and constantly induced. It is unquestionably true, that no community enjoys life more than that which excludes all these amusements from its sources of enjoyment. We use, therefore, the language, not of speculation, but of experience, when we say, that none of them is, in any degree, necessary to the happiness of life.

THE END.

AN
ADDRESS
TO THOSE WHO HAVE THE CARE
OF
CHILDREN.



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No. 21.

AN ADDRESS, &c.

THOSE who teach others, must first learn to subdue their own passions.—Education is the correcting of fallen nature; and he who hath not, by God's grace, subdued his own, is not yet fit to correct others.

The principal part of education is, to instil into tender minds the love of God and virtue; and as we learn best from those we love most, the first step to be taken in education is, to make ourselves loved. Let all instruction then be given cheerfully, kindly, tenderly, mildly, lest by our defects we prejudice those we should instruct against what we teach them; show children in a lively and good-humoured manner that you advise them for their own sakes, and not to satisfy your humour, which will never mend theirs; that you correct them with regret, and encourage them with pleasure. Do not suppose that they are always inattentive through design; some have slow parts, and most are giddy. Children are generally clear-sighted enough to discern whether you or they are in fault; would you mend theirs, you must be patient; and perhaps discernment and tenderness are as much wanted in teachers, as docility and attention in scholars. All things are easy to those who know them; nothing so to those who do not. We were once scholars, and perhaps as dull and perverse as those we teach; but suppose you should suddenly gain your point by severity, and lose their hearts; in that case is not every thing lost? Will they not, like bent bows, return with greater violence to their former inclinations, when the restraint of a few months or years is over? But when the head is convinced, and the heart gained, the work in most cases is done forever.

If children come to you from harsh parents, and you are gentle and good-natured to them, they will love you, and all you teach for your sake. If from tender parents, and you are harsh, they will hate you, and every thing you teach them. The more defects you show, the fewer can you correct: to be masters of others, we must be so of ourselves. Let them experience, that a meek and quiet spirit is of great price; teach them all virtues by example: your wisdom must be from above, first pure, then gentle, easy to be entreated, full of mercy and good works, without partiality, without hypocrisy.

Inculcate, that to be honourable, they must be useful : that no employment is mean that is of use : set before them our Lord's example, who washed his Apostles' feet, and commanded us to do the same to each other.

Teach them that it is more honourable as well as more blessed, to give than to receive ; and that in order to this we must be frugal, even in the highest stations and fortunes. Ease, affluence, generosity, justice, and charity, are the lovely offspring of this humble virtue ; as want, anxiety, injustice, avarice, and hardness of heart, are the necessary consequences of careless prodigality. The mind of a prodigal resembles his mansion, where the vain glitter concludes in an habitation for beggars and owls ; but the person who with order and skill conducts his affairs, like the sun, blesses all within his influence, and himself is not impoverished thereby. Never show a fondness for beauty, finery, fortune, titles, or any vanity before them : teach them to be discreet : show an abhorrence to the least instance of insincerity. Children will be insincere, if not permitted to speak their minds freely. Let lies, malice, anger, envy, falsehood, and ill-nature, never escape punishment, which never should be inflicted by passionate expressions or blows, and seldom by whippings, as these may be construed to proceed from passion : for the former, they will blame you ; for the latter, themselves. Children should be dealt with, as we would be dealt by. We wish that our lives may be made agreeable, that our inclinations may be consulted, as far as it is consistent with our interest : deal thus by them. Trifles please or displease them ; but it is no trifling matter whether you gain or lose their hearts.

Give children a taste for reading ; and then, by laying good books in their way, they educate themselves. Let their works and studies be for use, not for parade. Fear not to lose respect by familiarity : respect follows esteem and love, and not constraint. You can only cure their faults by knowing them ; you can only know them by familiarity with them. Encourage them to confide in you. Be not startled at their faults, or they will not show them to you. We only open our hearts to those we love, and none but such can mend them. Permit the children entrusted to your care, to be as little as possible out of your sight or hearing, as they will hurt each other if they are : for children left to themselves, even in play, will catch each other's faults. All that has been recommended, is consistent with the most steady and regular conduct ; for steady and regular you must be, or you do nothing. Make the children do as much as possible for themselves. Encour

and them to keep their persons perfectly neat : use them to assist each other : be not severe for trifles : subdue in them by God's grace every instance of pride and vanity : let the proud child submit to the lowest employment in all things : teach them to speak low and slow : discourage pertness, which often is a fault in public education : fashion them to a graceful gesture, carriage and gait ; and make them polite : the foundation of good breeding is charity and humility ; not to offend or assume, and a desire to please, is good breeding.

With these, an easy, natural, modest behaviour is more agreeable, than what is called a pretty manner, for nothing affected can please. Forget the teacher, and be their companion : at the school hours, your instructions will enough remind them that you are their master, and that is sufficient. Tire them not with reading : make them sometimes leave off when they have an inclination to proceed. Reflect how great will be your reward for the exact discharge of your duties. As you educate these children, they will likely educate theirs, and so on until time shall be no more : and if you thus turn many to righteousness, you will shine as the stars forever, for so doing ; and when the great Shepherd shall appear, you, with other shepherds, will receive a bright crown, which fadeth not away, reserved in heaven for your labour of love : therefore serve as to the Lord, and not to men ; think not of your pensions and perquisites, so much, as that the most important, the most honourable of all employments, is committed to your care, the forming the minds of the next generation. Avoid (as far as in you lies) all the faults of this, by endeavouring that those under your care may become blessings to the world, in every station of life, and bright angels to all eternity.

THE END.

CHRISTIANITY
AND
INFIDELITY

CONTRASTED.



PHILADELPHIA :

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No. 22.

Christianity and Infidelity

CONTRASTED.

NOT many years ago several young men in a certain part of this country, who had for some time been associated together in literary pursuits, mutually agreed to give their serious attention to religious topics, and freely communicate their sentiments to each other. After proceeding a while in conformity with this agreement, one of them at last avowed infidel principles; declaring his disbelief, not only of the bible, but even of the existence of God. His virtuous companions, though astonished and exceedingly shocked by this declaration, assiduously endeavoured to convince and reclaim him; but he treated their kind endeavours with scorn, upbraided them with superstitious weaknesses, and manifested a furious zeal in favour of infidelity. Thus finding him irreclaimable, they withdrew from his society, and, still persisting in their serious inquiries, grew more and more confirmed in the all-important truths of religion, according to which they carefully regulated their lives. On the other hand, the unhappy youth, who had left their company, made them the subject of his daily derision, and profane scoffs; and acting according to the tendency of his infidel principles he eagerly plunged into the vortex of dissipation and vice, and seemingly gloried in being unmeasurably wicked: but his career was short. Suddenly visited with a sickness, which, in its very commencement, appeared evidently to be the harbinger of death, his mind was at the same time seized with indescribable horror. Positively declaring he should die, and inevitably sink to the regions of wo, he utterly refused both medicine and consolation; but at the same time, earnestly requested to see his former companions: when they had arrived, they kindly attempted to sooth his distress; but he instantly forbade any efforts of the kind, and then addressed them in the following manner:—"You behold me, said he, an awful monument of heaven's justice! I lately told you that there was no God. I now know that there is a God.—I feel the weight of his displeasure, which is a thousand times more intolerable than my pain of body. I lately told you that there was no state of punishment for the wicked.—I now awfully experience the contrary.—I feel hell in my own breast, and know that I am now sinking into that abyss of wo and

destruction!" Almost immediately after uttering these sentiments, he expired; and the unutterable horrors of his departing spirit, marked his lifeless corpse with such a peculiar and frightful ghastliness, as made the beholders tremble.—*Extracted from a Washington and Georgetown Newspaper, dated October 28th, 1801.*

Emerson was an infidel, and one of the first mathematicians of the age. Though, in some respects, he might be considered a worthy man, his conduct through life, was rude, vulgar, and frequently immoral. He paid no attention to religious duties, and both intoxication and profane language were familiar to him. Towards the close of his days, being afflicted with the stone, he would crawl about the floor on his hands and knees, sometimes praying, and sometimes swearing. What a poor creature is man without religion! Newton died of the same disorder, which was attended, at times, with such severe paroxysms as forced out large drops of sweat down his face. In these trying circumstances, however, he was never observed to utter the smallest complaint, or to express the least impatience. What a striking contrast between the conduct of the infidel and the Christian!

The following is an extraordinary instance of the goodness, and the power of Omnipotence, to one of his benighted children, related by Frederic Smith, a minister of the Society of Friends, in London, in a letter to John Murray, extracted from the Christian Disciple :—

I became acquainted with a native of Ireland, F——— N———, who, in his early youth, went to Germany, where he was educated in one of the colleges; and was brought up in the Roman catholic persuasion; the inconsistency of which, he told me, he very early saw. The bigotry, superstition and wickedness of the priests, were such as to give him a disgust to religion; believing, he said, that the foundation of it was dissimulation and priestcraft.

When he left the university he was introduced to the Emperor Joseph the second, to whom he was one of the lords of the bed-chamber; and he became an officer of rank in the German army; a part of which he commanded in a war against the Turks. The emperor made him a count, in addition to his hereditary titles of marquis and viscount of Valadesto, in Spain; he was also a grandee of the first order in that kingdom; besides which he was related to some of the first nobility in England and Ireland.

At the commencement of our first acquaintance, he express-

ed a wish to know something of the principles of Friends ; and having read Barclay's Apology, on returning it, he told me, it was the best written book on divinity he had ever seen ; and if it were possible to act according to the sentiments contained in it, no man could act wrong ; but he added, " I have something to say to you in private, and which I hardly dare to say to any other man. Unfortunately for me, I do not believe in any system of religion : I do not even believe in the existence of a God. You may be assured it is a subject that has given me a great deal of thought, and when I came into this protestant country, I had hoped I should have discovered the essence of truth ; and that the protestant clergy would have given the lie to the impressions I had imbibed, from my early prejudices on account of the dissolute and abandoned lives of the Romish clergy. But alas ! I perceive there is the same system of deception carried on in England as in Germany : the clergy have only one thing in view ; and that is the accumulation of wealth, and where it can be done, to endeavour after splendour and aggrandizement. As to their flocks, it is a matter of no consequence to them, whether they are wise or ignorant ; it appears no part of their study to aim at their religious improvement ;* so that I find myself just where I was. I find that all mankind are alike ; they pretend to religion, and that is all ; they talk of it, and there they leave it. As a confirmation of what I say, I may inform you, that on my first coming into these parts, I paid a visit to my relations in Ireland, who shewed me great hospitality and kindness, and as is usual in that country, there were large convivial parties, where neither the manners, nor the conversation would bear much reflection even in an infidel, as I supposed I should be called."

" It happened one evening, that the conversation took a religious turn, in the course of which I inadvertently leaned towards scepticism at least ; on which one of the company hastily said, " surely, sir, you do not doubt the existence of a Supreme Being ?" to which I replied, " what are your sentiments on that subject ?" " Why, sir, my sentiments are these ; I look upon the Almighty as of infinite purity : as the object of both love and fear ; that I am in his immediate presence ; that it is through him I live and move, and have my being ; I consider that I am

* The preceding remarks might be correct in regard to individuals with whom he happened to be acquainted ; but such *wholesale* censures of sects or classes of men are generally unjust. We dissent from each of these churches, and we doubt not that there have been, in both, many dissolute and abandoned men among the clergy ;—still we believe that there have also been many pious and benevolent men, both in the Romish church and in the Episcopal church of England.—*Ed. C. Disciple.*

amenable to him for every action of my life ; that if I do evil voluntarily, I run the hazard of his eternal displeasure, and wretchedness will be my portion ; but if I act according to his will I shall be eternally happy." " Is this, sir, really and truly your belief ? " " Yes, sir, it undoubtedly is, and is also the belief of every well regulated Christian."

" Then, sir, how comes it to pass, that your actions correspond so little with your profession ? Is it possible that such a hearsay evidence as this, would convince me, were I an atheist, of the truth of God's existence ? Has any part of your conduct, since we have been so often together, manifested either love or fear, or reverence for this object of your pretended regard ? I wish not to give you offence, but see, whether there is any thing like consistency in your declarations, and in the conduct I am led to fear you are in the habitual practice of." My friend seemed confused and thoughtful, and I immediately turned the discourse to another subject."

I was much struck with so much of this conversation, and was considerably more so, when he told me in confidence, that he had left Germany on account of his objections to serving any longer in the army ; that the thoughts of taking away the life of a fellow man, had become distressing and perplexing to him ; so much so that he could in no way become accessary to the death of a fellow creature.

I felt much interested for this person, and carefully concealed from every one what his sentiments were. I apprehended, where there appeared so much sincerity, the Almighty would in his own time reveal himself to him.

He seemed much gratified in attending our religious meetings, and I have many times seen him much affected and in tears in them. He used frequently in a modest way, to argue the point of his disbelief with me, but never I believe, as to himself, to much purpose. I lent him several books where the existence of a God was treated on, but all seemed unavailing. He had made notes in a bible I had lent him, almost throughout the whole book, in opposition to its precepts and doctrine ; and towards the close of the period of his infidelity he requested I would lend him Newton's Principia, which I refused : on the belief, that he had wandered so much in the dark, by seeking *for that without*, which was only truly to be found within, I advised him to keep his mind still and quiet, adding, that I believed the Almighty would one day make himself known to him ; but he must not be surprised, if he should do it in such a way, as to all outward appearance, would in his view be contemptible. A few weeks after this, two female friends, Ann Christy and Deborah Moline, having a concern to visit the families of Friends who at-

tended Westminster meeting ; and as he had been a pretty constant attendant, and was desirous of sitting with the Friends, his name was set down with two others ; and I requested the Friends to let me sit with them. Very soon after we were seated, divine goodness was pleased to overshadow this little assembly. The poor object of this little narrative in a few minutes burst into tears, and continued in this humble state for nearly twenty minutes before a word was uttered ; when one of the females (A. C.) unlettered and unlearned as to human attainments, but who had waited for Christ to be her instructor, in a few words expressed herself to this effect ; that she had felt an extraordinary solemnity on her first sitting down, which had continued to the present time, so much so, that she feared to speak, although she feared to keep silence, more especially as the subject which had come before her, was of a truly awful and solemn nature. " Surely," she added, " there is no person present, who has any doubts respecting the existence of a Supreme Being. If there is, I would have such look into their own hearts, and observe the secret operations of a *something* there, they cannot but feel, more especially when they have committed an evil action : how does it torment the poor mind, and render it for a time in continual uneasiness. On the other hand, when they have acted well, have avoided the temptations to evil, what a sweet glow of approbation has covered the mind. From whence proceeds this uneasiness or this approbation ? it must proceed from something. Man could not communicate these sensations to himself. Be assured they come from God. Nay, it is God himself who thus speaks in the inmost of the heart." The Friend said but little more ; to the person it was addressed to, it was a volume ; it was to him as though the windows of Heaven were opened. To myself, it was an opportunity never to be forgotten.

About two days from the above period, my friend called on me in the evening, and requested to have some conversation with me, which I readily agreed to. Without any preface he told me, that he knew not how he could be sufficiently grateful to me for the patience I had endured with him ; or for the kind concern I had invariably manifested for his welfare, but he added, " I believe it will give you inconceivable pleasure to be informed, that I have now not a doubt remaining. I am abundantly thankful to that Almighty Being, who in mercy has made himself known to this poor benighted heart of mine, in some degree through the instrumentality of that dear woman, though I may acknowledge to you, that before a word was spoken the business was nearly effected. I had taken great pains, as you know, to invalidate the scripture testimony ; but at that solemn and heavenly opportunity, all the arguments I had made use of for this

purpose, reverted back, and I became confounded and ashamed. I felt as it were all at once, the certain evidence of a kind and merciful God ; which so overcame me, that I could only show my love and gratitude, by my tears, so that for a while I appeared to myself in Heaven ; that is, in a situation of mind, far beyond what any earthly mortal could bestow. The dear woman was doubtless sensible of my situation, and confirmed to me the evidence I had felt in my own soul."

"I this evening thought, that though I had been thus favoured it would be difficult to point out or explain the Divinity of Christ, a thing which I then conceived as altogether absurd. But on coming up your steps and waiting to speak to you, the whole mystery was unfolded with the greatest clearness and satisfaction to my own mind ; and now I have no doubts on that subject."

He also entered on the subject of the creation of man, his fall, his complete redemption through Jesus Christ ; and other religious topics, in a way that struck me with astonishment, because his explanations though confirming, as to the evidence of these great and important truths, were conveyed in language very dissimilar to what has usually been written on these subjects. In short, it appears as if a ray of divine light and intelligence had been afforded him, as a certain confirming seal to the evidence he had felt of the being and of the power of God.

His very nature at this time, seemed altered, and his countenance seemed changed ; as from the haughtiness, which his outward rank in society had given him, his disposition now became mild and passive, like a little child, joined to the simplicity and innocence of a lamb. Soon after this occurrence, he called on me one morning, when during the previous night there had been a dreadful storm attended with violent thunder and lightning. He related his feelings at that time, which were very striking. He said, that previous to this storm, he had never known what the fear of death was : he had supposed it to be mere annihilation, and that both soul and body would be destroyed at the moment of death ; the fear of which had never given him any concern ; but now it was different ; he saw his awful situation ; that perhaps in an instant he should be in the presence of that Being he had contemned during his whole life.

His sins were ranged in order before him, and he felt all the horrors of self-condemnation and fear. In this situation he was led to pray fervently for forgiveness for the past, and preservation for the future. It was a new scene in the period of his life, the effect of which, words could not express. After his mind had been thus graciously visited, and enlightened, his natural imperious temper would sometimes show itself, with sudden

sits of passion ; for this he was always penitent, and often expressed his sorrow. Perhaps this was permitted to convince him of the necessity of watchfulness, and that he should guard against too great dependence on past experience, or too much confidence in his natural strength, and that in order to reap all the advantages, of so much divine favour, great humility and self-abasement would be necessary.

Olympia Fulvia Morata, was one of the earliest and brightest ornaments of the Reformation. She could declaim in Latin, converse in Greek, and was a critic in the most difficult classics. But after it pleased God by his grace to open the eyes of her mind to discover the truth, she became enamoured of the sacred Scriptures, above all other books, and studied them by day and by night. And when dissolution approached, she declared she felt nothing but “an inexpressible tranquillity and peace with God through Christ.”—Her mouth was full of the praises of God, and she emphatically expressed herself by saying—“I am nothing but joy.”

Hervey was an excellent scholar, and a believer in the Bible, with its most distinguishing truths. When he apprehended himself to be near the close of life, and stood, as it were, on the brink of the grave, with eternity full in view, he wrote to a friend at a distance to tell him what were his sentiments in that awful situation. “I have been too fond” said he “of reading every thing valuable and elegant that has been penned in our language, and been peculiarly charmed with the historians, orators, and poets of antiquity : but were I to renew my studies, I would take leave of those accomplished trifles ; I would resign the delights of modern wits, amusement, and eloquence, and devote my attention to the Scriptures of Truth. I would sit with much greater assiduity at my divine Master’s feet, and desire to know nothing in comparison of Jesus Christ, and him crucified.”

After this, when his dissolution drew still nearer, he said to those about him :—“how thankful am I for death ! It is the passage to the Lord and Giver of eternal life.—O welcome, welcome, welcome death ! thou mayest well be reckoned among the treasures of the Christian ! To live is Christ, but to die is gain ! Lord, now lettest thou thy servant depart in peace, according to thy most holy and comfortable word ; for mine eyes have seen thy precious salvation.”

John Wilmot, afterwards earl of Rochester, was born in 1647, at Ditchley in Oxfordshire. After his education was completed

he travelled into France and Italy ; and, at his return, devoted himself to the court, and was in great favour with Charles the second. He had very early an inclination to intemperance, which he seemed to have totally subdued in his travels ; but afterwards falling into dissolute and vicious company, he gave way to his former propensity ; and became corrupt in his principles, and depraved in his manners. He lost all sense of religious restraint ; and, finding it not convenient to admit the authority of laws which he was resolved not to obey, sheltered his wickedness behind infidelity.

As he excelled in that noisy and licentious merriment which wine incites, his companions eagerly encouraged him in excess, and he willingly indulged it. Thus, in a course of drunken gaiety, and gross sensuality, with seasons of study perhaps yet more criminal, with an avowed contempt of all decency and order, a total disregard to every moral, and a resolute denial of every religious obligation, he lived worthless and useless, and blazed out his youth and his health in lavish voluptuousness ; till, at the age of one and thirty, he had nearly exhausted the fund of life, and had reduced himself to a state of weakness and decay. But, when, like the prodigal in the gospel, he came to himself, his mind was filled with the most extreme horror, which forced sharp and bitter invectives from him against himself ; terming himself the vilest wretch that the sun ever shone upon ; wishing he had lived in a dungeon, rather than offended God in the manner he had done.

Upon the first visit of Mr. Parsons to him, on May 26th, 1680, after a journey from the west, he found him labouring under great trouble of mind, and his conscience full of terror. The earl told him—" When on his journey, he had been arguing with greater vigour against God and religion, than ever he had done in his life-time before, and that he had been resolved to run them down with all the argument and spite in the world ; but like the great convert, Paul, he found it hard to kick against God." At this time, however, his heart was so powerfully affected, that he argued as much for God and religion, as ever he had done against them.—He had such tremendous apprehensions of the Divine Majesty, mingled with such delightful contemplations of his nature and perfections, and of the amiableness of religion, that he said,—“ I never was advanced thus far towards happiness in my life before ; though upon the commission of some sins extraordinary, I have had some considerable checks and warnings from within ; but still I struggled with them, and so wore them off again. One day at an atheistical meeting in the house of a person of quality, I undertook to manage the cause, and was the principal dispu-

went against God and religion ; and for my performance received the applauses of the whole company.—Upon this my mind was terribly struck, and I immediately replied thus to myself—“ Good God, that a man that walks upright, that sees the wonderful works of God, and has the use of his senses and reason, should use them to the defying of his Creator!—But though this was a good beginning towards my conversion, to find my conscience touched for my sins, yet it went off again : nay, all my life long, I had a secret value and reverence for an honest man, and loved morality in others. But I had formed an odd scheme of religion to myself, which would solve all that God or conscience might force upon me ; yet I was never reconciled to the business of Christianity ; nor had I that reverence for the gospel of Christ, which I ought to have had.”

This state of mind continued till the fifty-third chapter of Isaiah was read to him, together with some other parts of the sacred Scriptures ; when it pleased God to fill his mind with such peace and joy in believing, that it was remarkable to all about him, upon which he used to enlarge in a very familiar and affectionate manner, applying the whole to his own humiliation and encouragement.

“ O blessed God,” would he say, “ can such a horrid creature as I am, be accepted by thee, who have denied thy Being, and contemned thy power ? Can there be mercy and pardon for me ? Will God own such a wretch as I ? ”

In the middle of his sickness he said still farther :—“ Shall the unspeakable joys of heaven be conferred on me ? O mighty Saviour, never but through thine infinite love and satisfaction ! O never but by the purchase of thy blood : ”—adding—“ that with all abhorrence he reflected upon his former life—that from his heart he repented of all that folly and madness of which he had been guilty.”

He had a strong and growing esteem for the sacred Scriptures, and evidently saw their divine fulness and excellency :—“ For, having spoken to his heart, he acknowledged, all the seeming absurdities and contradictions fancied by men of corrupt and reprobate judgments, were vanished ; and the excellency and beauty of them appeared conspicuously, now that he was come to receive the truth in the love of it.”

During his illness he had a hearty concern for the pious education of his children, wishing “ his son might never be a wit, one of those wretched creatures who pride themselves in abusing God and religion, denying his Being or his Providence ; but that he might become an honest man ; and of a truly religious character, which only could be the support and blessing of his family.”

One of his companions coming to see him on his death-bed he said to him :—" O remember that you condemn God no more. He is an avenging God, and will visit you for your sins ; and will, I hope, in mercy touch your conscience, sooner or later, as he has done mine.—You and I have been friends and sinners together a great while, therefore I am the more free with you.—We have been all mistaken in our conceits and opinions ; our persuasions have been false and groundless ; therefore I pray God grant you repentance."

When he drew towards the last stage of his sickness, he said, " If God should spare me yet a little longer time here, I hope to bring glory to his name, proportionably to the dishonour I have done to him in my whole life ; and particularly by my endeavours to convince others, and to assure them of the danger of their condition, if they continue impenitent ; and to tell them how graciously God hath dealt with me."

And when he came within still nearer views of dissolution, about three or four days before it, he said,—“ I shall now die : but, Oh ! what unspeakable glories do I see ! What joys, beyond thought or expression am I sensible of ! I am assured of God’s mercy to me through Jesus Christ ! Oh ! how I long to die, and be with my Saviour ! ”

For the admonition of others, and to undo as much as was in his power, the mischief of his former conduct, he subscribed the following recantation, and ordered it to be published after his death :—

“ For the benefit of all those, whom I may have drawn into sin by my example and encouragement, I leave to the world this my last declaration ; which I deliver in the presence of the great God, who knows the secrets of all hearts, and before whom I am now appearing to be judged : That from the bottom of my soul I detest and abhor the whole course of my former wicked life ; that I think I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions and vile practices, by which I have hitherto lived without hope, and without God in the world : have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of grace : and that the greatest testimony of my charity to such, is to warn them, in the name of God, as they regard the welfare of their immortal souls, no more to deny his Being or his Providence, or despise his goodness ; no more to make a mock of sin, or condemn the pure and excellent religion of my ever-blessed Redeemer, through whose merits alone, I, one of the greatest of sinners, do yet hope for mercy and forgiveness. Amen.”

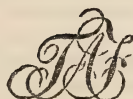
John Janeway was born in Herefordshire, in the year 1633. He was remarkable for his piety and love of mankind, for an exemplary conduct through life, and a happy triumphant death.

Before he was thirteen years of age, he had made a considerable proficiency in the mathematics, in the science of astronomy, and in other branches of useful literature. At the age of seventeen, he was chosen to King's College, in Cambridge; and when he was about eighteen, it pleased Divine goodness to open his understanding, and discover to him, that the knowledge of his Creator, and the consciousness of an interest in his love, through Jesus Christ, was infinitely superior to every attainment and possession of this world. Though he had a just sense of the value of learning and knowledge, yet he now "counted every thing but as dross and dung, in comparison of the knowledge of Christ, and him crucified." From this period of his life to the conclusion of it, he continued to rise above the world, and to labour for purity of heart, and acceptance in the Divine sight.

When he fell into a decline, and had but little prospect of life, he was far from being alarmed with the view of his dissolution. "I am ashamed," he said, "to desire and pray for life. Is there any thing here more desirable than the enjoyment of Jesus Christ? Can I desire any thing below comparable to that blessed vision? O that crown! that rest which remains for the people of God! and, blessed be God, I can say, I know it is mine."

Near the close of life, most of his work was praise. Admiring the boundless love of God to him, he said; "O, why these favours to me, Lord? why to me?—Praise is now my work, and I shall be engaged in that sweet employment for ever. O, help me to praise him. I have nothing else to do. I have done with prayer; I have almost done with conversing with mortals. I shall soon behold Christ himself, who died for me, and loved me, and washed me in his blood. I shall shortly be in eternity, singing the song of Moses, and the song of the Lamb. I shall presently stand upon mount Sion, with an innumerable company of angels, and the spirits of the just made perfect. I shall hear the voice of multitudes, and be one among them who say: 'Hallelujah! glory, and honour, and power, unto the Lord our God!'"

EXTRACTS
FROM THE
MEMOIRS
OF
CAROLINE E. SMELT.



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EXTRACTS, &c.

CAROLINE ELIZABETH SMELT,* the subject of the following narrative, was born in the city of Augusta, in the state of Georgia, December 28th, 1800. Many circumstances occurred in the dawn of her life calculated to delight and increase parental affection: which are so far effaced by time and succeeding events, as only to leave on the memory a general impression that they gave rise to pleasing hopes of future excellence.

When she was about six years old, it was thought expedient to send her to a dancing school. Nearly all her little school-mates had already entered. It was proposed to her; she evinced disapprobation; but, with her usual submission, yielded to the wishes of those whom she loved. She was taken by her mother, who supposed, that as soon as Caroline should see her young friends, and hear the music, she would be reconciled to remain. But on entering the school she discovered great agitation and terror, entreated her mother not to leave her, and burst into tears. Mrs. Smelt, much surprised and disconcerted, returned home with her, and inquired the cause of her agitation. Still trembling, she replied, "My dear mamma, I cannot tell you, but I felt so much alarm, I could not stay. I hope you will never desire me to go to that school again. I can hop and jump about enough at home, without going to that school to learn." Her mother then told her that she had mortified her exceedingly by exposing her weakness before so many persons, many of whom would probably call her a spoiled baby, and charge the fault to her. Caroline then replied, "I do not regard any reproaches my conduct on this occasion may bring upon me, if you will forgive me, and not desire me to go again."

No further attempt was made to have her taught dancing until she was ten years old. She then showed the same disapprobation, and the same submission. She was told, that it was an accomplishment which her friends wished her to acquire; that it would qualify her better for appearing in that society in which she was intended to move; and would contribute much to render her easy and graceful in her deportment. She smiled, and observed "it was strange reasoning; and that anything so

* This tract is extracted, by permission, from the "Memoirs of the Life of Miss Caroline E. Smelt," a very interesting work recently printed at New-York.

light and trifling in its nature, should qualify her better for the society of rational beings was surprising." She entered, and soon became what the world calls an elegant and graceful dancer. Before the expiration of the last quarter, she requested leave to retire; observing that her friends had complimented her on the proficiency she had made; and as she had answered their wishes, she begged leave to give up further attendance on the school. She was persuaded to finish the quarter; but frequently, when preparing for the dance, would shed tears, and say that she "felt great repugnance to bestow so much time on a thing of which she never should be fond." For this her friends were unable to account, as there was not the least tincture of melancholy in her disposition. On the contrary, she was extremely cheerful and happy, but never volatile; sprightly and animated in conversation, but never countenanced or descended to levity.

She was early distinguished for her love of truth; insomuch, that she was frequently called upon to decide little disputes in school; it being generally admitted by the contending parties, that Caroline Smelt would not tell a falsehood, even to screen herself from censure. Her friends have no recollection of her ever having deserved a reproof for deviating from strict veracity. She viewed falsehood as one of the most degrading and unprofitable vices, and a very high offence against Him who knoweth all things.

At the close of the thirteenth year, Caroline had attained the stature of a woman. Being tall and slender, her close application to study, and the death of her little sister, occasioned her health, (which had always before been good) to become rather delicate. A journey was advised; and accordingly, in the spring of 1814 she set out, accompanied by her mother, on a journey to New-York, to visit a number of beloved relations, who resided in that city.

Having spent eight months in travelling and visiting their friends, they returned home by the same route by which they had gone: after which Caroline resumed her studies, partly under private instructors. At this period she manifested an increasing ambition to acquire literary knowledge, which her mother feared would occupy her whole attention, to the exclusion of every other consideration. Mrs. Smelt frequently admonished her, at least, to equalize her attention, and not devote the whole of her time to that, which, however laudable in itself, she was carrying to an extreme. She has since confessed, that the thirst for human knowledge had excited in her mind so much ambition to be considered learned, and to be distinguished for her intellectual attainments, that she frequently feared her desires to be a Christian were suffering considerable abate-

ment; that her judgment was not sufficiently matured to enable her rightly to divide her time; that she stood in great need of the admonitory cautions which she used to receive from her mother, as they generally tended to humble her aspiring notions, and bring her to serious reflections. She once said, "My beloved mother, how thankful do I feel that I was brought, through grace, to see there was time for all things; that the improvement of my youthful mind need not exclude piety, but that both could sweetly harmonize; and every talent intrusted to my care, when properly exercised, might redound to the glory of God." She had now arrived at the commencement of her sixteenth year; her principles were pure, her manners dignified, and extremely modest.

After continuing her history, the writer of it states that on the 13th of August her mother was taken sick. The first symptoms gave reason to believe that she would have a severe attack. The fever which had appeared in the city was raging with great violence. She had been much exposed to it, and for four or five days and nights previous to her attack, she had been sitting up and attending to an orphan child, who died that evening in the fourteenth year of her age. Finding herself unwell, and the child dying, she returned home, stated the little sufferer's situation to her daughter, but did not mention her own symptoms. Caroline expressed a desire to see the dying orphan, as she had never seen any person die. She went; the distance was only to the next door. She staid some time; returned, and reported the little girl to be in convulsive agonies. She could not stay to see the end; such sufferings she had never before witnessed. She was bathed in tears, and overwhelmed with sorrow. Her fears were immediately excited on her mother's account, because she saw that she was ill. In conversation with her mother after her recovery, to whom she gave the most assiduous attention, Caroline said to her, "O mamma, I have long wished to tell you what was passing in my heart; but I feared to excite hopes in your affectionate breast which might never be realized, and the greater condemnation would be my portion. But I have now come to a decided stand. It may give you some comfort to hear some of my late exercises. I feel as if I could no longer keep them a secret from you. I ought to have told you them before, and you would have strengthened me. I felt this the other night, when I thought I should lose you; and I then determined, that if the Lord spared your life, you should know all. O! I see, in the hour of sore distress, that all created comforts are but broken reeds—that if we have not God for our friend, 'vain is the help of man.' This I realized in the night when you were taken sick. It was the first time I ever tasted

the bitterness of real sorrow. I had been that afternoon and evening much exercised at the dying bed of our little friend. I never had such feelings in all my life—I viewed with horror the change in her countenance—I saw her struggles—the sight was more than I could bear. I said, is this death? He is indeed the king of terrors. I was about to hasten home: I stopped a little longer—I thought I would summon fortitude to stay and see the end—a convulsion came on—I was exceedingly alarmed—I thought I must retire; but in an instant it occurred to me, that I too would have to die; and if every one who might be around my dying couch should act towards me as I was about to do towards her, not one would have firmness enough to see my end—and how should I feel, to be deserted at such an awful moment? O! how fervently did I desire that the Lord would not call me till I was made fit for his acceptance. I wanted to feel that love that casteth out fear; but I was tempest-tossed, and could realize nothing that was comfortable. I returned home melancholy and oppressed, and found you had retired to bed with a high fever. My heart was overwhelmed with apprehensions for your life and my own soul. Some such reflections as these then passed through my mind. You now see what a vain bubble this world is—what a change have a few hours made in your feelings! and a few more may produce still greater. I sometimes thought I would give worlds, if I possessed them, to know that the Lord was my friend. I clearly saw that no power but his could deliver me; and that it was vain to expect relief from any other quarter. I felt as if the world would contain nothing that could afford me any consolation, if you were removed; and particularly, I should never forgive myself for not having improved, as I ought, the many lessons of useful instruction you had given me.

“My thoughts often recurred to the dying child. I said, what is all the world to her now? She cannot swallow so much as one drop of cold water. I may soon see my mother in the same situation. I may soon be in the same condition myself. O! that I could feel the benign influence of the religion of the Savior! for there is nothing but this that can sustain us in the hour of affliction.

“In the morning, I was much comforted, to hear you say you were better. You desired me to be composed, to retire to my own room, and try to get some sleep before breakfast. I retired; but not to sleep. I took with me your small Bible. When I entered my room, I bowed on my knees and poured out my soul in prayer to my Heavenly Father. I felt comforted. I then made a solemn promise, that if the Lord would spare your life, I would engage with my whole heart to serve HIM the residua

of my days on earth, by the aids of his heavenly grace—that I would never again engage in worldly amusements, nor do anything, willingly, to grieve his Holy Spirit.”

On the morning of the 28th of August, she was seized with a sudden vertigo, and in the course of the succeeding night a most violent fever came on, which was never perfectly subdued. On the second day of September, her symptoms exhibited no favorable change; in the afternoon, her mother was requested by her to read a portion of scripture, which was done. She then said, “My dear mamma, I have been much disturbed in mind to-day; but I felt reluctant to oppress you with more trouble than you have already, and therefore forbore telling you. But I cannot conceal it any longer.” Her mother then invited her to tell her all. She said that she had all day been disturbed by this passage of scripture, ‘The harvest is past, the summer is ended, and we are not saved.’ “It is continually in my mind, and fills me with dreadful apprehensions.” Mrs. Smelt then observed, “If that passage gives my darling distress, let your mother direct you to a few of the precious promises:” and then repeated to her the following: “Come unto me, all ye that are weary and heavy laden, and I will give you rest.” “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” She said she felt oppressed with a sense of sin. Her mother then repeated, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

Mrs. Smelt, observing her to be much agitated at that time, was enabled, with great energy, to say to her, “My beloved daughter, the Lord says, ‘Turn ye to the strong hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee.’ This promise is sent to you, my child, as certainly as it was sent to me many years ago.” She replied, “Do you indeed think so, my mother?” Her mother assured her that it was her belief. The necessity of exercising a lively faith in the merits of the Redeemer was then strongly urged upon her. She said she wanted to feel that she had an interest in Christ—that she feared she had never been regenerated; repeating, “Except a man be born again, he cannot enter into the kingdom of God.” “O that I could know that I had passed through the new birth.” Her mother begged her to look to the compassionate Savior, and be comforted.

After some short time, Caroline said, “Let perfect silence be observed, and do you, my mother, engage with me in silent prayer to God for a manifestation of his acceptance of my immortal soul.” They then commenced their silent devotions; and in about half an hour afterwards, Dr. Smelt entered the

room—felt her pulse, and said, “My dear Caroline, I have just been called upon to visit, in consultation, a sick lady in our neighborhood. I will be absent only fifteen or twenty minutes. You must not be uneasy; for you have less fever than you had at this time yesterday; and I hope you will have a very comfortable night.” Her hands were still clasped, nor had she opened her eyes while he addressed her. Supposing her silence to be a mark of her disapprobation of his leaving her, her father said in a tone of affection, “You do not wish me to go, Caroline?” She then spoke and said, “O yes, go, papa, but do not stay longer than you can possibly help.” He then left the room, and she was still observed to continue her devotion.

Everything remained in perfect silence until her father returned, which was about twenty minutes afterwards. He entered the room, found her in the same attitude in which he had left her, but a most alarming change in her pulse. He hastily threw himself into an easy chair near her bed-side, and manifested great emotion. He then inquired if it was not time for the visiting physicians to call. Mrs. Smelt, seeing her husband so much alarmed, felt greatly agitated indeed, but was enabled to conceal her concern in a considerable degree. All things remained thus for a few minutes longer. At length silence was interrupted by a knock at the door. Dr. Smelt rose, and observed that he sincerely hoped the doctors had come—thought he would again feel his daughter’s pulse, before he should see the gentlemen. But just as he was about to apply his fingers to her wrist, he was arrested by her voice, which was raised in the softest and most melodious notes of thanksgiving and praise to God and to the Lamb, for the clear, the undoubted manifestation of divine love which she had that moment received, and which filled her mind “with joy unspeakable and full of glory.” She continued in audible, devout exercises, addressed to her God and Savior, for perhaps more than half an hour.

In the mean time, two physicians had entered; but they, as well as her parents, were overwhelmed with astonishment. Caroline was too much absorbed in pious contemplations to notice any person who was then about her. The medical gentlemen then approached the bed, and felt her pulse. Her father was deeply affected, and has since declared it was the most awful moment of his life; for he at first thought her brain had become affected by a sudden translation of the disease to that part; but in a short time he was convinced that this was not the fact.

When her mind returned to the consideration of the objects around her, the first person whom Caroline noticed was her father. In the presence of all in the room at that time, she told

him what the Lord had done for her soul—that He had baptized her with the Holy Ghost—that she had wrestled in prayer only one short hour for the blessing, when she received it. Here her delighted heart broke forth again in the sublimest strains of gratitude to free and sovereign grace for the ransom of her soul. It is a source of regret that no adequate idea can be here communicated of the purity, fervor, and sublimity of this part of her exercises. In short, unless they had been penned down at the time, the one-half could not be recollected. It is affirmed by all who were present, that they never heard or read of anything more angelic.

Shortly afterwards she took a cordial mixture, which revived her strength for the moment, and was desired to speak no more that night. She replied, with a smile, "That is impossible: for my tongue is loosed and my heart is full; and I must speak my Redeemer's praises."

During the night, though perfectly calm, she continued so disposed for exhortation, that her medical friends were compelled to tell her that she would do herself a material injury if she did not invite sleep. She reasoned the matter with them, and told them, that in all things she would be submissive to their judgment, except in that one particular; observing, that she had but little time in which to work; and that she must try to advance the Redeemer's cause while she was blessed with the powers of speech. She exhorted them individually, and then prayed for them collectively. They were sensibly affected, and wept freely. She continued to speak words of comfort to all around her, particularly to her father and mother, until it was near morning; when she fell into a sweet sleep for about two hours. She awoke much refreshed, but with considerable fever. It was the third day of September, and the sixth of her illness. It was thought an important crisis, and that she must be kept very quiet during that day. Through that, and five succeeding days, she was almost exclusively engaged in prayer and praises to God, and admonitions to the many friends who called to see her.

On Monday night, the 8th of September, her fever was very high, and her sufferings very great. The next morning she spoke much of death, and longed for its approach. She admonished many of her young friends, and entreated them to seek an interest in Christ, in preference to all other attainments. Believing her departure to be very near, she took a solemn leave of many who visited her on that day. With a countenance beaming with divine love, and a voice most harmonious, she said to her mother, "O my beloved mother! weep not for me. My sufferings will soon terminate. Blessed be God! who has

not turned away my prayer, nor his mercy from me. Through the blood of the cross, Death is disarmed of all his terrors; the grave, to which I am hastening, is deprived of all victory. Oh the boundless goodness of God! thus to support a frail worm of the dust; for what is man, that he should be mindful of him? or the son of man, that he should visit him?" Then addressing some young friends who had just entered the room, "You see before you," said she, "a young, timid, delicate female, not yet seventeen years old—the only child of my beloved parents—surrounded with all the comforts of life—nurtured with peculiar tenderness, in the bosom of parental affection, from my earliest infancy, and always sheltered from the rude blasts of misfortune—blessed with the friendship of an extensive acquaintance, and beloved by all my dear relations. I could add many other considerations calculated to attach me to this world; but I can say, with holy joy, farewell to all! yea, I desire to depart and be with Christ, which is far better. I am going to my Redeemer's kingdom: his arms are open to receive me. O! the incalculable benefits resulting from the religion of Jesus, the once crucified, but now gloriously exalted Son of God! What but this, my friends, could sustain me in this trying hour? O! my dear young friends, allow me to entreat you to embrace this religion. To a bed of death you will all have to come; and at the bar of judgment you will have to give an account of all the deeds done by you in this world; and if the Savior is not then your friend, I tremble to think of your fate. O! close with the offers of mercy. Now is the accepted time; to-day is the day of salvation."

One day, after being visited by some pious persons, she observed to her mother, that it afforded her great pleasure to converse with the children of God; "for to them," said she, "I speak in a known tongue. They know the import of every word, having been taught in the same school. O mother, I now understand that passage in the Holy Scriptures, which tells us, the wisdom of man is foolishness with God. It is indeed foolishness—perfect folly. All that I ever knew is but as a drop to the ocean, in comparison with that I now feel and know. The holy Comforter is indeed a divine teacher. Oh! that all the world would seek after true wisdom, for her ways are ways of pleasantness and all her paths are peace."

September 11th. She appeared so much better, that little doubt was entertained of her recovery. This day she was visited by many friends, and was uncommonly zealous and feeling in her conversation with them. A very intelligent female friend, who heard her on this occasion, afterwards observed that she was the most divine preacher she had ever heard—that her el

quence and fervor far surpassed anything she had ever witnessed—that her voice seemed to partake of the nature of heaven. Her prayers astonished every one. The same friend at another time expressed her surprise at the extraordinary powers which she exhibited. To this Caroline replied, “my mental powers are exceedingly enlarged—the Holy Spirit is my teacher—of myself I could do nothing; but a new tongue hath been given me, and a new spirit put within me. Give God the praise! for he hath said, out of the mouths of babes and sucklings shall praise be perfected.”

On the subject of worldly amusement she was uncommonly earnest and forcible. In speaking on this subject to some friends, she said, “let no person endowed with rational powers call them innocent or harmless. How can that be innocent which leads to a prodigal waste of precious time? How can that thing be called harmless which leads to an unnecessary exposure of health? How can that amusement be innocent which has not the glory of God for its object? How can that amusement be harmless which has a direct tendency to unfit the mind for devotional exercises? We are such frail creatures that we constantly require some excitement to lead us to God, and not to estrange us from him. Will any venture to say that they have been brought to love the Lord Jesus better by having attended a theatre or a ball-room? I presume not. I can say, from my own experience, that I never derived solid improvement or real pleasure from either. From neither of them have I ever derived anything which could afford my mind the least satisfaction in hours devoted to self-examination, nor anything to strengthen the soul against the terrors of death and judgment. I consider them worse than vanity—they are exceedingly sinful.”

In a private interview with her mother, she communicated many of the exercises of her mind since she had been confined to that bed. “Mother,” said she, “let no one call it a bed of affliction; it has been to me a heavenly bed. I wish I could describe the visitation I had on the second night of this month, and which I still feel with a grateful recollection. How mercifully did the Lord deal with me! I was oppressed with a heavy burden: I felt guilty, self-condemned, and bowed down, the passage of scripture which I mentioned constantly ringing in my ears. I felt ill, extremely ill. I was not afraid of death in itself, but I feared the displeasure of God. I knew my situation in life, and a pious education, had kept me from being exposed to gross temptations; but I felt that I had lived in the neglect of many known duties, and in the abuse of many distinguished blessings; that I had stifled many strong convictions, and grieved the Holy Spirit of God, who had been striving with me in va

nious ways ever since I was seven years old. I tried to draw comfort from the recollection that I had for some months past resolved to take a decided stand to serve the Lord; but how did I know that he would accept my imperfect services after such rebellion against him? I remembered the anxiety which I felt to return to this house. I had resolved, as soon as we got settled, to commence a new system of devotion, and was impatient to begin. The first night on which I returned to the occupancy of my chamber deserves to be remembered. As soon as I found myself alone, I prostrated myself on the carpet, and poured out my soul in prayer to my Heavenly Father. I resolved, by his assistance, to make it an important period in my life; and from that moment to give up all worldly amusements. I made a solemn promise never to dance another step; never to enter a theatre again, nor to resort to places of festivity and mirth. I considered them as all belonging to the same family, and injurious to a growth in grace. I then pleaded, with tears and great fervency, that my God and Savior would condescend to consecrate my chamber; that he would make it a little Bethel, where he would often meet me. I then felt so comforted and strengthened in my good resolutions, that I had no doubt of my prayer being answered. But on the second day of this month, I received no consolation from a review of those circumstances; no, not a ray of light from any quarter. Worlds would I have given for an interest in the redemption purchased by the blessed Redeemer. Without this, I felt I was for ever lost. I strove to be fervent in prayer; but many friends called, and I was much interrupted. My whole system seemed as if in a furnace. I was alarmed. I desired you to engage with me in silent prayer. O! then my wrestlings commenced, and for one hour, one short hour, they continued, at the end of which period I was most wonderfully blessed. What I felt at that moment can never be described. The Spirit of God was in my soul, nor can I express the half of what he then revealed to me. Indeed I dare not attempt to describe the manifestation which I then received. I felt the power of the Holy Ghost; I felt that my soul was ransomed by the blood of the cross; every sin washed away, and my name recorded in the Lamb's book of life. Love to God and love to his people filled my heart. I knew of a truth that Jesus was mine, and I was his; and from that moment to this, my faith, my views, have been the very same, though my ecstasies have not always been equally great. One small cloud or temptation, and one only, has Satan been permitted to cast in my way, and that only for a few minutes. The Hearer of prayer soon removed it. I believe it was permitted to show me my weakness,

and to try my faith; but the Lord soon said to my soul 'fear not, for I am with thee.' "

September 13th. Having rested very comfortably during the preceding night, she was this day, to all appearance, considerably better. She was cheerful, and observed to her mother that she began to think that the Lord might intend to restore her to health; that the preceding evening she had felt a strong impression that she should soon be removed, "that is," said she, "I hoped so, but I was not impatient: I felt perfect submission, for while I am fed with such rich provisions, I have nothing to fear. But to-day I have felt such a revival of bodily strength, that I do not know but God may spare me to you and my dear father a little longer, perhaps for some years."

In the evening she was so much better, that her physicians indulged her in a wish to sit up in an easy chair. When she was about to rise, she desired that none but her mother and a faithful servant should assist her. As soon as she left the bed, she took Mrs. Smelt by the arm, and said, "now, mother, kneel by the side of this bed with me." They kneeled down; after which she offered up a most evangelical prayer, in which she implored grace to make her thankful for being raised from the first sick bed upon which she had ever been laid—and that whether she lived months, days, weeks or years, she might live to the glory of God—that she might ever be mindful of the manifestations of divine love which she had received in that room and on that bed,—that she might never be allowed to sin because grace abounded, but that she might always feel the same holy submission, the same holy desires, which then filled her heart.

September 14th. Her appearance this day inspired her friends with still stronger hopes of her recovery. The physicians directed her again to sit up half an hour. In the evening she was observed to be very feeble, but still much inclined to conversation; and everything she said was so interesting and instructive, that it was a difficult matter to impose silence upon her. Mrs. Smelt at length expressed to her a fear lest she would do herself an injury; and requested her to forbear for a little while, at least until she recovered a little more strength. To this Caroline replied, with a sweet smile, "my dear mother, do not fear. When I feel the greatest prostration of bodily strength, I am then strongest in the Lord. My bed has been to me a heavenly one—my chamber has been a Bethel, for here has the Lord condescended to meet with me—here has he poured out his Spirit upon me—here has he answered my prayers, and here will I raise my Ebenezer, for hitherto hath

the Lord helped me. O my mother! let these things excite in your heart fresh confidence and gratitude to God, whose mercies are renewed to us every morning, and repeated every evening—every moment.”

September 16th. On the morning of this day, her fever was somewhat abated, but she was evidently weaker; yet perfectly tranquil and heavenly-minded. A pious friend called to see her in the forenoon of this day. She immediately began to tell her what the Lord had done for her soul—expressed great concern for the state of the church in Augusta—spoke with great feeling of the awful declension in religion—prayed that God would visit her native city with an outpouring of his Spirit—that he would stir up the church-members to greater zeal in the cause of Zion, and entreated that all who named the name of Christ might be less conformed to the fashion of this world, and more conformed to the simplicity of the gospel—that they might be made to frown on sinful amusements and all extravagant follies—and to exhibit, on all occasions, an example worthy of imitation, and expressive of the hope that is in them.

September 17th. About nine o'clock of this day, a most violent chill came on, which was succeeded by a higher fever than she had ever had before. Her sufferings were great, but not a murmur was she heard to utter.

September 18th. During this day, great languor came on her whole system. Mrs. Smelt observed to her, “My beloved child, your sufferings are very great.” She replied, with a sweet smile, “Not greater, my mother, than I can bear.”

September 20th. This morning she appeared to revive a little. Her mother said to her “My beloved Caroline, you are very ill; how are your feelings to-day? is your faith as strong in the Lord Jesus as ever? are you as willing to depart, and are your views of divine mercy as great, as clear as they have been?” She replied, with a countenance beaming with divine love, “Just the same, just the same. My heavenly Father has never left me; and whether I live or die, it will be to the glory of God.” She said much more, which cannot be accurately recollected; but every sentiment which she expressed breathed the strongest confidence, and sweetest resignation to the will of God.

It was soon discovered that her speech began to fail. Her mother took leave of her with forced composure. She shortly afterwards fell asleep, and never spoke again. She continued in this state for several hours; after which, on Sabbath evening, the 21st September, 1816, her happy spirit was released from “the earthly house of its tabernacle,” and took its flight to the arms of Jesus. Not a single struggle—not the smallest distur-

tion of features, nor even the movement of a single limb, appeared in her last moments. She was gone some seconds before the many kind friends who surrounded her dying couch had ascertained that her spirit had indeed departed.

It is a source of regret to the friends of the deceased Caroline, that many incidents which occurred, and many of the conversations which she held during her illness, cannot be accurately recollected, so as to warrant an insertion here. There were two interviews between herself and her parents, an account of which has not been given in its proper place, because the particular dates are not known with certainty; yet, as the circumstances are distinctly remembered, it has been thought proper to subjoin some notice of them here.

In the first, which was with her father, she said, "Father, I know that you have many sterling virtues, and you have been an excellent parent to me. As you profess to be a true believer in revealed religion, let me entreat you earnestly to seek for that faith which is only the gift of God. It must come from above, and O! pray ardently and frequently for this gift—the baptism, the anointing of the Holy Ghost, that precious Comforter promised by the Savior to all who ask him. O my father! I have received it; I feel it in my soul: I want you to feel it, for it will prepare you to meet me in heaven." At no great distance of time from the preceding interview with her father, she held the following conversation with her mother.

She said, "Mother, I wish you to deliver a message from me to my beloved sister-cousin, Cornelia Walker, (who was then absent on a visit to her friends in New-York.) I wish you to tell her of all that the Lord has done for me. Tell her that I desire her never again to participate in sinful amusements. She loves me, and will, I hope, value what I say. Tell her I requested, on my death-bed, that she might never enter a theatre, a ball-room, or attend another fashionable tea-party, as they are called. They are all of the same family, let who will say otherwise. If one of them be sinful, they are all so; and on that subject I have no doubt. I am also of opinion that the last mentioned are more so, if possible, than either of the others. Tea-parties, as generally attended, lead to more extravagance and party-spirit, more vanity, more ambition, than the others. I have some knowledge of all: I have been at many tea-parties, and I know I have never seen more folly anywhere. The great amusement consists in a display of luxurious delicacies, which are continually carried round by poor slaves, that bend under their weight, and which only vitiate the stomach, and unfit it for wholesome food. More ostentation, or greater excess of vanity, is never seen at plays or balls. I have sat for hours, and

not heard one serious observation, one rational idea. On the contrary, I have heard nothing but loud peals of laughter, or light frivolous chit-chat—perfect levity—nothing else. I generally attended with reluctance; and nothing but a desire to conform to the customs of the society in which I moved, ever induced me to go. Silly excuse! for my better judgment told me better things. I am sorry that so many of our serious people countenance these things, and declaim against the others. There is a strange inconsistency in this, which gives the world a great reason to say what they do—that such professors strain at a gnat and swallow a camel. Mother, you will never, I hope, give them your countenance again, for you must know that they are pernicious to a growth in grace. I do not wish you to give up society—Oh no—for religion is a social thing. I wish you and her to keep up a rational intercourse with all our dear friends, but let it be done with gospel simplicity. My dear uncle W. will, perhaps, think I have made an unreasonable demand of my cousin, in requesting her to give up dancing; but he loves me, and if she is willing, he will not oppose her. Tell her that on a death-bed she will be amply rewarded for all the self-denial she puts in practice now. O mother! tell her to seek an interest in Christ, while she is in the bloom of life. It ill becomes those who name the name of Jesus, and who have made a solemn covenant to be his, to mix with the world, and join in extravagant, volatile, and trifling pleasures. We are told that we cannot serve God and mammon; and this is true. They will find it so when they come to die. O! what a different example ought Christians to set before the world! I have wondered to hear the excuses which some professors make for folly. They say that we are social beings—that we require relaxation—that God is more merciful than man—that while we are in the world we must mix with it—we must have society—that religion was never designed to make us melancholy, but cheerful, &c. My strength is too feeble to state all; but admitting these excuses to be true, they only pervert the whole. The Lord abundantly provides for all his dear children, and never requires more of them than they can perform; and he commands us not to be conformed to this world—to be holy as he is holy. What has the great Apostle said? ‘Be ye therefore followers of God as dear children; put on the whole armor of God. As ye have, therefore, received Christ Jesus the Lord, so walk in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fullness of the Godhead

bodily. Praying always, with all prayer and supplication in the spirit, &c. For many walk of whom I have told you often, and now tell you weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose glory is their shame, who mind earthly things.' I am not unhappy about my cousin; but I feel anxious that she should know these things, and lay them to heart speedily. She is almost a year older than I am and, by this time, has seen enough of the world to know that all its joys are transitory and unsatisfying. To a bed of death she will have to come, and after that the judgment. Tell her that if she embrace the gospel of Christ, in all its purity, she will have nothing to fear. No: it is sweet to die; death is a pleasant friend—the gate to heaven. I long to meet death; but still I am willing to wait until I have finished the work appointed for me to do. Tell her I loved her much; we were brought up as twin sisters; we lived in delightful harmony together. O! that all children could love one another as we did! and it is natural that I should feel more for her than for my other cousins. But the same message I leave to all, for I love all."

Thus lived, and thus died Caroline Elizabeth Smelt. By the exercise of the numerous amiable qualities which she possessed, she had endeared herself to an extensive circle of friends of all ages, sexes, and ranks in life. She possessed great independence of principle, and would support her opinions with great firmness and propriety; but if convinced of error, would never hesitate to retract and acknowledge it. To servants she was particularly mild; and as she made her requests to those of her father's household with the utmost softness, they always served her with the greatest alacrity. In a word, reverence towards God, filial submission and respect towards her parents—affability and benevolence towards all with whom she was acquainted, seem to have been united in her temper and practice through life, and in her death they were not divided."

ON
WORSHIP,
MINISTRY,
AND
PRAYER.



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ON

WORSHIP, MINISTRY, AND PRAYER.

ON WORSHIP.

THE worship of Almighty God is the most solemn act the mind of man is capable of being engaged in. It is an intercourse between him and us, in which the soul, divested of outward things, pours forth all its wants into the bosom of an Almighty Friend, and by the influence of the vital beams of his light and love receives ability to answer his will either in vocal or silent returns of its grateful acknowledgments and praise. This devotion requires a considerable degree of abstraction from the world; that we hear little of it is not wonderful. Superstition has placed it in opinions, ceremonies, austerities, pilgrimages, an august temple, or splendid imagery, which have little connexion with sentiment or spirit. Enthusiasm has obtruded a spurious offspring on the world, instead of this engaging child of reason and truth, whilst the lukewarm have rested in a few outward duties, which have had no vigour, and as they spring not from the heart, never enter the temple of the Most High. Real piety is of a very different, and of a much more animated nature; it looks up to God; sees, hears, feels him in every event, in every vicissitude, in all places, and upon all occasions. It is theory verified by experience, it is faith substantiated by mental enjoyment, it is heaven transplanted into the human bosom, it is the radiance of the divinity warming and encircling man. It is a spiritual sense gratified by spiritual sensations; without this all ceremonies are inefficacious; books, prayers, sacraments, and meditations, are a body without a soul. That man is capable of such an intercourse with his Maker, there are many living witnesses to prove. When minds are in an assimilating state of purity, they have this union with their Maker. This was the bliss of paradise: sin interrupted, and holiness only can restore it; to a soul thus prepared the Creator communicates himself, in a manner, which is as insensible to the natural eye, as the falling of dews, but not less refreshing to its secret powers, than that is to vegetation.

This worship being produced by the immediate influence of the Holy Spirit which it is not in the power of man to command, he must reverently wait for it, as well in his more private approaches to the Sacred Presence, as in the public assem-

blies for the worship of the true God. Nor can the duties of preaching the gospel, or of vocal prayer or praise be rightly performed but by the same quickening virtue immediately exciting thereto. Every thinking person, who is in any degree sensible of the love and fear of God, must esteem it an awful thing to present himself to the especial notice of the Infinite, Omnipresent, Eternal Being; and in consideration of his high and inconceivable majesty, it is our duty to approach him with the greatest reverence. Hence the propriety of the exhortation "Keep thy foot when thou goest to the house of God, (or enterest upon worship,) and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and *let not thy heart be hasty to utter any thing before God*; for God is in heaven and thou upon earth, therefore let thy words be few."* That public worship is an incumbent duty, is manifest from the practice and exhortations of Christ and his apostles; and its benefits are evinced not only by the experience of those who observe it, but by the dissipation and licentiousness which prevail where its obligation is wholly disregarded.

Christ has instructed his disciples to believe, that "where two or three are gathered together in his name, there he is in the midst of them."† As no formal acts without his spirit can constitute divine worship, we must wait for this needful qualification. If the worship of God depended upon the organic powers of our nature, and could not be performed without them, then it must be in part a carnal, and not a purely spiritual worship. No forms of devotion invented by men can supply the place of the Spirit. The apostle says, "the Spirit helpeth our infirmities;"‡ "through him we both have access by one spirit unto the Father."§ It is not doubted that the Spirit of Christ may authorise and accompany vocal acts of worship; but where an assembly without waiting for the mind of the Spirit, immediately proceeds to formal acts, there is danger of departing from the will of God and fulfilling the will of man alone. Seeing then, that both our help and access are through the Spirit of Christ, the renewal of which is at his pleasure and not ours, we must necessarily wait for it. This waiting must be in *stillness of mind*, free from all wandering imaginations, and from the expression of words; for the utterance of words is not *waiting*, but acting. Words are necessary to convey the sense of one person to another, but not to that

* Eccles. v. 1, 2. † Matt. xviii. 20. ‡ Rom. viii. 26. § Ephes. ii. 18.

omniscient Being who is an universal Spirit, and everywhere Almighty ; who, therefore, stands not in need of the use of corporeal organs, instruments, or the sound of words to communicate with the spirit of man. As worship consists not in words, neither does it in mere silence, but in an holy dependence of the mind upon God. If an assembly be gathered into outward stillness, and do not attain this necessary abstraction of mind, pure and spiritual worship may not be performed. It is therefore the business of all those assembled, reverently to wait upon God, in order to feel his presence, and to be gathered into his name, where he is in the midst. As every one becomes thus gathered, the secret power and virtue of divine life is known to refresh the soul. And if there be not a word spoken, yet true spiritual worship is performed, and the body of Christ edified.

This silent waiting is so contrary to the wisdom of man, that it is not understood or practised but by those who become subject to the Divine will ; who are convinced that words, even the words of scripture, and all outward ceremony are altogether insufficient to satisfy their weary afflicted souls ; for where all these are used, the divine life and power may be wanting. Feeling the emptiness of mere external performances, and becoming silently attentive to the manifestation of the spirit in the heart, the most excellent teacher, such are taught to cease from their own works, and simply to depend upon God, that as he influences by his grace, they may be qualified, mentally or vocally, to worship before him. If, in order to worship, the mind do not settle into stillness, the passions will be at work, and may agitate into enthusiastic heats and vague imaginations. But in true stillness and singleness of soul towards God, they are silenced and subjected. The still small voice of the inspirer of all good then comes to be heard, and the mind being closely engaged in attention thereto, and answering it in faith and humble submission, feels divine life and love spring up, and receives ability therein truly to worship the great Author of its existence, with a devotion which no forms can reach. This worship is not entered upon by totally laying aside our faculties and falling into a senseless stupor, as some may imagine, but by a real introversion of mind, an attention fixed singly upon the alone object of all adoration, in patient, yet fervent desire after him. And without the intervention of words, the spiritual strength of those thus exercised, is often renewed, and their souls nourished by the holy fellowship and communion of the body and blood of Christ.

Monro, in his "Just measures for the pious institution of Youth," speaking of devotion, says—"When the devout soul is

disengaged from all created things, from sin and self, and corruption, and firmly believing that God who filleth all things, is present in the soul, and ready to display his power, and communicate his light and graces, doth by an act of faith, state himself in his presence, and there having turned the eye of the soul to the interior, and made an entire surrender of himself into the hands of God, with an humble desire, that he would dispose of him as he pleases, and that his holy will may be done in him ; he continues in a *profound silence* and recollection, *waiting for the divine good pleasure*. The blessed God, as the experience of many eminently devout persons doth abundantly testify, visits these souls that depend on him, with his peculiar favours, displays in them the riches of his power and grace, and makes them feel, in an ineffable manner, the reality of his presence in their inward man ; whence it comes to pass, that they improve wonderfully in every thing that is good, just, and true, pure and lovely, and advance with speed towards Christian perfection."

Silent waiting was practised among the prophets and those who associated with them, as appears in the prophecy of Ezekiel. The spirit of the prophet was engaged in divine vision whilst the elders of Judah sat before him, as it is described from the first verse of the eighth to the twenty-fourth of the eleventh chapter. During the time of this vision, it cannot be consistently supposed, that he was either speaking to them, or they to him, or to each other. This was not a singular instance of their meeting together, for it was the manner of God's people to congregate with the prophets, as this close reprehension plainly indicates : " They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them." The prophet Jeremiah says, " The Lord is good unto them that *wait* for him, to the soul that seeketh him. It is good that a man should both hope and quietly *wait* for the salvation of the Lord."* Its advantages are further shown by David and Isaiah : "*I waited patiently* for the Lord, and he inclined unto me, and heard my cry."† " And it shall be said in that day, lo, this is our God, we have *waited* for him and he will save us. This is the Lord, we have waited for him, we will be glad and rejoice in his salvation."‡ Now, how can we practise this incumbent duty of waiting upon God, and watching before him, but in silence? It is a duty frequently enjoined in the scrip-

* Lam. iii. 25, 26.

† Psal. xl. 1.

‡ Isaiah, xxv. 9.

tures, and must necessarily precede the qualification for the performance of all others in the worship of God.

When the time appointed to end the ceremonial worship of the law had come, Jesus Christ, in restoring the true spiritual worship, prescribed no set form to his children under the more pure administration of the new covenant. In the memorable interview with the woman at Jacob's well, he declared, "the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, (exclusively) worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth."* It is no longer then a worship limited to any particular place and consisting of outward observations which man can perform when he pleases: but spiritual, and adapted to the nature of the great object of all adoration and praise. We are exhorted diligently to assemble for the purpose of Divine worship, but the duties of preaching, prayer, and singing, and the order in which they are to be performed, are to be subject to the revelation and direction of the spirit. The apostles "spake as the spirit gave utterance."† They "knew not what to pray for as they ought, but the spirit helped their infirmities and made intercession for them with groanings which could not be uttered."‡ "They prayed with the spirit, they sang with the spirit and with the understanding also."§ And can it be rationally supposed that we are possessed of powers which render us more independent than they were of the necessary aid of the Holy Spirit? As man is excluded from acting in spiritual things in his own will, he must wait for a knowledge of his duty, and the requisite ability to perform it.

It is the principal work of a Christian to know his will brought into subjection to the divine will, for this resignation and self-denial the Lord chiefly regards. Curious speculations on religious subjects may amuse the mind, but being the fruit of man's degenerate will, they cannot contribute to the work of sanctification and redemption. Some may endeavour to terrify themselves from sin, by thoughts of death and eternal judgment; or presenting to their imaginations the joys of heaven, may think to merit them by a repetition of prayers and other religious performances; yet these exercises, without the inward power of God's grace, can never deliver the soul from one iniquity, but are rejected by him, as not being the

* John, iv. 21. 23, 24. † Acts, ii. 4. ‡ Rom. viii. 26. § 1 Cor. xiv. 15.

product of that divine seed of righteousness given for salvation, the fruit of which only, whether a sigh or a groan, is accepted of God. When the soul is brought into this state of silence and nothingness, the enemy of man's happiness is excluded; for he that of old is said to have come to the assemblies of the children of God, may yet deceive the soul by his transformations, and through the imagination, influence it to acts of supposed duty, unless it maintain this state of humble watchfulness before the Author of all its sure mercies. Man being thus reduced into entire dependence upon God, the little seed of righteousness planted in the soul, which Christ has purchased for his salvation, and which is oppressed by his creaturely thoughts and imaginations, receives a place to arise and by waiting therein, he comes to be accepted in the sigh of God, to stand in his presence, hear his voice, and to observe the motions of his spirit; and if whilst in this dependent situation there are any objects presented to the mind concerning God, or relating to his religious duty, he may be exercised in them to his own benefit and that of others. But if it please God when any are thus waiting upon him, simply to keep them in a holy dependence, and as they continue therein, to cause the pure incomes of his holy life to flow in upon them, they have good reason to be satisfied, because by this the soul is more strengthened and confirmed in the love of God, and armed against the power of sin, than by any other means; this being a foretaste of that enjoyment of God which the saints in heaven possess, and which he frequently affords to his children for their comfort and encouragement, especially when assembled together to wait upon him.

Although this divine and spiritual devotion may be experienced when our hands are employed in the business of this world, and no doubt many pious souls are poured out before God in secret, under a thankful sense of his mercy and his grace, yet such will be also drawn to assemble together, that they may unite in spirit in this duty. Those who sincerely attend to it, will know the promise fulfilled; "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint."*

ON MINISTRY.

Many professing the Christian name, seem to imagine that though the assistance of the Holy Spirit was necessary to the

* Isaiah, xl. 30, 31.

introduction and support of the Christian religion in primitive times, it has no need of it now. It has become so matured by man's wisdom and learning, which had no share in its origin, that it is fully capable of going alone. So that *now* it would appear in great measure to have become another thing, and to stand upon another foundation. Though its professors still call Christ their head, and account themselves his body, yet many of them expect to receive no immediate direction from him, nor to feel the circulation of his blood, which is the life and virtue of true religion. Thus deservedly incurring the reproof of the apostle implied in this query: "Having begun in the Spirit, are ye now made perfect by the flesh?"* The vitality and glory of Christianity lies in the clear administration of the Holy Spirit, without any veil of legal or ritual representations. School learning is but a human accomplishment, and though very useful as a servant, is yet no part of Christianity. Neither the acquirements of the college, nor the formalities of human authority, can furnish that humility which fitteth for God's teaching. The mind of man is too prone to be puffed up with a conceit of superiority, which leads from self-denial and the daily cross, into pride and self-sufficiency, and instead of waiting for and depending upon the wisdom and power of God, into a confidence in the wisdom of this world, and a devotional satisfaction in the round of external forms and ordinances. Whereas, those that worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.† And why? Because "it is the spirit that quickeneth; the flesh profiteth nothing."‡ They who deny that the internal operations of the Holy Spirit are now to be sensibly experienced, only demonstrate their own insensibility thereof. The true people of God in all ages have declared their own undoubted sense of divine illumination and help, and the apostle in Rom. vii. and viii. testifies he had a strong, clear, and certain perception of the Holy Spirit throughout its operations. Every true believer and faithful follower of Christ, in the apostolic age, received a portion of the same Holy Spirit which the prophets and apostles did; for saith Paul, "by one spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit."§ This one spirit rendered them one body, and joined them to the one living head. "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all,

* Galat. iii. 3. † Philip. iii. 3. ‡ John, vi. 63. § 1 Cor. xii. 13.

and *in you all*.”* Thus according to the several measures allotted them, they were all partakers of the same Holy Spirit, and as it was then, so it is now, and ever must be in the true spiritual universal church of Christ. This holy spirit of divine light, and power of life, is the great fundamental principle of Christianity, and the only true saving principle for all mankind. It is Christ in spirit, “a light to enlighten the Gentiles, and God’s salvation to the ends of the earth.”† No man can be a true Christian without the Spirit of Christ; for, “If any man have not the Spirit of Christ, he is none of his.” No man can be one of his sheep without a *distinguishing sense* of the Spirit of Christ. “I am the good shepherd, and know my sheep, and *am known of mine*.” “My sheep *hear my voice*, and I know them and they follow me.” The sheep follow him, for they know his voice, and a stranger they will not follow.‡ The voice of Christ is the manifestation of his spirit to the soul.

If no man can be a true Christian without the Spirit of Christ, if no man can be one of his flock without a distinct knowledge of his voice, much less can any one be a minister of the gospel of Christ, which is the Power of God unto salvation, without an acquaintance with the operation of his spirit, and its clear manifestations, furnishing him with authority and qualification for this most important work in the Church. The apostolic direction is, “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ.”§ Such ministry is not the effect of man’s will or wisdom, but is the ministry of the Spirit; and all those who really are ministers of the gospel, have received a gift of the spirit for that purpose. “And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”|| No human talents or learning, no degrees in schools or universities, no ecclesiastical ordination can make a man a Gospel minister. Christ under the New Testament hath instituted a new ministry, not through any external call or ordination, but through the unction of his Spirit, and without any regard to a man’s outward condition in the world. In the first promulgation of the gospel, he chose fishermen, tent-makers and publicans, plain men and of ordinary employments in the

* Ephes. iv. 4, 5, 6. † Isaiah, xlix. 6. Acts, xiii. 47. ‡ John, x. 5. 14. 27.
§ 1 Peter, iv. 10, 11. || Ephes. iv. 11, 12.

world, and the gift of his spirit was their sufficient qualification for his ministry.

No one can be assured that he has this gift for the work of the ministry, but by the immediate impression and evidence of the Spirit itself. Nor can those among whom he labours, know that the gift has been bestowed, unless they also have the evidence of the same spirit. The Church of Christ was to be under his government, and built upon him, the only true foundation; consequently its members are not left to any uncertainty; and under the influence of their holy Head, they necessarily know when the ministry proceeds from his Spirit. Although it may be possible for men by the strength of human abilities learnedly and eloquently to descant on the doctrines and obligations of the gospel, yet without the heavenly, quickening virtue of the Spirit, such are only ministers of death,* and can never rise higher, unless they receive a gift for the work of the ministry. This gift is only at the disposal of him from whom all perfect gifts proceed, and not in the power of any man or set of men to assume or confer upon another. In a true Church, gathered together, not only into the belief of the doctrines, but also into the power and life of Christ, the spirit of God is the ruler and director in each individual, and in the whole collectively. When they assemble and wait upon God, he qualifies and sets apart for the ministry whom he pleases, whether rich or poor, servant or master, young or old, male or female, opening their mouths and giving them ability to exhort, reprove and instruct with virtue and power. As the gift of the Spirit is not confined to nation or sex, but is communicated to all, so the gift of the ministry is bestowed upon females as well as males. "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."† If then we are, when baptized into Christ, all one in him, whether male or female, we all receive of his spirit, and the labours of those whom it may please him to put into the ministry will be to the edification of the body of Christ, which is his Church.

That females were to receive the gift of prophecy, is evident from this prediction "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy."‡ And the Apostle Peter, on the memorable day of Pentecost, quotes the passage, confirming the right of prophecy to the female sex. It is true that Paul, for the purpose of guarding the Church in

* 2 Cor. v. 5.

† Galat. iii. 26, 27, 28.

‡ Joel, ii. 28.

his time from unnecessary questions, and a consequent disturbance of the solemnity, enjoined that a woman should not be suffered to speak in it, but should inquire of her husband at home; yet from the instructions he gave them respecting their manner when engaged in that work, it is plain he had no intention to forbid them the right to minister when they should be called thereunto. "But every woman that prayeth, or prophesieth with her head uncovered, dishonoureth her head."* Philip, the evangelist, had four daughters who prophesied, and Paul speaks with approbation of others in the ministry of the gospel—"And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers whose names are written in the book of life."† The experience of many since that time, who have been edified by their gospel labours, has furnished every necessary assurance that the Head of the Church, in the dispensation of his gifts, has conferred that of the ministry on women as well as men, and that in the exercise of their gifts, they are to be respected and honoured for the work's sake.

It is an important duty in the Church, and which rests on those who have long stood firm in obedience to the Spirit of Christ, carefully to watch over the young and inexperienced; and where any by mistaking their gift, improperly appear in this way, timely to counsel and caution them. Thus the living members are instrumental to preserve all in their proper places; instructing one another in the opening of that light which makes manifest.

The gospel is the free gift of God. It cannot be purchased with money; and what he dispenses freely, every true gospel minister, who is nothing more than a servant of Christ, is bound to give freely. In his instructions to the disciples, whom he was about to send out to preach the Gospel of the Kingdom, he gave them this charge, "Freely ye have received, freely give."‡ And as they would be travelling among strangers without silver or gold in their purses, and, whilst immediately engaged in his work, they could not labour for a subsistence, he directs them, as a workman is considered to be worthy of his hire, to partake of the provision that should be voluntarily set before them. It was in his service they were employed, and the object was to benefit those to whom they were sent, and this was to be performed "without money and without price."§ It is the duty of the Church, to take care of the members who are poor and unable to provide for themselves, as well ministers as others. The disciples and apostles had all

* 1 Cor. xi. 5.

† Philip. iv. 3.

‡ Matt. x. 8.

§ Isaiah, lv. 1.

things in common. Paul, rather than make the gospel an expense to those to whom he preached, laboured with his own hands, and thus supplied his own wants, and the wants of those who were with him. When he was taking leave of the Elders of the Church, at Ephesus, having exhorted them to take heed to themselves and to the flock, over which the Holy Ghost had made them overseers, he declared, "I have coveted no man's silver or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that *so labouring* ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."*

The ministry of the Gospel of Jesus Christ is, therefore, a holy, spiritual, baptizing ministry. It has its origin and existence in him who is the Head of the Body, the true Church, of which the ministers are necessarily members. Their qualification and call is derived from him, through the immediate impressions of his spirit on their understandings, and their preaching is "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth,"† upon which they must wait for instruction in every step they take in this solemn duty. It is a ministry that consists not "in word only, but also in power, and in the Holy Ghost and in much assurance."‡

ON PRAYER.

Perhaps there is scarcely an act sanctioned by the religion of Jesus Christ less understood, or more abused than prayer. True prayer, either mental or vocal, has its origin in the divine will. It is an entrance into and concurrence with the will of God, in petitioning for those things which he inclines his children to ask for. Hence it can only be performed as we are led thereto by his spirit, by which his will and our spiritual wants are made manifest. Those who think they are in the performance of this duty, by repeating the Lord's prayer, are too generally deficient. They do not consider that the very first sentence requires a qualification. Who are they that may call God Father? Certainly not those who are the servants of sin, who reject the light of Christ, and are enemies to his spirit; these are not his children. "But as many as are led by the Spirit of God, they are the sons of God."§ Such may say "our Father which art in heaven;" but of the multitudes who are daily addressing him by that paternal title, there is reason to fear few, comparatively, are his obedient children

Acts, xx. 33, 34, 35. † 1 Cor. ii. 13. ‡ Thessalon. i. 5. § Rom. viii. 14.

and all others are saying that which is not true in relation to themselves. They have not lived in, nor received the "spirit of adoption," authorizing them to cry "Abba, Father." Neither are the disobedient willing that his kingdom should be set up in their hearts, nor that the divine will should be done; but they live in the pride and obstinacy of their own self-will. Instead of "forgiving men their trespasses," they watch the opportunity for revenge, and are joyful when they succeed in punishing those who they imagine have injured them. Others seem to suppose they shall be heard for their much speaking, and are therefore crowding together all the subjects of desire which the imagination can reach, and calling upon the Almighty to grant this assemblage of requests. This kind of devotion was practised by the Pharisees; but what were the remarks which the Saviour of men made upon them? "And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men; verily I say unto you, they have their reward."* Having shown the motives of these supplicants, and noticed that a primary object with them was to be seen of men, he gives his disciples an instructive lesson on the subject; a lesson which ought to be deeply pondered by all who think themselves called to vocal prayer in the assemblies of the people, as well as by those who in their closets attempt to address the Almighty. "But when ye pray, use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him."† These cautions are sufficient to prove that though our Lord has invited to prayer, yet he requires that those who pray should know that the motive is pure, that it is free from all creaturely passion and affection, and therefore he has said for the encouragement of such—"Ask and it shall be given you; seek and ye shall find, knock and it shall be opened unto you."‡ "And whatsoever ye shall ask in *my name*, that will I do, that the Father may be glorified in the Son."§ His name is his divine power, and whatever is asked for under his holy influence, which is at times experienced by the soul to be "as ointment poured forth," he will unquestionably grant. This is not praying in the will of the creature, but in the will of God, and must be an acceptable act. The natural man, with all his studied forms of prayer, is ignorant of the spirit; and therefore knows not what to ask for, but is in darkness and spiritual death,

* Matt. vi. 5.

† Matt. vi. 8.

‡ Matt. vii. 7.

§ John, xiv. 13.

and never can pray acceptably, until he is brought under the redeeming power of truth, and made subject to the cross of Christ; having the old and fallen nature humbled by the righteous judgment of God upon it. In this state, the soul is sensible of its need of daily bread, and there is begotten in it a true hunger and thirst after righteousness; the spiritual feelings are quickened and made alive unto God, and the temptations of the enemy are resisted. In this conflict, the weight of human infirmities is felt, and prayers are always alive in the soul; hence it may be said of such, agreeably with the exhortation of the apostle Paul, that they "pray without ceasing." Now this living travail for redemption from under the power of darkness, and dominion of sin, is not superficial or outward; but it is a work known in the presence of God, and his gracious ear is always opened to the groanings and prayers of those who endure it; because they breathe in his own divine spirit, and live to him and not to themselves.

When an assembly are gathered for the purpose of divine worship, and any believe they are called to vocal prayer, and are therein guided by the Spirit of God, many present being brought into the divine will, the prayer itself will be owned, and united with by such, as being from the dictates of the spirit; but if the person speaking do not keep to the leadings of the spirit, then what is said is not true prayer, and will not be accepted. In a religious assembly there may be different states and growths, and each may be gathered into the divine will, but owing to their various wants, they may not be led to unite in one petition, though all may be engaged in spiritual prayer. In this view of prayer, silence must appear really important and adapted to the purposes of true and acceptable worship. That prayer can only be opened in the understanding by the divine spirit, there are many passages in the Scriptures to prove. "Likewise the spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the spirit itself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the heart, knoweth what is the mind of the spirit; because he maketh intercession for the saints according to the will of God."* Again the same apostle saith, "I will pray with the spirit, and I will pray with the understanding also."† If the believers then knew not what to pray for as they ought, but required the help and intercession of the spirit, as the medium through which we have access to the Father, continues to be the same, so the aid of the spirit must be no less indispensable now to

* Rom. viii. 26, 27.

† 1 Cor. xiv. 15.

enable us to offer acceptable prayer than it was in that age of the church.

In further proof of the spiritual nature of true prayer, we will recite the sentiments of several persons of note. Gell says, "words conceived only in an earthly mind, and uttered out of the memory by man's voice, which make a noise in the ears of flesh and blood, are not, nor can be accounted prayer before our Father which is in heaven." Smallbridge, Bishop of Bristol, has the following expressions: "Devotion of mind is itself a silent prayer, which wants not to be clothed in words, that God may better know our desires. He regards not the service of our lips, but the inward disposition of our hearts." Monro speaks to the same effect—"I am persuaded," says he, "that it would be vastly advantageous for youth, if care were taken to train them up to this method of prayer; that is, if they were taught frequently to place themselves in the Divine presence, and there silently to adore their Creator, Redeemer, and Sanctifier. For thereby they would become habitually recollected. Devotion would be their element, and they would know by experience what our blessed Saviour, and his great apostle mean, when they enjoin us to pray without ceasing. It was I suppose by some such method of devotion as I am now speaking of that Enoch walked with God, that Moses saw Him that is invisible; that the royal Psalmist set the Lord always before him; and that our Lord Jesus himself, continued whole nights in prayer to God. No man, I believe, will imagine, that his prayer, during all the space in which it is said to have continued, was altogether vocal. When he was in his agony in the garden, he used but few words. His vocal prayer then consisted only of one petition, and an act of pure resignation, thrice repeated. But I hope all will allow, that his devotion lasted longer than while he was employed in uttering a few sentences." True prayer, therefore, being purely of divine origin, and only brought forth in man by the immediate openings and leadings of the Spirit of God, all who enter upon it without such direction and government, are only fulfilling the will of the creature, and though they may repeat the best of words, even the prayer which Christ taught his disciples, it is not prayer to them, nor can it be expected to enter the ears of the Most High.

As no human acquirements can qualify for prayer, or in any degree be adequate to its right performance, so also it may be said with respect to singing of hymns and spiritual songs. That singing which is pleasing to the Almighty, must proceed from that which is pure, even from the divine life and

manifestation of grace in the heart; and all those who are born of the spirit will no doubt as they are moved thereby, have spiritual songs and hymns to return unto the Lord. But songs of thanksgiving and praise are not always necessarily vocal, neither can they stand in need of any musical tone to render them acceptable unto God. "Be filled with the spirit," says the apostle, "speaking to *yourselves* in psalms and hymns and spiritual songs, singing and making melody *in your heart to the Lord*."* It could seldom occur that the whole congregation would be raised into the same spiritual song, and if any should outwardly sing that, which was not brought forth in them by the spirit of God, they would be acting contrary to truth, and instead of being edified thereby, might become the instruments of spiritual death to those to whom the Lord has not given a song, and who according to his righteousness are yet to pass under the just dispensation of condemnation. The rebellious and the enemies of truth, are not prepared to join in the true spiritual worship whilst they remain in that state, but they may unite their voices where an outward form is embraced, and even suppose they are doing God service.

As the worship which the followers of Christ are called unto is of divine original, there is no mistake in its operations; but all the living may harmonize together in the same spirit, and worship God "according as he has dealt to every man the measure of faith."† Every one being gathered to the gift of grace in themselves, without depending upon any man to assist them in the performance of this duty, there is room for the exercise of their respective gifts. Such as the spirit sets apart for these services may engage in preaching, praying or singing, as they are led thereunto by the same spirit; and when none are thus publicly led, petitions or thanksgivings, according to the different wants or growths in the assembly, may silently ascend and meet with acceptance before the throne of grace; in either case will divine worship be performed, and the body and members of Christ edified. This worship is not dependent upon the wisdom of man, and needs not the pomp, riches, or splendour of this world to adorn and support it. It is such as proceedeth from the spirit of God, and is always accompanied with its influence, being begun by its motion, and carried on by its power and strength. It is a worship perfectly consistent with the spirituality of the gospel dispensation, a dispensation in which the substance is to be enjoyed in the spirit and life of the dear Son of God, who is building up a spiritual church founded upon him in all things

* Ephes. v. 18, 19.

† Rom. xii. 3.

ABIGAIL BLENNING.



Godliness with contentment is great gain.—1 TIM. vi. 6.



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No. 25.

ABIGAIL BLENNING.

ABIGAIL BLENNING was the daughter of Nathaniel and Angela Bailey, of Paulton, in Somersetshire; persons in humble station, but alive to the importance of the "one thing needful," and anxiously concerned for the best welfare of their children; training them up in habits of industry, and with a strict adherence to truth in their words, and to justice and uprightness in all their dealings and conduct; instructing them especially, in the great duties of regularly attending public worship, of reading the Holy Scriptures, and of seeking ability to keep the divine commandments.

In very early life the sentiment was fixed in Abigail's mind, that temporal things are of small importance, when compared with those which are eternal: the thought of eternity was often present with her; and when her little companions were expressing their various wishes, she found (to use her own words) nothing good enough for her to wish, but heaven. Often kneeling down in some lonely place she would in her simplicity, say, "I am a poor little child; make me Thy child, and take me to heaven when I die."

As she grew up, being handsome, lively, and agreeable, she became vain of the admiration of her acquaintances, and though often secretly condemned for such folly, she delighted in dressing and adorning herself, and setting the fashion to her young friends: nor was it till after a long-continued struggle with this temptation that she adopted, some years subsequently, a very simple garb, which accorded with the convictions of her conscience.

After some disappointment with regard to marriage, in which she felt herself to blame, and always thought that her *own* caprice had prevented her having a suitable partner, in her 20th year she married a young man, then supposed to be a serious, respectable character. For a few months she imagined herself to have reached the height of human happiness, when she discovered, with an agony of feeling never erased from her recollection, that her husband had been guilty of gross misconduct, under circumstances of rather peculiar aggravation. The anguish of her mind threatened the loss of her reason, but her confidence in God did not forsake her at this most trying moment. Falling on the ground, she fervently prayed that her senses might not be taken away, and cried aloud, "What shall I do? what shall I do?" The gentle language was uttered in her heart, "Forgive!" which healing words soothed her agitated mind, and she had the firmness ever after to appear calm and quiet, and to maintain towards her faithless husband an even temper and

kind behaviour, assisting him diligently in his trade, though she too well knew that others shared in the profits, and endeavouring by every means to regain his affection : but he would rudely repulse all her efforts to soothe and please him.

Abigail Blenning had long been a member of the Methodists' Society—she diligently attended their meetings in all weathers, and under every discouragement. On one of these occasions she was particularly affected with the consideration of the love of Christ to sinful man, and with her own insensibility, saying mentally, with many tears, "Thou hast such a Saviour, and thou canst not love him," when the same heavenly voice which had been often heard in her heart, assured her, that her feeble efforts to love, and sincere desires were accepted, that the spotless robe should be given her to wear ; and these words occurred to her recollection, "At death's approach I will be near." Comforted and encouraged she went her way—her heart was glad, and all her worldly cares seemed light and easy to be borne. After thirty years of cruel neglect, her husband wholly abandoned her, and for six years before his decease, she scarcely saw him. But when he was laid upon the bed of death, the Christian meekness and tender-heartedness which she had been enabled, by Divine grace, so signally to maintain, were again manifested. She visited him, earnestly exhorting him to seek for repentance and for mercy ; assuring him at the same time, of her own hearty forgiveness ; and the signs of penitence evinced by this long hardened transgressor, induced her to hope, that he was favoured with real repentance. A. B. had also, the opportunity of returning good for evil to his wretched companion, whom she compassionately visited and supplied with necessities during her last illness.

She was brought into great poverty after her husband's death, and was compelled to share a miserable kitchen, or rather cellar, with another poor woman, depending chiefly for subsistence upon fragments given her by a family who had long highly esteemed her. Yet at this time she was so richly comforted with the consolations of religion, that her dry morsel and hard fare were sweetened, and she envied the condition of no one. On one occasion, seeing a person in great need, Abigail gave her one of the two shillings, which at that time constituted all the money that she possessed ; and it might appear as if this generous action were recompensed, as shortly afterwards, without any solicitations of her own, a place in Clement's alms-houses was procured for her, where the inmates receive the liberal sum of 10s. (£2, 25.) weekly, coals medical attendance, and a woman to wait on or nurse them. She had now money and leisure in larger measure than she had ventured to expect ; and she felt truly desirous that these gifts of a

kind Providence might be used aright. She was able to work a little, and thus added to her means of relieving others, which she did to an almost incredible extent, seldom suffering any very destitute person to go from her without a little aid. She regularly sent half-a-crown a-week, and most of her earnings, to her widowed daughter; she allowed 3d. per week to one poor woman, and contributed constantly to several benevolent and religious objects. A. B. had a remarkable knowledge of the Scriptures, with a good memory; and she was often enabled to speak a word in season to others, gathered from some portion of the Sacred Volume. She sometimes feelingly repeated the passage, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." She urged the duty of daily watchfulness and self-denial, enforcing it with the command, "Mortify your members which are upon earth." On parting with a friend she said, "She loves our Saviour, but he has many things to teach her. 'I have many things to say unto you, but ye cannot bear them now.'" And often, in exhorting her Christian friends to maintain a consistent conduct and conversation, she would say, "As ye have received Christ Jesus the Lord, so *walk* ye in him." To a member of the Society of Friends, who appeared to her likely to suffer from her fondness for dress, she wrote, advising her to wear more plain attire, saying, "It is the little foxes—these *little things*, which spoil the tender grape." She proved in many instances her own love of justice; once even taking a long journey to prevent an unjust will being made in her favour; an action which yielded her particular comfort in the retrospect; indeed, in her earnest concern to do the will of her heavenly Father, she realized in a very consoling degree the assurance, "Whatsoever good thing any man doeth, the same shall he receive of the Lord."

The duty of forbearing and forgiving was deeply impressed on the mind of this pious woman, and was carried into practice on other occasions besides the very trying one to which allusion has been already made; and in remembering those days; when enabled to forgive her husband's ill-treatment, she used to say, that she was borne above all; she felt no fear or discouragement, even in the most difficult, and sometimes dangerous circumstances; a verse of a favourite hymn being often adopted by her with triumphant joy, as expressing her own feelings—

The sword, the pestilence, the fire,
Shall but fulfil my best desire;
From sin and sorrow set me free,
And bring thy servant home to thee.

About the 80th year of her age, A. B. began regularly to attend

the week-day meetings of the Friends at Westminster, which she continued, as long as bodily ability permitted her to do so. It was evident that she prized these opportunities, and that they were profitable to her. When near her close, she said, "I can breathe to the Lord, though a prisoner on my bed. I used to like the silent meetings—solemn—solemn." Individuals who had no knowledge of her character, have been struck with her deportment on these occasions, remarkably expressive of love and devotion—as if she could experimentally adopt the language, "It is good for me to draw nigh unto God." She doubtless proved for herself, that the believer in Jesus Christ may silently worship the Father of spirits through Him, and rejoice in the consolations of his love.

Abigail's concern for the good of others was not lost in the infirmities of age; she was fervent in spirit; and was remarkably enabled to apply passages of Scripture with great simplicity and pertinence to persons who came in her way—more than a few of these can remember words thus fitly spoken to them as having ministered to their reproof or encouragement. She also frequently wrote short letters, expressive of sympathy and counsel to individuals in different stations; sometimes to those whom she had never seen, nor did the signature of the lowly writer prevent their being accepted as seasonable and instructive. The following may be taken as a specimen of this pious woman's care to warn others to avoid all appearance of evil. Having listened to a person preaching in Covent Garden, when the rude conduct of some persons present seemed to irritate him, and induced him to speak sharply to the people, Abigail sent the following note:—

Hon. Sir,

I stood near you, in Covent Garden, and was sorry to see you show anger; "The wrath of man worketh not the righteousness of God."

A. BLENNING.

A young woman was one day complaining to A. B. of the time taken up in attention to outward affairs, and the providing for temporal wants; she bid her not lament on that account, as occupation was of real advantage both to body and soul. Even in Paradise it was ordained, that Adam should not be without employment but he was placed in the Garden of Eden to dress and to keep it. At another time, seeing the same individual under much depression she sweetly endeavoured to console her, adding part of the text, "The God of all grace; who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

At the age of eighty-four she met with a serious accident, being

thrown down by a gig, in crossing a street. After some weeks of great suffering, she recovered, expressing herself to have been graciously supported both at the time and throughout her consequent confinement to her bed, by the "everlasting arm" being "underneath."

Another fall soon after occasioned much pain and a long confinement to her room; but she was cheerful and sweet; and the subject of her frequent meditation was these words, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first"—this was spoken with a feeling of holy rapture and triumph.

A. Blenning was now evidently sinking, and losing her memory; yet she continued fervent in spirit, diligent in attending public worship, and often appeared desirous, as she expressed it, that the Lord would make her ready and take her to himself. One of her friends; upon calling to see her, was much struck with her altered appearance, but comforted to hear her express cheerful hope and quiet resignation to the will of the Lord. "I am in his gracious hands," she said, adding that the words were often in her remembrance, in the 16th chapter of John, respecting the Comforter, especially these words, "He shall take of mine and show it unto you," saying, "*He has taken—he has showed—he has showed me that Jesus has suffered for me—was wounded for me.*" The visitor having reason to conclude that Abigail was not well waited upon, and that some of her irreligious neighbors were extremely uncivil to her, asked her if she was kindly nursed by those around her—she replied, "If I am not it is all the better." She appeared to be strengthened to bear all with patience, in remembrance of Him who had been mocked, buffeted, and spit upon. She continued to hold fast the beginning of her confidence, and spoke of feeling such love to her Saviour as she could not express. Hearing that passage mentioned, "So likewise ye, when ye shall have done all those things, which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do," she said, "Ah! so we are—unprofitable, even the best of us all." She always felt a godly jealousy, lest any should trust in any measure to themselves—their own deeds of charity, and their moral virtues for salvation.

One of her friends expressing a hope that her senses might be preserved, so as that she might render her dying testimony to the truth as it is in Jesus, and praise him with her dying breath, she seemed to have no wish herself regarding it, but repeated, "I am in his gracious hands, let him do as he pleaseth with me." Her mind frequently dwelt on the account of Belshazzar alarmed by

the hand-writing on the wall. "What could his thousand lords do for him then? what could ten thousand worlds do for me now?"

We have now arrived at the period when the aged subject of this brief memoir was so weak as scarcely to be able to sit up in her bed, and her mind often wandered; yet she said she could breathe to the Lord, though a prisoner on her bed. At another time she spoke of its being a hard battle with the temptation of Satan, and hard to hold fast her confidence, to hold fast her hope of mercy. She said, "I cry day and night unto Him" (the Lord.) At another time, her remembrance being desired, she repeated the encouraging words, "Look unto me, and be ye saved"—"I change not; therefore ye sons of Jacob are not consumed." A person remarking how hard it is to forgive injuries heartily, A. B. said, "If you find it so, *tell Him*—tell Him you do—tell Him all that is in your heart, and ask for strength to bear and forgive. Ask for the charity that "suffereth long, and is kind; vaunteth not itself, doth not behave itself unseemly." Think of Jesus, who was wounded, smitten, and despised; who endured such contradiction of sinners against himself." Being asked how she did, and if she had any appetite, she said, "*I feed on Him*; that is the best food."

A. Blenning continued to decline in strength, and to lose recollection, though she still knew her most intimate friend; and being asked by her, how she felt, said her mind was kept in a state of great resignation, her breathing of soul being continually, "Thy will be done; Thy kingdom come;" that she felt as a child asking of a father.

Some of her friends called to see her, to one of whom she said, "Set your affections on things above; it will soon be over here! I am happy—I am in death—happy in death—this is more than having ten thousand worlds." She wished to hear read to her the 5th of Matthew and the 6th of John—she might be said thoroughly to love the Holy Scriptures. She remarked that her memory was fast going, and her thoughts were bewildered, but happy. She could instantly recollect herself when any subject of religious interest was referred to. On seeing one of her friends, she said, "All things work together for good"—humbling providences are good. I want humbling, and the Lord is kind, and he sends me humbling providences. I feel that I love Him; he has first loved me. How I mourned once, that I could not love him who had suffered and died for me; He told me in my heart I could love him; that was the word he spoke in my heart."

Falling into a state of stupor, when aroused, she expressed feel-

ings of peace, and of quietly awaiting the end. Parting with a young woman who had kindly waited on her, she cheerfully repeated, whilst the coldness of death was upon her—

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost!

She sweetly sank away soon after, without apparent suffering, and a lovely expression of serenity rested on her countenance after death. She died on the 26th of the 10th mo., 1834, aged 87 years.

In the life of Abigail Blenning, we witness an instance of the fulfilment of the precept and promise, "Train up a child in the way he should go, and when he is old he will not depart from it." May the example be encouraging to parents; and may this brief narrative animate all who read it, to seek after "durable riches and righteousness," that, whatever be our station in respect to worldly circumstances, our experience may be, "that the life we now live in the flesh, is by the faith of the Son of God, who loved us, and gave himself for us;" then shall we be strengthened to bear injuries and unkindness with mildness and patience, not rendering evil for evil, but forbearing and forgiving one another, even as God, for Christ's sake, hath forgiven us, and to sustain with cheerful fortitude, poverty, pain, and affliction, viewing the approach of death without dismay, trusting in Him who hath promised to be with his people; for he hath said, "I will never leave thee nor forsake thee;" and thus shall we know for ourselves, that "Godliness with contentment is great gain—having promise of the life that now is, and of that which is to come."

THE END.

“WHAT SHALL WE DO

TO BE

SAVED?”



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No. 26.

“WHAT SHALL WE DO

TO BE

SAVED?”

NO person who seriously believes in the existence of a God, in a future state, and in the awful doctrine of rewards and punishments, can be indifferent respecting what may be his lot when he shall be dispossessed of this frail tabernacle of clay which he now inhabits, and which is approaching the period of its dissolution. It cannot be a matter of indifference to him, whether he shall finally receive the irrevocable sentence of Go, ye cursed, into the regions of irremediable misery; or Come ye blessed of my Father, inherit the kingdom prepared for the righteous; enter thou into the joy of thy Lord. This concern has prompted many to inquire what is essentially necessary for them to believe and practise, in order to render themselves proper objects of divine complacency, and to furnish them with a well-grounded hope of a glorious and happy immortality. Many of the honest and sincere of every nation under heaven, have formed different ideas of the requisites for salvation; and, of course, have pursued different measures to accomplish that desirable end. It is not my present business to particularize any of those various systems of faith which are adopted by different sects among mankind. It is not to controvert matters, in which sincere men of the various denominations most surely believe; but rather to recommend them always to stand open to conviction, and to adhere with strict attention to the measure of light which they have received. I shall therefore address myself to those, in whatever religious society they are found, whose honest inquiries have not yet been attended with sufficient conviction; have not led them clearly to perceive what are the terms on which their future happiness depends; and are therefore looking one upon another, whilst this important question is found, at least, in their hearts, if not in their mouths, “Men and brethren, what shall we do to be saved?”

I shall not presume arrogantly to dictate to any respecting matters of so important a concern as that of the salvation of the soul: every man should exercise those talents with which the Father of Lights has endowed him, in a close and sincere

attention to the voice of the internal teacher ; and in the discovery of those truths, which have an immediate relation to the happiness of a being, circumstanced as he is. I shall simply propose those things, which, from my own experience as an individual, appear to me worthy of God for their author ; and worthy of man's most serious attention. It is an indisputable truth that we made not ourselves ; we may safely join in the prophet's appeal to God, " We are thine offspring, *Thou* hast made us, and not we ourselves." The matter which forms the universe, the vehicles which the soul informs, and the intellectual powers and faculties we possess, derive their being from the eternal fountain of all power and intelligence, whom we characterize by the awful names of Jehovah and God.

It is also clear to me, that we were brought into existence with the benevolent design of finally sustaining the confluent dignities of glory, honour, immortality, and eternal life. The Lord Almighty hath in unspeakable mercy designed, that after we have endured a season of probation on earth, a conflict with our passions excited by various causes, and a fight of afflictions, we should finally receive a glorious reward ; a perpetuity of unmixed felicity, in the unknown regions of eternity. But this desirable end is not to be effected by what is generally called Fate, the laws of necessity, or the arbitrary will and power of the Author of our existence. God has constituted us free and intelligent beings, and endued us with faculties capable of apprehending and practising those duties, which he makes the conditions of our final acceptance with him. He offers happiness to his creatures ; but does not impose it on them. He shews us the spiritual Canaan ; he gives us power to possess it, but does not compel us to enter into it. Good and evil are clearly set before us, but our election is not constrained to either. The Sovereign of the universe is no respecter of persons ; for " of one blood he made all nations that dwell on the face of the earth ;" they stand in the same relation to the universal Father, Shepherd, and Bishop of souls, who tenderly invites the whole race of mankind to inherit the joy of his salvation. To this doctrine, the holy apostle bears an ample and explicit testimony ; " Of a truth," said he, " I perceive that God is no respecter of persons ; but in every nation, he that feareth him and worketh righteousness, is accepted with him."

" If ye live after the flesh, ye shall die : but if ye, through the spirit, mortify the deeds of the body, ye shall live."

This is a proposition that relates to every individual in the vast community of mankind, however circumstanced : whether bond or free, or in whatever climate he resides. All this indeed may be acknowledged by those who yet are in doubt what

they shall do to be saved with an everlasting salvation. They want to be informed of the precise ideas that should be affixed to the conditions contained in the text, though perhaps they readily apprehend that the terms life and death imply future happiness and misery. I shall therefore attempt to give my thoughts on the important subject. To "live after the flesh," is to live in the gratification of our animal appetites and passions, beyond the bounds of reason, temperance, and sobriety : which as it frequently introduces numerous disorders into the animal system, and aggravates those infirmities to which these corruptible bodies are incident ; so it affects the good of society, and renders us unfit for those contemplations, and that felicity, which are adapted to the dignity of rational and immortal spirits ; beings, whom God in his wisdom has made a little (and perhaps but a little) lower than the angels, and would crown with a glory, honour, and happiness, far superior to that which animal gratifications can confer on their deluded votaries. Whilst we are in the body, we must expect to find those appetites, and affections, which belong to our nature : but these are to be restrained within the bounds of virtue, and attended to in proportion to our necessities ; of which the divine principle that God has graciously implanted in our hearts should be the judge.

This divine principle, although called by a variety of names, is invariably the same in all mankind. "It is the manifestation of the Spirit, which is given to every man to profit withal." "It is the light that lighteth every man, that cometh into the world." "It is the word of God, that is quick and powerful." "It is the word of faith, in the mouth and in the heart," which the apostle preached to the Gentiles. Finally, it is "the grace of God that bringeth salvation, and hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world ; looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ"—and happy are those who hear and obey it in all things.

I would not be understood to mean, that this principle is designed to instruct us in all those truths which the human mind may attempt to investigate ; or to give a clear insight into those numerous, speculative subjects, which have not only unprofitably employed mankind, and diverted their attention from more substantial objects, but which have perplexed and divided them from generation to generation : but by attention to it, we may apprehend those truths that belong to our everlasting peace, and have an essential relation to the important end of our existence, and be enabled, through obedience to its divine requisitions, to

experience our salvation perfected by him who worketh in us both to will and to do of his good pleasure.

Various are our obligations and duties, religious, relative and social; arising from our various connections, natural and divine. The relation we stand in to the Author of our being is, that of children; filial fear, obedience and worship, are therefore our indispensable duties to him, throughout our whole lives in our conduct at all times. The relation we stand in to our fellow creatures is that of brethren; children of the same universal Father, and formed for the same glorious and happy end. Justice, charity, and brotherly kindness are therefore our indispensable obligations to mankind. There are also various accidental relations, such as father, governor, master, servant, and numerous others, all which have their correspondent duties. Thus far, perhaps, the persons whom I address may concur with me in sentiment; but they, as well as I, are perhaps conscious of having failed, in numerous instances, to discharge their religious duties to God, and their social duties to mankind. "We have all sinned, and fallen short of the glory of God:" we have multiplied our transgressions without number, and our iniquities rise before us as a thick cloud, which obscures the brightness of that eternal sun of righteousness, that would otherwise illuminate our understandings with its marvellous light. "Who," therefore, says the illuminated penitent soul, "shall deliver us from the body of this death:" who shall take from us the weight of our sins under which we groan: who shall save us from the wrath to come? "Men and brethren, what shall we do to be saved?"

The conditions of our reconciliation and redemption are very clearly expressed in the oracles of sacred truth; the placability of the divine nature is repeatedly asserted; he is represented to us in the adorable character of a God of mercy, long suffering, and of unspeakable kindness; as a Being ready to blot out our transgressions from the celestial register on our sincere repentance, and to remember them no more. This important and interesting doctrine was testified under the law, spoken of by the prophets, and gloriously confirmed by the Son of God, who is our mediator with the Father, and the hope of our future glory. In his character was displayed to mankind, in the most eminent and striking manner, the provident care, mercy, and goodness of God toward the whole rational creation; who, like sheep, have gone astray from the universal Shepherd and Bishop of souls, and have widely wandered from the paths of purity and holiness, which are ways of pleasantness and peace. That path of the just man, which (like the luminous orb as it arises in our hemisphere) shines with increasing brightness, till it ar

rives at the meridian altitude of a glorious, perfect day ; leads all those who pursue its direction by degrees of experience, through the wilderness of this world to the grand and ultimate end of our creation ; to that complete fruition of bliss, which is represented to us by a “ city that hath foundations, whose builder and maker God is ;” a city “ whose walls are salvation, and whose gates are praise ;” a city that hath no need of the light of sun, moon, and stars, for the Lord God and the Lamb are the light thereof ; a city where God reigns triumphantly among his saints, and is to them an inexhaustible fountain of light and felicity : there the weary pilgrim finds an end to all his anxiety and labour, and receives the reward of his faith, the fruition of his hope, even the salvation of his soul.

The important message which Christ had in commission from his Father, was, that he compassionated his creatures encompassed with the distresses which their sins had brought upon them ; that he willed not their everlasting separation from him, the source of happiness ; but that they should be reconciled to him : he therefore calls upon them to “ repent and be converted,” that their sins might be forgiven them. “ Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart, and ye shall find rest unto your souls.” This was the interesting doctrine which the Saviour of man promulgated ; and happy are those who hear and obey it. It is not the assent of the lip and of the tongue to the glorious truths of the gospel, but a surrender of the will and affections, a renovation of heart, and conformity to the divine image, which can prepare us for admission into the new Jerusalem, the city of God.

If we take an impartial survey of our past lives, review our frequent revoltings, and compare our conduct with the convictions we have often received of right and wrong, virtue and vice ; there is scarcely a soul but must feel some degree of remorse, some degree of repentance, for the turpitude of his morals and his want of love, obedience and gratitude, to so gracious a Father, who has encompassed us with blessings by his providence, from the earliest period of our lives to the present hour. We must, I say again, upon serious retrospection, experience some degree of repentance ; but unhappily for us, these profitable impressions are frequently not durable, they are too soon erased by a variety of creaturely objects, and pass away like the early dew. Those who have been cleansed in some degree by the water of contrition, are often defiled again by a repetition of that iniquity, which, in the moments of their humiliation, they had determined to renounce and forsake ; they are again caught in the snares of their lusts, and captivated by those

objects which have a tendency to alienate their affections from the supreme Good. Thus, when the force of conviction again sounds the awakening alarm, they are ready to query, with surprise and anxiety, what is to be done in this afflictive dilemma, to which our inconstancy to virtuous resolutions has reduced us? Shall we despair of that divine mercy we have so often abused; of that goodness we have so long trifled with? God forbid! rather prostrate your souls at the throne of grace, and humbly implore the continued mercy of the universal Parent. "As a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust." Beseech him therefore to send forth help from his holy sanctuary; that you may be strengthened to renew and keep your covenants with him; refrain from the commission of evil, and wait on him in the silence of all flesh. That since it hath pleased him again to enlighten your darkness, and thus to give you to see yourselves as you are seen of him, he may also be pleased to purify your hearts with that celestial fire which purgeth away the intellectual filth and dross, that prevents the ascent of the soul towards God, and renders it an unfit habitation for his holiness to dwell in. As our backslidings have frequently corrected us, and covered our minds with anxiety, let our future conduct, directed by his grace, manifest the sincerity of our repentance; and, by a conversation ordered aright, let us glorify our Father who is in heaven.

I feel the influence of the love of God in Christ Jesus, which extends to the whole rational creation, and seeks the salvation of every soul that inhabits the earth; in which I entreat you, as a being subject to the same infirmities that you sometimes unavailingly deplore, "repent and be converted." Repentance you have frequently experienced; but too little, I fear, of that essential conversion which the gospel of Christ proposes. It is highly probable that many have seen the necessity of that renovation of heart and reformation of manners, produced by conversion; yet, urged by the powerful prevalence of their lusts, they would, if possible, find some other remedy for a wounded conscience, than that which the simplicity of the gospel requires, as a necessary prelude to the favour of God. Like the rich young man in the gospel, they have been animated with a desire to be enrolled among the disciples of the Lord Jesus; and thus become partakers of that inheritance which is incorruptible and full of glory. They have asked counsel of him, the wonderful Counsellor; addressing him with this important question, "What good thing shall I do, that I may inherit eternal life?" Yet when the unchangeable terms of salvation have been proposed; when they have been told that they must part with all their idols, they have gone away sorrowful: the terms have appeared too hard

for them to comply with, and like the Assyrian that sought to be cured of his leprosy, are crying out, "Are not Abana and Parpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?" Thus, numbers among mankind are striving to elude those measures which the gospel of Christ enjoins; and are substituting others in their stead, which are better adapted to sooth the carnal mind, and prevent that mortification of the deeds of the body, which human nature shrinks from.

Man is desirous to possess the crown of eternal life, but not to bear the cross; he would indeed reign with Christ, but not suffer with him; he would accompany him to the Mount of Transfiguration, but not to Golgotha; he would be his attendant at his glorification, but not in the awful scenes of his humiliation. Divers have wandered as from mountain to mountain, and from hill to hill, seeking for the living in the sepulchres of the dead; they have sometimes adopted one creed and sometimes another, practised external ordinances and complied with empty forms, addressing themselves frequently to guides, as blind and impotent as themselves, with this important inquiry, "Men and brethren, what shall we do to be saved?" I say again, "Repent and be converted;" for this is the only way to find salvation to your souls. No external ceremonies, no verbal confessions, nor any change of opinions merely, can accomplish this repentance and conversion, and afford you the consequent reward of a glorious immortality. This important work of salvation must be effected in man by the powerful operation of the Holy Ghost; which is as a consuming fire to the adverse part in man, to the corrupt and perverse will, which would not that Christ should reign in his kingdom, and that God should be all in all. It is the baptism of fire, of which John's was but a type, which discriminating the pure from the impure, gathers the wheat into the garner, but consumes the chaff with unquenchable burnings.

In the world, there are many voices which correspond not with the voice of Christ, the only true Shepherd (whom we ought to hear and obey in all things,) but are the voices of those who have found it for their worldly interest to lead people from, rather than to Christ, the glorious high priest of the Christian religion; they have attempted to render that mysterious, which the Holy Ghost hath left plain; and to perplex the understandings of mankind with vain metaphysical speculations, without making them either wiser or better. These men have indeed proved physicians of no real value: instead of laying the axe to the root of the corrupt tree, they have only attempted to lop off some of its branches; they have prescribed emollients

where the most searching operations were necessary : and thus, healing the wound of the daughter of Zion deceitfully, they have lulled multitudes into a fatal security, flattering them with hopes which must finally end in disappointment. There are others who assume the office of ministers, the purity of whose intentions my charity will not permit me to dispute ; who, like a man that attempts to answer a question before he has fully heard it, have too precipitately embarked in the important work of instructing souls relative to the affairs of salvation. These are like Ephraim, “ a cake not turned ;” are not yet instructed in the way of the Lord perfectly ; and whilst they are teaching others, had need themselves to be taught what are “ the first principles of the oracles of God.” They have run on the Lord’s errand unsent, and therefore have not essentially profited the people. They have taken upon them to guide those that are inquiring what they shall do to be saved, and have led them indeed from the confines of Egypt ; but leave them (undirected to the spiritual Moses) to wander in uncertainty, and to compass a mountain of doubts in the wilderness. May the Lord Almighty, in his mercy, gather those who are wandering as sheep without a shepherd, and lead them into the sacred enclosure of his fold, into eternal safety.

I cannot direct the searcher after truth, who is pensively inquiring what he shall do to be saved, to the ministry of any man ; but would rather recommend him to the immediate teaching of the word nigh in the heart, even the Spirit of God. This is the only infallible teacher, and primary adequate rule of faith and practice : it will lead those who attend to its dictates into the peaceable paths of safety and of truth. “ Ye need not,” said the apostle to the church formerly, “ that any man teach you, save as this anointing teacheth, which is truth and no lie : cease therefore from man, whose breath is in his nostrils,” and whose existence is but a vapour : for wherein is he to be accounted of ? As a fallible being he is liable to frequent deceptions, and therefore liable to deceive ; whereas the Spirit of God cannot be deceived, neither will it deceive any soul that yields itself to its government, and obeys its dictates. Oh, ye penitent prodigals, my soul earnestly longs for your restoration to the mercy and favour of God : ye who are reduced, by your wanderings in the wilderness of this world, to a state of extreme poverty ; to the want of that bread that comes down from Heaven, which alone can nourish the soul up to eternal life. Ye who are attempting to satisfy the cravings of an immortal spirit, with the spiritless husks and shells of an empty profession of religion ; look towards your Father from whom you have revolted : remember that in his house there is bread enough and to spare ; there your

souls may be replenished with ever-enduring substance. Return, O house of Israel ! seek the face of your everlasting Friend and Father ; he has, in unspeakable kindness, declared, that he will be found of those who seek him in sincerity of heart ; and that as many as knock at the gate of mercy, shall be admitted to his presence, and receive the remission of their sins. The humble address which the prodigal made to his father, in that excellent parable given us by our Lord himself, the father's reply to it, and the manner of the son's reception into favour, are exceedingly expressive of the becoming penitence of the one, and the mercy of the other. " I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son ; make me as one of thy hired servants." The injured parent compassionates his distress, takes the prodigal in his arms, owns him for his son, orders the fatted calf to be killed, and rebukes the envy of his elder brother with " This my son was dead and is alive again, he was lost and is found." O the height and depth of the goodness and mercy of God ! " Look unto him all ye ends of the earth, and be ye saved."

Before I conclude, I find it in my heart to address another class : a class which has earnestly sought, and happily found, *Him*, of whom " Moses and the prophets did write," Jesus of Nazareth, the Emmanuel ; which being interpreted, is, " God with us." Ye who once were scattered as sheep without a shepherd, " on the barren mountains and desolate hills of an empty profession ;" but now the great Shepherd hath gathered you within the sacred enclosure of his sheepfold, and you are under the peculiar protection of the Lord Almighty. You hath he plucked as brands out of the burning, and redeemed to himself with the saving strength of his right arm ; may you ever remember his unutterable mercy, and dedicate the remaining moments of life to the honour of his name. My soul salutes you in the endeared affection of the gospel of peace, and wishes your establishment in righteousness ; that you may abide in holy patience the fiery trial of your faith, throughout the days of your pilgrimage on earth ; and become as fixed pillars in the celestial building, the house of God, that shall no more go out.

If ye abide in the word of faith by which ye have been taught, neither the malice of men nor devils, nor all the united powers of darkness, shall be able to pluck you out of the hand of Him who is your Judge, your King, your Protector, your Father, and your everlasting Friend. When the heavens shall be wrapped together like a scroll ; when the sun and moon shall be darkened ; when every constellation of the heavens shall sink into everlasting obscurity, and the elements of this world shall melt with fervent heat ; you will possess a habitation within the superior regions

of a new heaven and a new earth, where the Lord your righteousness dwells.

Many of the pretended wise, learned, and prudent, who have sought to climb up some other way, rather than to enter by Christ, who is the door (by the conditions which he has proposed) into the sheepfold, may pity you as fools, or ridicule you as enthusiasts; count your lives madness, and your end to be without honour; but they will one day be astonished, when they may see, to their confusion, that such only as comply with his terms, are finally numbered among the children of God, and that the lot of their inheritance is among the saints. In the world, you are to expect tribulations of various kinds: pain, sickness, temptations and disappointments, invade the breast of the most righteous and temperate among men; the cup of mixture more or less impregnated with the wormwood and the gall, is the lot of all men, designed to effect valuable purposes by him, who afflicts not willingly, nor without a righteous and benevolent cause, the children of men. As the heavens are higher than the earth, so are the ways of Almighty wisdom higher than our ways; and his thoughts than our thoughts. We see a little, and but a very little, of the amazing universal plan of his government, over rational and immortal spirits. It is beyond the reach of the most exalted human faculties to comprehend his wisdom, throughout the righteous administration of his providence, which is unsearchable: it is our duty, as frail dependent beings, to meet every dispensation of his providence, with that resignation of spirit which incessantly breathes the humble language of "Not my will, O Lord! but thine in all things be done." Under the evils which we feel, and which our prudence could not prevent, let us rather implore divine aid to endure them with patience, than to pray that they may be removed from us; lest, like ignorant children, we should seek to avoid that portion from our heavenly Father's hand, by which he graciously designed to remove or prevent a greater evil. This is not the place of our rest, but a state of probation, a painful pilgrimage through a land of pits and snares. Narrow is the path which leads to the regions of eternal peace.

The soul, by reason of its connexion with the body, enclosed within walls of flesh, cannot extend its views, or employ its faculties on divine objects, without frequent interruption. But when the days of its captivity are accomplished, its powers will be capable of a more glorious expansion; and, if bearing the inscription of holiness, it will then be put in full possession of that joy which is unspeakable and full of glory, in the kingdom of immortality. In all the calamities to which we are subject in the house of our pilgrimage, we have a place of refuge to flee to, where safety is alone to be found; though indeed we must feel

in degree as men, yet we may possess the patience, resignation, and holy fortitude of Christians, who are looking for a better country ; a more excellent inheritance in that city " whose inhabitant cannot say, I am sick."

" Be ye stedfast, unmoveable, always abounding in the work of the Lord ; forasmuch as ye know that your labour is not in vain in the Lord." Be ye, in your several stations in the church and in the world, as way-marks to the honest inquirers, who are asking their way to Zion ; and from a true sense of their condition, are crying out, " What shall we do to be saved ?" Shew forth by your example of charity, sobriety, temperance, and holiness of life, that you are redeemed from the spirit of the world, that lies in wickedness ; be not captivated by its trifling amusements, nor ensnared by its lying vanities, but retain the fear of God which will keep the heart clean, and prove a source of surest consolation, when all things else will be unavailing. Let the purity of your lives demonstrate, that your attention is fixed on things that are more excellent, that your affections are placed on things permanent and eternal ; essentially relating to the salvation of the soul. By this means you will become the consecrated temples of the Holy Ghost, and be a means of leading others in the way of righteousness.

Finally, Brethren, I commend you to God, the Shepherd of Israel, and to the Word of his grace, as the infallible guide to instruct us in what we shall do to be saved. This alone is able to direct our feet in the way of righteousness and peace ; to build us up in the most holy faith ; and in the end, to put us in possession of a glorious inheritance among the saints, that will never fade away.



ON
THE HOLY SCRIPTURES.

FROM the revelations of the Spirit of God to the saints have proceeded the scriptures of truth, which contain a faithful historical account of the actings of God's people in divers ages, with many singular and remarkable providences attending them ; also, a prophetic account of several things whereof some are already past and some yet to come, and a full and ample account of all the chief principles of the doctrines of Christ held forth in divers precious declarations, exhortations and sentences, which by the moving of God's Spirit were at several times and upon sundry occasions, spoken and written unto some churches and their pastors. Nevertheless, because they are only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Yet because they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty : for as by the inward testimony of the Spirit we do alone truly know them, so they testify that the Spirit is that guide by which the saints are led into all truth ; therefore, according to the scriptures, the Spirit is the first and principal leader.

God hath seen meet that herein we should, as in a looking-glass, see the conditions and experiences of the saints of old, that finding our experience answer to theirs, we might thereby be the more confirmed and comforted, and our hope of obtaining the same end strengthened ; that observing the providences attending them, seeing the snares they were liable to, and beholding their deliverances, we may thereby be made wise unto salvation, and seasonably reprov'd and instructed in righteousness. This is the great work of the scriptures and their service to us, that we may witness them fulfilled in us, and so discern

the stamp of God's spirit and ways upon them, by the inward acquaintance we have with the same spirit and work in our hearts.

They are truly the most excellent of all writings whatsoever, whether we consider the Holy Author of them, the great God of heaven and earth, or the inspired penmen of them, the holy prophets and apostles, who spake and wrote as they were moved and guided by the holy Ghost ; or the divine truths therein declared and testified of, concerning the wonderful love of God for the reconciliation and salvation of lost mankind, through repentance toward God, and faith in, and obedience to, the Lord Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. Upon which considerations they are worthy of preference to all other books in the world ; for they are the words, sayings, and testimonies of God, scriptures of truth, divinely inspired writings, containing the judgments and statutes of the Lord. But notwithstanding the divine authority and excellent contents of the holy scriptures, which God hath preserved against all the rage and malice of satan and his wicked instruments, and which ought to be prized above all books and writings ; yet may we not take up a lamentation and say, how are they slighted and neglected by many in our day. And therefore let all careless and negligent ones repent of their mispent time, and apply themselves henceforward to the diligent reading and meditating in the holy scriptures, which, as the apostle saith, 'are able to make wise unto salvation, through faith which is in Christ Jesus,' 2 Tim. iii. 15. ; being profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Our blessed Lord and Saviour Jesus Christ, though his most innocent life, most holy doctrine, and undeniable miracles, were sufficient to prove that he was the Messiah, the prophet which Moses said should come into the world ; yet he was pleased to confirm his divine mission by testimonies out of the law, the prophets and the psalms. Thus we find him reproving the Jews for their unbelief by the writings of Moses ; 'There is one that accuseth you, even Moses, in whom ye trust ; for had ye believed Moses, ye would have believed me ; for he wrote of me : But if ye believe not his writings, how shall ye believe my words ?' John, v. 45 to 47.

As he gave his disciples this excellent copy, so they were very diligent in writing after it. The apostles were eminent for quoting the holy scriptures of the old testament in proof of their doctrine. Paul proves that the gospel of God was pro-

misèd by his prophets in the holy scriptures ; that Jesus Christ was made of the seed of David according to the flesh ; that he died for our sins, was buried, and rose again the third day, according to the scriptures ; that he ascended up on high, led captivity captive, and gave gifts unto men. When he was a prisoner at Rome, he expounded and testified the kingdom of God unto the Jews, persuading them concerning Jesus, both out of the law of Moses and out of the prophets.

Peter refutes those mockers at the wonderful works of God that appeared in the hundred and twenty on the day of Pentecost, when they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance, certifying that they were not drunken as they supposed, but this was that which was spoken by the prophet Joel ; also proving that the patriarch David did speak of the resurrection of Christ whom God raised up ; and that being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he had shed forth that which they now saw and heard.

The apostle James using these phrases, ‘ according to the scriptures,’ ‘ the scripture was fulfilled,’ do ye think that the scripture speaketh in vain,’ shows that the writings of the old testament were intimately known to him, as the other passages do manifest they were to the other apostles.

Stephen, the first deacon of the church at Jerusalem, and martyr of Christ, defended himself against the blasphemous words which the suborned witnesses pretended he spake against Moses and God, by a series of arguments drawn from the writings of Moses.

The Ethiopian eunuch, treasurer to queen Candace, showed his studiousness in the holy scriptures, and hath left an example to others, to omit no opportunity of reading and meditating in them. He had been at Jerusalem to worship, and was returning to his own country, and sitting in his chariot, he read Esaias the prophet from which Philip preached unto him Jesus ; and the eunuch believed that Jesus Christ is the Son of God. Oh ! happy reading of the evangelical prophet ! the Jewish proselyte became a Christian convert ; while he read the old testament, he found Him who is the fountain of the new.

The Bereans are recorded to be more noble than those of Thessalonica ; and what is it for ? Why, that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so, as Paul had declared unto them.—Where observe it is not said they searched the

scriptures, and then received the word ; but they received the word, and then searched the scriptures. The entrance of the word opened their understandings, and was as a key, to unlock the meaning of the scriptures to them.*

Timothy, whom Paul calls his dearly beloved son, was an early scripturist, being trained up in sacred writ from his childhood. 'From a child,' says he, 'thou hast known the holy scriptures.' And he makes honourable mention of Timothy's grandmother Lois, and his mother Eunice, for their unfeigned faith ; godly women that took care of his virtuous education, wherein they are a pattern to all parents, to train up their children in the reading and knowledge of the holy scriptures, which may serve for a reproof to those who neglect or omit to educate their children therein.

Two things are absolutely necessary to every one that desires to know a spiritual profiting in reading the holy scriptures, viz. a mind rightly disposed and prepared to receive instruction in the things of God, and a teacher able and sufficient to instruct us therein. Now, to be rightly prepared for divine and spiritual instruction, we must be meek and lowly in heart ; we must be humble and fearers of God ; we must be babes and fools for Christ. If we have not this disposition of mind, we are not subjects capable of heavenly instruction. But whence cometh this preparation ? Have we it of ourselves ? Can we thus dispose and prepare our own hearts ? No, in no wise.—It is the gift of God, the work of his Holy Spirit ; for 'the preparations of the heart in man and the answer of the tongue is from the Lord.'

Now when the mind is thus prepared, yet we cannot teach ourselves, neither can any man of himself teach us : for who is sufficient for these things ? Who is able to instruct us in them ? None but He whose name is 'Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.' And as he is able to instruct us, so is he willing and ready to do it. 'The word is nigh thee, saith the scriptures, even in thy mouth and in thy heart.'

* Those who receive the Word and are obedient to it, if they have the holy scriptures, are never induced by this divine Opener to doubt their authority. They find that its requisitions are in strict conformity with them, and are confirmed and encouraged in their religious duties by the correspondent testimonies of those invaluable writings.

THOUGHTS

ON

REASON AND REVELATION,

PARTICULARLY THE

REVELATION OF THE SCRIPTURES.



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THOUGHTS, &c.

It is very questionable whether much service is done to Religion, by undervaluing the faculty of Reason. Man, the only inhabitant of the globe who is capable of religion, is also the only one possessed of reason; and indeed it is the possession of the latter which renders him a proper subject of the former. Without reason, man could not be accountable for any of his actions.

It appears therefore evident, that religion is inseparable from reason; and if we examine the true meaning of those religious persons who are taught to undervalue reason, we should probably find that they do not object to the legitimate use of this faculty, but to the exercise of it in deciding upon subjects which are beyond the sphere of its powers. To assign it therefore its place, and to guard against its encroachment on any other principle in the mind, which ought to have a free scope for action allowed to it, form a part of the proper business of a religious person.

Reason is the faculty by which the mind compares one thing with another, and gives the preference to what appears the best. It may be aptly compared to a balance; for when several motives for acting or suffering, doing or refraining, loving or hating, are presented to the mind, if it be in perfect order, it indicates which are the most weighty, and which of those several acts the mind should engage in. Right reason, having sure grounds on which to argue, and no sinister bias to warp it, must always attain to a right conclusion. But reason, like the instrument with which it has been compared, is capable of being put out of order, and it may also happen that the subject to be weighed may be too mighty for the examining faculty.

It is amply proved by lamentable experience, that there are many causes which bias our reason. The most powerful of these are the passions and the force of custom, which more frequently mislead reason, than yield to its direction; and the natural temperament, over which it has little control: and even where the influence of these is in great measure subdued,

still the subjects to be examined are so disproportioned to the share of reason allotted to man, that the difficulties are not removed. If it were to attempt the investigation of Divine things, with a judgment unbiassed by either of the former causes, it would notwithstanding never be able to arrive at the conviction that its perceptions of the object of research were infallibly correct, unless aided by some superior information; and the Christian religion teaches us to believe that this information or evidence is Divine revelation.

No created being by its natural powers can rise above its natural sphere. To reach a sublimer station it must be assisted by strength superior to its own; a power equal to the height of its ascent. It is only by the influence of Divine illumination that reason is capacitated to mount above its sublunary limits, and in any degree to apprehend the things of God. This dispels the fogs of prejudice and passion, restores reason to its full and proper use in religion, and furnishes it with a clear sense of duty and ability to perform it. The faculties are thus brightened, and raised to a higher pitch of usefulness than could ever have been reached by them, unassisted by Divine grace.

Man, with respect to the Author of creation, is infinitely more beneath him in understanding, than a new-born infant is beneath its parent. But as, when the child has learned to love the parent, and to obey his admonitions, it is protected from many harms, from which it cannot secure itself; and furnished with many comforts, which it has no power to obtain; so, revelation is the warning voice of heavenly goodness, that preserves man from evils, which otherwise he cannot avoid; and leads him to enjoyments, which otherwise he can neither taste nor conceive.

In those seasons, when custom or the passions, or both, strongly impel the mind to the commission of evil; and when reason, so far from standing firm, is known to side with the enemy; it is indeed truly desirable that some power should intervene, to rescue from an overthrow. When temperament, meanwhile, is affording its ardours, which hurry on to gratification; or its languors, which disincite to virtuous exertion; is it not then also truly desirable that there should be found some effectual check, or some effectual incitement:—or, to use the simple, energetic language of the prophet, when a man is disposed to turn aside to the right hand or to the left, that he should hear a voice to instruct him, “This is the way, walk in it?”

Some have imagined it beneath the Divine Greatness, for

the Sovereign Lord of all, to stoop so low as to make man a peculiar object of his notice and regard. To such as mistake those sure marks of degeneracy, *pride* and *haughtiness*, for greatness of soul, this may seem reasonable; but in him to whom pride is abomination, and as distant from his similitude as darkness is from light, it cannot have any place. What it is not below him to create, it cannot be beneath him to regard, proportionably to the end he made it for; and seeing man was created "for a purpose of his glory," and to partake of his felicity, it would derogate from his wisdom and goodness, to suppose he should look upon it as below him to enable man to answer the great ends of his creation; which he could not by any means do without a competent assistance from his Maker.

If the preceding remarks be admitted as true, we must perceive that man is not a being quite so sufficient as he often apprehends himself: hence he should learn not to think more highly of himself than he ought: and as a large portion of the misery which abounds in the world, may be justly attributed to this fatal self-sufficiency and importance, it is very desirable that the truth of these reflections should not only be acknowledged, but universally suffered to influence the conduct. But proud man is naturally averse to this necessary feeling of his dependence. He knows not how to submit to be, or to think himself, nothing. He would fain plume himself with some importance, some estimation or deserving of his own; yet all his pretences to merit are false and vain. The dignity of human nature consists not in self-sufficiency. The *most exalted* of created beings neither exist, nor act independent of their Creator; much less man, who in his primitive purity was made lower than the angels. He stands in continual need of Divine help; and his true dignity consists in being, by his reason, above all inferior creatures, capable of *consciously receiving* that assistance, and of being thereby preferred to a blessed communion with his Maker. A deep impression of the truth of this doctrine would make a man afraid, not only dogmatically to determine, respecting Divine subjects, but even lightly to speak of them. It would make him seem even in his own view a fool, and often such, in that of others. This pride cannot endure, and what it cannot endure, it strives to reject. It is therefore at variance with this doctrine, and one must be subdued for the other to flourish. In the Bible there are many passages proclaiming the imbecility of man. These stand in the way of the proud reasoner's argumentation; and these therefore, rather than suffer his career to be obstructed,

he is inclined to disbelieve and to reject. That to which we incline, we readily embrace; and thus is ushered in that wide-wasting evil, infidelity; the origin of which, the preceding paragraph is designed to describe.

The volume which, by way of eminence, has the general name of The Bible, is well known to be a collection of books of various authors; written at distant intervals, and on different occasions; but all supposed to teach, either directly or figuratively, the practice of piety, and the means of man's acceptance with his Creator.

There is a general division of these writings into two parts, namely, those which relate to the old covenant, and those which relate to the new, commonly called the Old and the New Testament. It may be best to begin the survey of these writings with the New Testament.

1. Before any book, professing to relate facts, can be entitled to credit, its authenticity and veracity must be established. Now there is no book in the world of equal age, whose authenticity is established upon firmer ground than the New Testament; so that if a sceptic, unable to withstand the arguments which it affords in favour of Christianity, should be disposed to reject it, he must be driven to the absurdity of rejecting all the historians of the same age; a piece of folly which would disgrace a school-boy.

The apostles and evangelists were competent witnesses, and could not be deceived in the facts which they recorded. They do not pretend to give us an account of transactions done in remote countries, or which had happened in ages before their time, but of those which they had themselves witnessed with their eyes and with their ears. They had lived with Christ during his ministry; they had heard his discourses, they had seen his wonderful works, and consequently received them on the testimony of their own senses. If Plato has been deemed a competent witness, and in every respect qualified to compose the biographical account of his master Socrates, and of his discourses in prison, because he was present on these occasions, surely the evangelical writers are competent witnesses of the facts which they relate. For they were neither enthusiasts nor fanatics. And as they could not be deceived themselves, so they neither would nor did deceive others. They were men of probity and piety, who abominated a lie. They could obtain neither pleasure, honour nor profit in this world, by obtruding falsehoods on mankind; but on the contrary, they were exposed to the loss of all these, and even of life itself, for being

preachers of the doctrine of the Cross, and bearing witness to the truth of Christianity.

The profane authors, as they are called, though now held in general and deserved credit, and their narratives relied on, as the best source of information concerning their respective countries and governments, suffered a temporary eclipse during the decay of learning in the middle ages of Christianity; but the sacred writings before, during, and since the same period, have been uninterruptedly handed down from generation to generation; appealed to by both the friends and the enemies of the doctrines which they contain; and cited by writers of all ages, even the earliest, since their publication, in a manner which shows that they have always been such, or very nearly such, as we find them at present. Nay, further, notwithstanding they have been multiplied by manuscripts beyond any other book in the world, which might easily occasion some errors, the authenticity of these writings is in no wise affected, and the uniform tenor of their doctrine is in no wise altered. The consequence is, that we must either dispute all ancient history, or admit the authority of the New Testament.

From the New Testament we learn not only the doctrines of Christianity, but the character of its Author. In this character we must immediately be struck with his power and goodness; and it will be perceived, that the exertion of his might was always a proof of his benignity. The evangelists record numerous instances of miraculous power which show him to have been in the possession of faculties far above human. Unprejudiced observers naturally and justly concluded that they were divine; and consequently yielded up their minds to the belief that his doctrine should be received. "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." It is already shown that the history of these transactions is authentic, by an evidence which on other occasions would be deemed conclusive. To us, therefore, at this time, who are competent to estimate the force of evidence, the miracles speak the same language as they did to the earliest believer; they prove the credibility, (alas! that proof should *now* be wanted)—they prove the credibility, the divine authority of Him who performed them.

In the New Testament also not only an account is given of the miraculous works of our Lord, but we are further informed that he appointed certain men who were his witnesses, to whom he committed the propagation of the Christian doctrine, and likewise endued with the power of working miracles in support

of their mission. They acknowledge that they derived their ability and authority from Him, and they wrote several books which concur with the doctrine promulgated by their Divine Master, in which they declare, "we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were *eye-witnesses* of his majesty." 2 Peter, i. 16.

2. This short view of the New Testament will be of use, in leading back the mind to a proper estimation of the other general division of the scriptures, namely, the Old Testament. From the decision given by Christ and his apostles, respecting that more ancient part, there is no appeal. We must consider their verdict as a revelation, in which right reason immediately acquiesces—knowing the divine authority by which it is pronounced.

Now, both our Lord and his apostles frequently mention the writers of the Old Testament; they always mention them in terms of high approbation; and sometimes plainly assert their divine inspiration. In particular, Moses is honoured by our Lord with marks of singular approbation; a belief of his writings is considered by Christ as conducive to the Jews' belief in himself, and their disbelief of them, as a bar to the reception of his doctrines. John, v. 46, 47. The apostles also, speak of Moses and the prophets, as of genuine and inspired characters. This uniform testimony, therefore, of Christ and his apostles to the writers of the Old Testament, is the uncontrovertible authority for their credibility and admission among Christians; and thus we have both the Old and the New established upon a foundation, against which no reasonable man can object, without being driven to the difficulty of believing some absurdity.

The manner in which the sacred scriptures have been transmitted to us, their language and style, together with the minute circumstantiality of the facts and doctrines recorded in them, added to the moral impossibility of imposing forced writings upon mankind—are all indisputable proofs of their *genuineness and authenticity*. Equally satisfactory is the evidence for the *credibility* of the writers. For they had a perfect knowledge of the subjects which they have related, and their moral character was never impeached by their keenest opponents. In most instances their accounts were published among the people who witnessed the event which they have recorded, and who could easily have detected falsehood if any such there had been, but who did not attempt to question either the reality of those facts or the fidelity of the narrators. There

is an entire harmony between the sacred writers and profane history, both natural and civil; and the reality of the principal facts, related in the Bible, is perpetuated and commemorated by monuments that subsist to this day in every country, where either Jews or Christians are to be found. And that the scriptures are not merely entitled to be received as credible, but also as containing the revealed will of God,—in other words, that they are divinely inspired,—we have evidence of various kinds amounting to moral demonstration. For, on the one hand, their sacred origin is evinced by the most illustrious external attestations, viz. miracles and prophecy, which carry with them the most manifest proofs of a Divine interposition; and which it cannot reasonably be supposed that God would ever give, or permit to be given, to an impostor. And, on the other hand, the scriptures have the most excellent internal characters of truth and goodness, in the sublimity, excellence, and sanctity of the system of doctrines and morals which they announce,—in the harmony and connexion that subsist between all the parts of which they consist,—and in their admirable tendency (which is shown by its effects wherever the scriptures are cordially and sincerely believed) to promote the glory of God and the good of mankind, and the cause of virtue and righteousness in the world.

Convinced of their incontrovertible authority, man resembles a child, to which allusion has already been made. The child knows the parent's superior wisdom, and also his love and power. It therefore submits readily to injunctions, the full scope of which it does not comprehend. So the Christian receives the scriptures. When they treat on subjects above his comprehension, or when the inspired persons relate or prescribe, in the name of the Almighty, things different from what man's limited reason may be tempted to judge best, he does not therefore revolt; he rather waits in humble trust, and at most suspends his judgment; attributing the difficulty to his own scanty powers, and not to any inconsistency in the sacred record, established as it is by the voices of those whose authority he cannot question. This, his humility enables him to do with ease; but pride forbids the sceptic to submit, because he will have reason to be his only guide. He arrogantly asserts he is not obliged to believe, and so rejects that which he cannot comprehend. His scepticism, like other habits, becomes strengthened by exercise; and some persons have become so blinded that because they were unable to explain the moral government of God, they have been induced to finish their career of unbelief, with denying that he

exists : and yet these very men, with all their boasted powers, are totally ignorant of the mode by which their will directs the muscles of their hand while writing the record of their own folly.

The scriptures inform us of an ingredient in the religious character, without which they declare it to be impossible to please God. Who then, that is desirous of pleasing him, would want this qualification? How can a man be religious without such a desire? how can he hope for acceptance, unless this desire be fulfilled? This necessary preliminary of Divine approbation is Faith. It implies belief, trust, confidence, and arises not merely from the man, but takes its birth from the operation of the Holy Spirit in him, which works by it to the sanctification of the heart, and the production of every Christian virtue. When the soul is fully possessed of true faith, it is at rest : for it reposes on the goodness of God ; and hence may be discovered the reason that faith is indispensably necessary to an acceptance with him. Gospel faith in man believes the truth of all that is revealed by the Spirit, both in the heart and in the sacred writings ; because it feels it, savours it, and is one with it. It not only assents to the scriptural accounts of the incarnation and whole process of Christ in Judea, but it also receives his internal appearance, consents to his operation, and concurs with it. Faith takes away the solicitude to know why one mode of salvation is proposed ; another not. It believes that to be best which God has ordained ; and it acquiesces, where it cannot fathom.

The fall and the redemption of man, subjects the most momentous that can engage the human mind, and against which infidelity is often aiming its bolts, present no insurmountable difficulties to the view of faith. Well might our Lord declare belief to be the condition of salvation ! The scripture relates the fall of man ; and our experience and observation prove to us, that man is indeed in a debased state ; “serving divers lusts and pleasures, hateful and hating.” The scripture also gives an account of the occasion of his fall ; which was no other than not retaining his faith in the Divine command. It is also worthy of remark, that this injunction was not directed against what is called a moral evil : but its violation was immediately followed by the loss of that life in which the parents of mankind held sweet communion with their Creator. Now how simple ! how little requiring the mazes of deep and critical investigation ! how adapted to “the way-faring man though a fool,” is this plain, obvious consideration, That if want of faith made man fall, faith naturally restores him ! If we pursue the

subject a little further, we may recollect that the tempter seduced Eve by means of specious, though fallacious reasoning against the Divine precept and prohibition. So, in like manner, as perverted reason led on to the fall, unenlightened and biassed reason still averts the sceptical mind from the offered restoration in Christ.

But, before we quit this subject, it will be proper to observe the manner in which faith effects this restoration. Not, by a mere belief of that which Christ has performed on behalf of man; but by a full belief also in all his precepts, so far as they are made known; accompanied, as it must be, with a conformity to them, through the assistance of the Holy Spirit. Then pride, anger, lust, deceit, and covetousness, must soon take their departure; and the very kingdom of heaven be revealed in that heart, where humility, love, purity, truth, and contentment, have made their abode.

A great man in ancient time said, "O taste and see that the Lord is good." This may be considered as an invitation to subject doctrine to the test of experience. And probably it will be found that if any one will humbly and sincerely accept the written revelation of scripture; and will set about the practice of a Christian life in good earnest, such a one will not be long without observing his own extreme inability to persevere in a steady course of true gospel-obedience. He will discover the want of some help and consolation; of something that can strengthen his good purposes in the moment of temptation and weakness; and calm his almost desponding mind, dejected under the consideration of his former failings and sins. He will find that he is not to expect help from the world; for its pursuits are already become irksome. He will perceive the generality of his acquaintance to have little relish for religion; and many of those who make profession of it, to be as weak as himself.

But the difficulty of obtaining an object, when the mind is convinced of its importance and value, may increase the fervency of the desire to be helped. Thus feeling, from certain and painful experience, the want of a Saviour, the mind is glad to believe that there is one. It is the only source left, from which help can be expected; and most rationally, though not by any perceptible train of reasoning, doth the soul address itself in secret supplication for his assistance. In due time, though perhaps not exactly when it is craved, the balm arrives; the soul finds "grace to help in time of need;" and experiences the completion of the promises of Christ, as recorded in scripture: "Blessed are they that mourn, for they shall be

comforted :” “Blessed are they which do hunger and thirst after righteousness, for they shall be filled.” So far scripture, as applicable to the soul’s particular state, is proved, and found true, by experience. By experience also, faith is strengthened and confirmed. The mind is not then disposed to controvert difficult or obscure parts of scripture ; for doubt, like other things, requires its proper soil to grow in. Those things which are manifest are accepted ; and no attempt is made, with unhallowed hands, to rend the veil from that which is more mysterious ; or, failing in this, to invalidate its authority, because it is beyond the reach of finite comprehension. Faith now directs the use of reason ; and when faith is once firmly fixed on Christ, the most implicit obedience to the precepts of the gospel, is an act in perfect accordance with the soundest and most exalted reason.

Extract from “fragments in Prose and Verse,” by E. Smith

“It is declared in the scriptures, that the natural man knoweth not the things of God, neither can he comprehend them, and I am convinced that this is true. God only requires the heart and its affections, and after those are wholly devoted to Him, he Himself worketh all things within it and for it. ‘My son, give me thy heart ;’ and all the rest is conformity and obedience. This is the simple ground of all religion, which implies a reunion of the soul to a principle which it had lost in its corrupt and fallen state. Mankind have opposed this doctrine, because it has a direct tendency to lay very low the pride and elevation of the heart, and the perverseness of the will, and prescribes a severe mortification to the passions ; it will be found, notwithstanding, either in time or eternity, a most important truth.

“The natural powers of man may be sanctified by the influences of religion in the soul, and cease from opposition in matters wherein formerly they took supreme direction ; but until they are in awful silence before God, the work of redemption is unfelt and unknown.

“Religion is an universal concern ; the only important business of our lives. The learned and the ignorant are equally the object of it ; and it is highly becoming the Father of Spirits, the friend of man, that all the spirits which He has made, should be equal candidates for his regard ; that his mercy should operate upon a principle, of which mankind are equal

partakers. If the reason or the understanding were alone capable of religious discernment, nine-tenths of the world would be excluded from his providence; but not so does his mercy operate. He influences by love, and the affections are the only objects of it.

“Look into the opinions of men, contemplate their great diversity, their complete opposition to each other; and where shall the serious, the reflecting mind, find a peaceful station to rest upon? Where shall it find ‘the shadow of a mighty rock, in a weary land’ of fluctuating devices and tempests of opinion? Not in human literature, not in the inventions of men; but in silence before the God of our lives, in pure devotion of the heart, and in prostration of the soul. The knee bends before the Majesty of Omnipotence, and all the powers of the mind say, Amen!—In matters so important as pure religion, the salvation of the immortal soul, it is highly worthy of Divine Wisdom that He should take the supreme direction to Himself alone, and not leave any part of the work to the device of man: for it is evident to every candid inquirer, that whenever he interferes he spoils it. Religion is of so pure and spotless a nature, that a touch will contaminate it. It is uniform, consistent, and of the same complexion and character in all nations. Languages and customs may greatly differ: but the language of pure devotion of the heart to its Maker is one and the same over the face of the whole earth. It is acknowledged and felt ‘through the unity of the spirit, in the bond of peace.’ There is a harmony and consistency in the works of God, external and internal; the external operations of nature are strictly typical of internal things; the visible of the invisible world. The scriptures plainly point to the analogy between the natural and spiritual world, in numberless instances; Christ is called ‘the sun of righteousness,’ ‘the light of the world,’ ‘the bright, and the morning star.’”

FINIS.



THE HAPPY EFFECTS OF RELIGION ON THE MIND IN HUMBLE LIFE.

URSULA COTTOM, the subject of this memoir knew nothing of her early history, having been an inmate in the Foundling Hospital, in London; and on inquiry, no clue to her relations could be found in the records of that Institution.

When about twelve years of age, she was placed as an apprentice with a man and his wife who were both pious people, of the Methodist connexion; this she always considered as a providential circumstance in her life, and observed, in her simple style, "that a watchful Providence had good things in store for her;" she was taken with them to the Methodist meetings, and was soon favoured to become acquainted with the visitations of Divine love in her own mind; and before her apprenticeship expired, joined the Society, and was a zealous and consistent member of it. After remaining a year over the term of her apprenticeship, as a servant in this family, she went to live as housekeeper with Richard Cottom, of Scarborough, a worthy man, also of the Methodist Society, and about four years afterwards became his wife. She was then an active member and class-leader among the Methodists.

Some time after this, she felt her mind drawn towards the Society of Friends, and frequently attended their meetings; being convinced of the value and importance of silent waiting upon God, and of close attention to the manifestations of the Holy Spirit in her own heart. Her husband at first strongly objected to her leaving the Methodist connexion; but being convinced of the propriety of granting her full liberty of conscience, finally complied; and, in 1798, she became united to Friends, with whom she remained an upright and consistent member, until the close of her life.

She contributed to the support of herself and her husband, by keeping a small shop; in which situation she was a remarkable example of the strictest honesty and uprightness; and also showed

by her life and conversation how much good may be done in the humblest sphere, if the heart is but influenced, and directed by the power of Divine grace.

She was an active distributor of tracts and other good books ; and her company was often sought both by the rich and poor, particularly when labouring under doubt and discouragement, or groaning under the burden of a guilty mind, or an awakened conscience ; and she was faithful in exhorting some, and consoling others amongst those who came to tell their sorrows, or to ask her advice.

Her husband lived till he was ninety-five years of age ; and during the latter part of his life was quite dependent upon her exertions for his support. She appeared to do all in her power for him, and maintained the character of a faithful wife, and kind nurse but she now found her means so diminished, that she was glad to accept one of the residences provided by the benevolence of the late Joseph Taylor, who left funds by which fourteen poor families are provided with comfortable dwellings. In this residence she still carried on her little business ; but being unable to do much, she found the advantage of having, by the strictest economy, laid up some provision for old age. The repugnance which she evinced to accept any assistance from a fund, which could be properly applied to lengthen out her little store, was truly praiseworthy, though almost carried to excess. This evidently did not arise from pride but from a spirit of independence and scrupulous honesty ; and when she did accept of assistance, a most exact account was kept of the application of every part of it.

At this time her heart was filled with gratitude and thankfulness and, placed in a small but clean and comfortable apartment, she was led to exclaim, " Surely goodness and mercy have followed me all the days of my life." Her piety and contented cheerfulness exhibited an instructive lesson to all who visited her ; one Friend of great experience remarked, that when she was in affliction, a visit to Ursula Cottom was always a means of consoling her mind, and that she returned benefited by her instructive example and pious resignation.

She latterly suffered much from ill health ; in the 1st month, 1833, being then seventy-five years old, she was taken very ill, and early expressed her belief that she should not recover.

A Friend calling to see her, asked her if she wanted any thing ? " Oh, no !" she replied, " I have more done for me than any one could ask for or think of ; I am surrounded by so many comforts through the kindness of my heavenly Father. How can I be thankful enough ?" A wish being expressed that she should not

want any thing, she said, "Dear hearts! you are very kind; my heart overflows with love and gratitude. My heavenly Father has been merciful to me every way: my pain has been very great but I trust that the rod which He sees meet for me, is intended to purify me from something that is left; and that in his own time, He will take me to his kingdom. My heart feels already united with those who are around the throne, ascribing to Him, and to the Lamb, all glory, and honour, and praise, which are his due."

Another time; awaking from a slumber, and taking the hand of one, who sat by her, she said, "I have been favoured this morning with such a remarkable sight of the wisdom and goodness of God. O! it was beyond all expression! His marvellous goodness and mercy to his creature, man; how He provides for his comfort; and feeds both him and the beasts of the earth. And I bless and praise his holy Name, that He has surrounded me with comforts—with every thing I want. Thou seest I am nearly a lump of clay: 'Dust, thou art, and unto dust thou shalt return.' This was the sentence pronounced upon fallen man; and I am willing, very willing, to die; my body feels like unto the grave, where it will soon be laid; but my spirit is filled with unspeakable love and mercy, I feel I shall be clothed with the nature of Christ, my Saviour, and for this my spirit shall praise him."

On a belief being expressed that she would be sustained through the conflict, she said, "O, yes! my Saviour is with me, He will sustain me through all; He will conquer all things for me, and give me the victory."

At another time, under a sensible feeling of the Divine goodness she said, "I am endeavoring to clasp, by faith, my dear Redeemer who has done, and will do much for me. It is said, 'the righteous hath hope in his death;' I have no merit of my own; ah, no! *it is the interest I feel in the all-atoning sacrifice.*"

A Friend, who called to see her; expressed a hope that she felt God to be near her. She replied, "Yes bless and praise Him! I am seeking after inward stillness."

The following morning she observed to the same Friend. "I am still here, a monument of love and mercy:" after which she repeated the following lines—

"Jesus! lover of my soul,
Let me to thy bosom fly;
While the nearer waters roll,
While the tempest still is nigh.

'Hide me, oh! my Saviour, hide!
'Till the storm of life is past;
Safe into the haven guide,
Oh! receive my soul at last.

' Other refuge have I none;
Hangs my helpless soul on thee,
Leave, Oh! leave me not alone,
Still support and comfort me.

All my help on Thee is laid;
All my wants to thee I bring;
Cover my defenceless head,
With the shadow of thy wing.' ”

A short time after this she prayed thus: “Pure and holy God! fit and prepare me for an entrance into that city, where nothing that is impure, nothing that worketh an abomination, or that maketh or loveth a lie, can ever enter.”

A short time before her death, she said, “I found in the night I had a strong city; ‘salvation has God appointed for walls and bulwarks.’ O! thank God for all things! ‘He is my strength and my song—He also is become my salvation!’ Blessed and everlasting God! Thou wilt never leave me, nor forsake me. After this, although she continued a few days, she was not able to express much. A few hours before her close, on being asked if she was in much pain, she said, “Death! death!” and after laying still some time, gently departed.

Her attendants bear witness to the patience and cheerfulness with which she was enabled to endure acute bodily pain. One of them observed, the sting of death was taken away; as frequently during her illness, she burst forth into expressions of praise and thanksgiving, similar to the few which have been recorded.

She was indeed a remarkable instance of the expansive influence of Divine love—a theme on which she often dwelt—which enabled her to soar above all her sufferings, and caused her heart to overflow with praise and thanksgiving, though placed in a very humble station, and furnished with little more than the necessities of life. What a lesson of instruction is this! How empty at such an hour, are the riches and pleasures, and pursuits of this world! when weighed in the balance they appear as less than nothing, and vanity. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which He hath promised to them that love Him?

THE END.

THE
TRUE CHRISTIAN FAITH
IN
OUR LORD JESUS CHRIST,

PLAINLY ASSERTED.



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THE TRUE CHRISTIAN FAITH, &c.

IN this age of speculative religion, it is of the utmost consequence to the Christian believer, earnestly to strive to keep the faith which was once delivered to the saints. Not only is it necessary that he should believe the testimony of the Holy Scriptures, but in order to partake of the benefits which the gospel was designed to confer upon mankind, he must be possessed of that "faith which is of the operation of God," through which alone he is enabled to discern and receive those things which God "hath hid from the wise and prudent, but revealeth unto babes." Without the intervention of divine light producing this faith, the powers of the human mind are totally inadequate to reach to the knowledge of God, and to comprehend those mysterious truths which the gospel is intended to unveil. Hence it was, when Peter, in reply to the question, "Whom do ye say that I, the Son of Man am," had declared, "Thou art the Christ, the Son of the living God," that Christ answered him, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven." In no other way has it been possible for a single rational creature ever to ascertain and savingly to believe in the Divinity of our Lord Jesus Christ, but by the revelations of his Holy Spirit. The conceptions of carnal men, however strong or subtle their reasoning may be, are very little better than mere conjecture in this subject: the truth stands wholly unaffected by their notions; it remains eternally the same, whether they acknowledge it or not.

"No man," said Christ, "knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Whence it is plain that Jesus Christ is the Mediator between God and the soul of man, the only "Way" by which he can come to know God. He who "was in the beginning," who "was with God and was God," "took upon Him the seed of Abraham," in which "He gave Himself a ransom for all," "bore our sins in His own body on the tree," "suffered for our sins, the just for the unjust, that He might bring us unto God," "offered Himself without spot to God," "a propitiation for the sins of the whole world," and is "the Author of eternal salvation to all them that obey Him." Having thus opened the way and consecrated it by His blood, He hath appeared the second time without sin, by His "light," "grace," or "spirit," in the hearts of all mankind, in order to complete the work of salvation, by destroying sin, and bringing the soul to the knowledge of "the only true God and Jesus Christ whom He hath sent, which is life eternal." For it is only in a state of purification from sin, that man can be prepared to receive the unfoldings of the mystery of Christ, "God manifest in the flesh, justified in the

spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Equally vain then are all the attempts of unregenerate men, either to discover, or to disprove the Divinity of our Lord Jesus Christ, in whom "dwelleth all the fulness of the Godhead bodily:" for as "no man speaking by the spirit of God calleth Jesus accursed, so no man can say that Jesus is the Lord but by the Holy Ghost."

With the view to enforce this Christian doctrine, we shall subjoin selections from the writings of divers persons, who knew in whom they trusted, and unreservedly believed the testimony of the Holy Scriptures, respecting the benefits of His incarnation, sufferings, death, resurrection and mediation.

George Fox, in an address to the governor of Barbadoes, written in 1671, says, "We own and believe in the only wise, omnipotent and everlasting God, the Creator of all things in heaven and earth, and the preserver of all that He hath made, who is God over all, blessed for ever; to whom be all honour, glory, dominion, praise and thanksgiving, both now and for evermore. And we own and believe in Jesus Christ His beloved and only begotten Son, in whom He is well pleased, who was conceived by the Holy Ghost, and born of the Virgin Mary, in whom we have redemption through His blood, even the forgiveness of sins; who is the express image of the invisible God, the first born of every creature; by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities or powers, all things were created by Him. And we own and believe, that He was made a sacrifice for sin, who knew no sin, neither was guile found in His mouth; that He was crucified for us in the flesh, without the gates of Jerusalem, and that He was buried and rose again the third day by the power of His Father for our justification; and that He ascended up into heaven, and now sitteth at the right hand of God. This Jesus who was the foundation of the holy prophets and apostles is our foundation, and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus, who tasted death for every man, shed His blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. He is now come in spirit, and "hath given us an understanding, that we know Him that is true." He rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life but by Him, for He is the quickening Spirit, the second Adam, the Lord from Heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works to serve the living God."

In an epistle to all serious professors of the Christian re-

ligion, Isaac Pennington says, "There are two or three things in my heart to open to you, how it is with me in reference to them, for indeed I have not been taught to deny any testimony the scriptures hold forth concerning the Lord Jesus, or any of His appearances, but am taught by the Lord more certainly and fully to own and acknowledge them. The first is concerning the Godhead which we own as the Scriptures express it, and as we have the sensible experimental knowledge of it: in which 'there are three that bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one.' This I believe from my heart, and have infallible demonstrations of; for I know three and feel three in spirit, even an Eternal Father, Son and Holy Spirit, which are but one eternal God. Now consider seriously if a man from his heart believe thus concerning the eternal power and Godhead, that the Father is God, the Word God, the Holy Spirit God, and that these are one eternal God, waiting so to know God, and to be subject to him accordingly, is not this man in a right frame of heart towards the Lord in this respect?

"The second is concerning the offering of the Lord Jesus Christ without the gates of Jerusalem. I do exceedingly honour and esteem that offering, believing it had relation to the sins of the whole world, and was a propitiatory sacrifice to the Father therefor. And saith the apostle Peter, 'ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation, but with the precious blood of Christ, as of a lamb without blemish;' who so offered himself up to God through the eternal Spirit. This we do own singly and nakedly as in the sight of the Lord; though I must confess we do not lay the sole stress upon that which is outward and visible, though we truly and fully acknowledge it in its place, but upon that which is inward and invisible, upon the inward life, the inward power, the spirit within; knowing and experiencing daily that that is it which doth the work."

In an "Incitation to Professors of Christianity," he again declares, "We do really in our hearts own that Christ, who came in the fulness of time in that prepared body, to do the Father's will, (His coming into the world, doctrine, miracles, sufferings, death, resurrection, &c.) in plainness and simplicity of heart, according as it is expressed in the letter of the Scriptures."—"We own no other Christ than that, nor hold forth no other thing for Christ but him who then appeared, and was made manifest in the flesh."

Referring to some expressions in a letter written to him, containing a charge of denying redemption by the blood of Christ, he says, "none upon the earth, as the Lord God know eth, are so taught, and do so rightly and fully own redemp

tion by the blood of Christ, as the Lord hath taught us to do: for we own the blood of the Lord Jesus Christ both outwardly and inwardly; both as it was shed on the cross, and as it is sprinkled in our consciences; and know the cleansing virtue thereof in the everlasting covenant, and in the light which is eternal; out of which light men have but a notion thereof, but do not truly know nor own it."—*The Holy Truth, &c. Defended.*

In a treatise, entitled, "Flesh and Blood of Christ," &c. he says, "God himself who knew what virtue was in the inward, yet hath pleased to make use of the outward; and who may contradict or slight His wisdom and counsel therein? Glorious was the appearance and manifestation of His Son in flesh; precious His subjection and holy obedience to his Father. His giving Himself up to death for sinners, was of great esteem in His eye; it was a spotless sacrifice of great value, and effectual for the remission of sins, and I do acknowledge humbly unto the Lord the remission of my sins thereby, and bless the Lord for it; even for giving up His Son to death for us all, and giving *all that believe in His name and power*, to partake of remission through Him."

In 1671, George Whitehead and William Penn published "A Serious Apology," in which after reciting their belief that every one shall be rewarded according to his works, that "none are justified but the children of God, that none are children, but who are led by the Spirit of God, and that none are so led but those that bring forth the fruits thereof which is holiness," they proceed with this full and explicit declaration of their faith—"We do believe in one Holy God Almighty, who is an eternal Spirit, the Creator of all things; and in one Lord Jesus Christ, His only Son, and express image of His substance; who took upon Him flesh and was in the world, and in life, doctrine, miracles, death, resurrection, ascension and mediation, perfectly did, and does continue to do, the will of God; to whose holy life, power, mediation and blood, we only ascribe our sanctification, justification, redemption and perfect salvation. And we believe in one Holy Spirit, that proceeds from the Father and the Son, a measure of which is given to all to profit with; and he that has one, has all, for these three are one, who is the Alpha and Omega, the first and the last, God over all, blessed for ever. Amen."

William Penn, in his "Primitive Christianity," chap. ix. sect. 1, expresses himself thus—"Lest any should say we are equivocal in our expressions, and allegorize away Christ's appearance in the flesh, meaning only thereby our own flesh; and that as often as we mention Him, we mean only a mystery, or a mystical sense of Him, be it as to his coming, birth, miracles, sufferings, death, resurrection, ascension, mediation, and judg-

ment; I would add, to prevent the well disposed from being staggered by such suggestions, and to inform and reclaim such as are under the power of prejudice, that we do, (we bless God,) religiously believe and confess to the glory of God the Father, and the honour of His dear and beloved Son, that Jesus Christ took our nature upon him, and was like unto us in all things, sin excepted; that He was born of the Virgin Mary, suffered under Pontius Pilate the Roman governor, was crucified, dead, and buried in the sepulchre of Joseph of Arimathea; rose again the third day and ascended into heaven, and sits on the right hand of God, in the power and majesty of His Father, who will one day judge the world by Him, even that blessed man Christ Jesus, according to their works."

In a publication entitled "A Testimony to the Truth of God," William Penn again explains himself on this subject—"Because we press the necessity of people's receiving the inward and spiritual appearance of the Divine Word, in order to a right and beneficial application of whatsoever He, (Christ,) did for man, with respect to His life, miracles, death, sufferings, resurrection, ascension and mediation, our adversaries would have us deny any Christ without us; first, as to His Divinity, because they make us to confine Him within us; secondly, as to his humanity or manhood; because as He was the son of Abraham, David, and Mary, according to the flesh, He cannot be in us; and therefore we are heretics and blasphemers. Whereas we believe Him, according to Scripture, to be the son of Abraham, David, and Mary, after the flesh; and also God over all blessed for ever."*

Robert Barclay the apologist, writing on immediate revela-

* William Penn having controverted the unscriptural doctrines of three distinct persons in the Deity, and the impossibility of God's pardoning sinners without a plenary satisfaction, &c. was falsely charged with denying the divinity of our Lord Jesus Christ, and the virtue of his propitiatory offering. In a letter upon the subject addressed to John Collenges one of his accusers, he makes the following defence. "The matter insisted upon relating chiefly to us on this occasion was, that we in common with Socinians, do not believe Christ to be the eternal Son of God, and I am brought for proof of the charge. To this hath been already answered that my book called 'The Sandy Foundation Shaken,' touched not upon this, but trinity and separate personality, &c. I have two things to do, first, to show that I exprest nothing that divested Christ of his divinity, next to declare my true meaning and faith in the matter." After showing the incorrectness of his opponent's conclusions, he says—"It is manifest then, that though I may deny the trinity of separate persons in one Godhead, yet I do not consequentially deny the Deity of Jesus Christ. And now I tell thee my faith in this matter; I do heartily believe that Jesus Christ is the only true and everlasting God, by whom all things were made that are made in the heavens above or the earth beneath, or the waters under the earth: that he is, as omnipotent, so omniscient and omnipresent—therefore God."

tion, declares his faith in these words—"The infinite and most wise God, who is the foundation, root and spring of all operation, hath wrought all things by His eternal Word and Son. This is that Word that was in the beginning with God, and was God, by whom all things were made, and without whom was not any thing made that was made. This is that Jesus Christ by whom God created all things, by whom and for whom all things were created, that are in heaven and in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; who therefore is called the first born of every creature. As then that infinite and incomprehensible Fountain of life and motion operateth in the creatures by His own eternal Word and power, so no creature has access again unto Him but in and by the Son, according to His own express words—"No man knoweth the Father but the Son, and he to whom the Son will reveal Him;" again, "I am the way, the truth and the life: no man cometh unto the Father but by me." Hence He is fitly called the Mediator betwixt God and man: for having been with God from all eternity, being himself God, and also in time partaking of the nature of man, through Him is the goodness and love of God conveyed to mankind, and by Him again man receiveth and partaketh of these mercies." In his arguments on the 5th and 6th propositions after speaking of Christ in man, he says, "But by this as we do not at all intend to equal ourselves to that holy man the Lord Jesus Christ, who was born of the Virgin Mary, in whom all the fulness of the Godhead dwelt bodily, so neither do we destroy the reality of His present existence as some have falsely calumniated us."

On the subject of justification, he says, "God manifested His love towards us in the sending of His beloved Son, the Lord Jesus Christ, into the world, who gave himself for us an offering and a sacrifice to God for a sweet-smelling savour; having made peace through the blood of His cross, that He might reconcile us unto Himself, and by the eternal Spirit, offered Himself without spot unto God, and suffered for our sins, the just for the unjust, that He might bring us unto God. Foras-

Respecting the offering of Christ, he says, "In short I say that Jesus Christ was a sacrifice for sin, that he was set forth to be a propitiation for the sins of the whole world, to declare God's righteousness for the remission of sins that are past, &c. to all that repented and had faith in his Son. Therein the love of God appeared, that he declared his good-will thereby to be reconciled; Christ bearing away the sins that are past, as the scape-goat did of old, not excluding inward work, for till that is begun, none can be benefited; though it is not the work, but God's free love that remits and blots out; of which the death of Christ and his sacrificing himself was a most certain declaration and confirmation." See Letter, page 165, Vol. i. Fol. ed.

much as all who have come to man's estate, (the man Jesus only excepted,) have sinned, therefore all have need of this Saviour, to remove the wrath of God from them due to their offences; in this respect He is truly said to have borne the iniquities of us all in His body on the tree, and therefore is the only Mediator, having qualified the wrath of God towards us, so that our former sins stand not in our way, being by virtue of His most satisfactory sacrifice removed and pardoned. Neither do we think that remission of sins is to be expected, sought or obtained, any other way, or by any works or sacrifice whatsoever. So then, Christ by his death and sufferings hath reconciled us to God, even while we are enemies; that is, He offers reconciliation to us; we are put into a capacity of being reconciled: God is willing to forgive us our iniquities and to accept us, as is well expressed by the apostle; "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath put in us the word of reconciliation:" intimating, that the wrath of God being removed by the obedience of Christ Jesus, He is willing to be reconciled unto them, and ready to remit the sins that are past, if they repent."

Edward Burrough, in a tract entitled "A Declaration of our Faith," says: "Concerning Christ we believe, that He is one with the Father and was with Him before the world was; and what the Father worketh it is by the Son; for He is the arm of God's salvation, and the very power and wisdom of the Creator; and was, and is, and is to come, without beginning or end. And we believe that all the prophets gave testimony of Him, and that He was made manifest in Judea and Jerusalem, and did the work of the Father, and was persecuted of the Jews, and was crucified by His enemies, and that He was buried and rose again, according to the Scriptures. And we believe He is now ascended on high and exalted at the right hand of the Father for evermore; and that He is glorified with the same glory that He had before the world was, and that even the same that came down from heaven is ascended up to heaven, and the same that descended is He that ascended." In a reply which he wrote to some malicious insinuations, he further asserts—"Jesus Christ died and rose again, and ascended according to the Scriptures, this we do believe: And Christ was and is the substance, the end of all signs and examples, and yet was He an example to the saints; and the apostle exhorted to walk as they had Christ for an example; and while He was in the world He did and spoke and acted many things as parables, signs and examples, the substance of which is to be received in the saints, and known by them through the Spirit; and we believe the saints are justified

by Christ, and through faith in Him, which was, and is, and is to come, who is blessed for ever, and none are justified by His death and suffering and blood without them, but who witness Christ within them."

Joseph Phipps, in a work entitled "The Original and Present State of Man," written in the year 1773, expresses himself in these words: "The Evangelist shows first what the Word, Christ, was in Himself, and asserts He was God; and next what He was in and to the world. First, He was the Creator of all things; and, second, the Light of men; and both these He was in the beginning, or early part of time, to this creation, four thousand years before his coming in the flesh.—In the beginning was the Word. This Divine Word had no beginning. It was no part of the creation. All created things were made by Him, and called from inexistence into being; but the Word is without beginning or end of days. The Word inexpressible by words, and incomprehensible by thoughts and imaginations. The *Orthos Logos* or Right Reason, infinite in wisdom, goodness and power, from the beginning, issuing forth, and acting in the work of creation and providence, and also from the time of the fall, in mediation and regeneration. As man was the only part of this lower creation designed for immortality, the favours he then received were answerable to the high purpose of his Maker in creating him. The creating and conserving Word immediately became his illuminator and quickener. "All things were made by Him, and without Him was not any thing made that was made. In Him was life, *and the life was the light of men.*"

"After man's transgression and defection from this Divine Light and Life, this gracious Word astonishingly condescended to offer Himself to repair the breach, by determining, in due time, to take the nature of man upon Him, and to give it up to excruciating pains and the death of the cross, as a propitiation for the sins of the whole world. Hereby He showed the greatness of divine love and mercy to poor helpless man, and also by then immediately renewing, and thence forward continuing to afford, a manifestation of His light to man in his fallen estate. For before his incarnation, "He was in the world, and the world was made by Him, and the world knew him not."

"The Evangelist having spoken of Him, as the universal illuminating, effective Word, he comes to speak of His incarnation, saying, "And the Word was made flesh, and dwelt among us." We are not here to understand, that the sovereign Word or Spirit was transubstantiated into flesh, but that for man's redemption, He took the nature of man upon Him

and appeared amongst men as a man, and undoubtedly in the eyes of most, seemed not more than man; but, saith His enlightened follower, “and we beheld His glory, (had a sense of His Divinity as well as a sight of His humanity,) the glory as of the only begotten of the Father,” (the only One of his own essence and eternity,) “full of grace and truth—and of His *fulness* have all we received, and grace for grace.”

Wm. Sewell, in his History of the Quakers, states, that in the year 1693, being charged with doctrines which they had never owned, they published their faith under the title of “The Christian Doctrines and Society of the People called Quakers cleared, &c.” from which the following is extracted—“We do, in the fear of God, and in simplicity and plainness of his truth received, solemnly and sincerely declare what our Christian belief and profession has been, and still is, in respect to Jesus Christ the only begotten Son of God, his suffering, death, resurrection, glory, light, power, &c. We sincerely profess faith in God by His only begotten Son Jesus Christ, as being our light and life, our only way to the Father, and also our only Mediator and Advocate with the Father. That God created all things; He made the worlds by his Son Jesus Christ, He being that powerful and living Word of God by whom all things were made: and that the Father, the Word, and the Holy Spirit are one, in divine being inseparable; one true, living and eternal God, blessed for ever.”

“That this Word, or Son of God, in the fulness of time took flesh, became perfect man: according to the flesh descended and came of the seed of Abraham and David, but was miraculously conceived by the Holy Ghost, and born of the Virgin Mary. And also further declared powerfully, to be the Son of God, according to the spirit of sanctification by the resurrection from the dead.”

“That in the Word or Son of God was life, and the same life was the light of men, and that He was that true light which enlightens every man coming into the world; and therefore that men are to believe in the light, that they may become children of the light: hereby we believe in Christ the Son of God, as He is the light and life within us, and wherein we must needs have sincere respect and honour to and belief in Christ, as in His own unapproachable and incomprehensible glory and fulness, as He is the fountain of life and light, and giver thereof unto us; Christ as in Himself and as in us being not divided.”

“That as man, Christ died for our sins, rose again, and was received up into glory in the heavens. He having in his dying for all, been that one great universal offering and sacrifice for peace, atonement and reconciliation between God and

man, and he is the propitiation, not for our sins only, but for the sins of the whole world. We were reconciled by his death, but saved by his life."

"That Jesus Christ sitteth at the right hand of the throne of the Majesty in the heavens, yet is He our king, high priest and prophet in his church, a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man. He is Intercessor and Advocate with the Father in heaven, and there appearing in the presence of God for us, being touched with the feeling of our infirmities, sufferings and sorrows. And also by His spirit in our hearts, He maketh intercession according to the will of God, crying Abba Father. For any whom God hath gifted and called sincerely to preach faith in the same Christ, both as within and without us, cannot be to preach two Christs, but one and the same Lord Jesus Christ, having respect to those degrees of our spiritual knowledge of Christ Jesus in us and to his own unspeakable fulness and glory as in Himself, in His own entire being, wherein Christ himself, and the least measure of his light or life as in us or in mankind, are not divided nor separable, no more than the sun is from its light. And as he ascended far above all heavens that He might fill all things, His fulness cannot be comprehended or contained in any finite creature, but in some measure known and experienced in us as we are capable to receive the same, as of His fulness we have received grace for grace. Christ our Mediator received the spirit not by measure but in fulness, but to every one of us is given grace according to the measure of his gift."

"We sincerely confess and believe that divine honour and worship is due to the Son of God, and that He is in true faith to be prayed unto, and the name of the Lord Jesus called upon as the primitive Christians did, because of the glorious union or oneness of the Father and the Son, and that we cannot acceptably offer up prayers and praises to God, nor receive a gracious answer or blessing from God, but in and through His dear Son Jesus Christ."

The following are extracts from epistles issued at different times by the Yearly Meeting of Friends in London.

1728. "Inasmuch as the Holy Scriptures are the external means of conveying and preserving to us an account of the things most surely to be believed, concerning the coming of our Lord Jesus Christ in the flesh, and the fulfilling of the prophecies relating thereto; we therefore recommend to all Friends, especially elders in the church and masters of families, that they would both by example and advice impress on the minds of the younger, a reverent esteem of those sacred writings, and advise them to a frequent reading, and meditating

therein; and that you would at proper seasons, give the youth to understand that the same good experience of the work of sanctification, through the operation of the Spirit of God, which the Holy Scriptures plentifully bear testimony to, is to be witnessed by believers in all generations, as well as by those in the first ages of Christianity. And this we recommend as the most effectual means for begetting and establishing in their minds a firm belief of the Christian doctrine in general, as well as the necessity of the help of the operations of the Holy Spirit of God in the hearts of men in particular, contained in that most excellent book the Bible; and for preserving them from being defiled with the many pernicious notions and principles, contrary to such sound doctrine, which are at this time industriously dispersed in this nation to the reproach of the Christian profession in general.”

1732. “Dear friends, we tenderly and earnestly advise and exhort all parents and masters of families, that they exert themselves in the wisdom of God, and in the strength of His love, to instruct their children and families in the doctrines and precepts of the Christian religion, contained in the Holy Scriptures; and that they excite them to a diligent reading of those Sacred Writings; which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death and glorious resurrection, ascension, and mediation of our Lord and Saviour Jesus Christ: and to educate their children in the belief of those important truths, as well as in the belief of the inward manifestation and operation of the Spirit of God on their own minds; that they may reap the benefit and advantage thereof for their own peace and everlasting happiness, which is infinitely preferable to all other considerations. We therefore exhort in the most earnest manner, that all be very careful in this respect, a neglect herein being in our judgment very blame-worthy.”

1736. “And, dear friends, in order that as we have received Christ, so we may walk in Him in all holiness and godliness of conversation, we earnestly exhort that ye hold fast the profession of the faith of our Lord Jesus Christ without wavering; both in respect to His outward coming in the flesh, His sufferings, death, resurrection, ascension, mediation and intercession at the right hand of the Father; and to the inward manifestation of His Grace and Holy Spirit in our hearts, powerfully working in the soul of man, to the subduing every evil affection and lust, and to the purifying of our consciences from dead works, to serve the living God: and that through the virtue and efficacy of this most holy faith, ye may become strong in the Lord and in the power of His might.”

1750. “We earnestly exhort and entreat you to abide

steadfast in the faith of our Lord Jesus Christ; and to take heed lest any of you be seduced by the craft and subtlety of designing men, some of whom have published books tending to alienate the minds of men from the true and saving faith, and to lead them to a disesteem of the Holy Scriptures and the principles of the Christian religion therein contained."

1787. "Finally, brethren, in the words of the Apostle, "we beseech you, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind. But as ye have received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fulness of the Godhead bodily."

In an address of the meetings of the same Religious Society in Philadelphia to their members issued in 1795, and signed on their behalf by James Pemberton, John Elliott, John Parrish, William Savery, Daniel Drinker and Jonathan Evans, after alluding to the lamentable increase of libertinism and infidelity, they impressively exhort all to guard against its baneful influence in these words: "And here let us caution all to beware how they suffer their minds to be drawn away by the vain philosophy of this world, from the glorious, divine, and most consolatory faith in our Lord Jesus Christ, the only Mediator and Redeemer. Many have been the attempts of men of corrupt minds, by artful publications and fallacious arguments, to deceive the unguarded, and rob them of that inestimable treasure, the hope of salvation through the Son and Sent of God; these deluded agents of the enemy of your souls' peace, would involve you in the deepest misery and distress if given place to: we beseech you therefore wisely to reject, and bear at all times a faithful testimony against their insinuations."

The foregoing extracts may be sufficient to hold up an explicit testimony to the Divinity of our Lord and Saviour Jesus Christ, and against a spirit of infidelity and licentious speculation, which, undervaluing the Holy Scriptures, treats and handles the sacred, mysterious truths which they contain, as the fictions of imposture, or the common subjects of philosophic research. Whilst we are declaring our faith with respect to the coming of the Son of God in the flesh, and the benefits thereby derived to mankind, and also to His glorification at the right hand of the Father, with that glory which He had before the world began, it is likewise essentially important that

we believe in and receive him in his inward and spiritual appearance to the soul, by which he enlightens the understanding, and purifies the heart from every defilement. Without this we are incapable of bearing a true testimony to the superior excellence of the gospel dispensation, may give its enemies an opportunity to defame it, and prove ourselves to be like the foolish builders upon the sand, to whom our blessed Redeemer compared those who heard his sayings and did them not. But those who receive and obey His spirit, build upon an immutable foundation, the Rock of Ages, and bring forth those fruits which adorn the doctrines of the gospel, and thus become partakers of the fulness of its blessing, the remission of sins through the offering of Christ, and "the riches of the mystery among the Gentiles, which is Christ within, the hope of glory."

The preceding Christian doctrines attested under the peaceful prospect of a glorious immortality.

1675. Joseph Briggins, a virtuous youth of thirteen years old, in prayer a little before death, said, "Oh keep them that know thee sure and steadfast upon thy holy foundation Christ Jesus my king, whose appearance is very glorious, and of his government no end is to be." Again—"There are many ways and baptisms in the world, but oh thou pure, holy, holy One, we have known thy spiritual baptism into Christ Jesus, my Lord, by whom the living water we have known and felt—it is indeed exceeding pure, by which we have been washed from all our sins. Oh my King, thou wast slain, and by the virtue of thy pure blood we have this given."

1705. Ann Camm, a woman of great religious experience, testified, "I bless the Lord I am prepared for my change; I am full of assurance of eternal salvation and a crown of glory, through my dear Lord and Saviour Jesus Christ, whom God the Father has sent to bless me, with many more, by turning us from the evil of our ways into the just man's path." After praying the Lord to help her through the agony of death, she said, "Oh my God, thou hast not forsaken me, blessed be thy name for ever; oh my blessed Lord and Saviour, that suffered for me and all mankind great pains in thy holy body upon the cross, remember me thy poor handmaid, in this my great bodily affliction; my trust is in thee, my hope is only in thee my dear Lord—come quickly, receive my soul to thee."

1727. Thomas Wilson, of Ireland, an eminent minister of the gospel, who had travelled much in his Master's cause, said, "The Lord's goodness fills my heart, which gives me an evidence and assurance of my everlasting peace in His kingdom with my ancient friends, who are gone before me, with whom

comfort in the work of the gospel,"—And "although the Lord hath made me serviceable in His hand, what I trust in is the mercy of God in Jesus Christ."

1727. Thomas Thompson, of Saffron Walden, preached freely and travelled much in the promotion of religion. A few days before his death he expressed himself thus:—"To them that inquire what end I make, let them know I die in the faith that saves, and triumphs over death and hell, through the mercy and goodness of God, finding no cloud in my way: but perfect peace with God through Jesus Christ, the presence of whose glory is with me; and I feel the comforts of his spirit attending me every day; I never felt the like comfort before. O glory, glory to thy divine name and power, thou infinite Fountain of light and immortality, my soul blesses thee, in the sense of that eternal Word and Wisdom that was in thy bosom from all eternity; that intellectual Light which shone everlastingly, and will be a glory and crown to all them that believe and walk therein, and in the faith of that I live and die."

1772. Samuel Fothergill, after a course of thirty-six years' labour in the Lord's vineyard, expressed himself to the following effect: "There is one thing which, as an arm underneath, bears up and supports; and though the rolling tempestuous billows surround, yet my head is kept above them, and my feet are firmly established.—Death has no terrors, nor will the grave have any victory—My soul triumphs over death, hell, and the grave.—I should be glad if an easy channel could be found to inform the Yearly Meeting, that as I have lived, so I shall close, with the most unshaken assurance, that we have not followed cunningly devised fables, but the pure, living, eternal substance."

1772. John Woolman attained to great redemption from the spirit and customs of the world. Among many other weighty expressions which he uttered, were the following: "I sorrow not, though I have had some painful conflicts; but now they seem over, and matters all settled: and I look at the face of my dear Redeemer, for sweet is his voice and his countenance comely."—"My dependence is in the Lord Jesus Christ, who I trust will forgive my sins, which is all I hope for; if it be his will to raise up this body again, I am content, and if to die, I am resigned."

1799. Samuel Emlen, who was eminently endowed with spiritual gifts, manifested the trust of his mind in his last sickness, by saying—"I have a comfortable hope that my spirit will be reposed in the bosom of Jesus." To his friends who were with him—"Remember," said he, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should

remain." His last words were "Lord Jesus receive my spirit."

1804. William Savery, having been in the ministry twenty-four years, speaking of that weighty service, said, "I thought I was strong for the work, but now I am a child brought back to my horn book; and have nothing to trust to but the mercy of God through Christ my Saviour." The last words which he is recollected to have said, were, with uplifted hands, "Glory to God."

1807. Job Thomas, who was permitted to have a very remarkable foretaste of the glory of departed spirits, expressed himself thus: "My hope is in the mercy of Him, who has washed me in the fountain set open for the house of David and the inhabitants of Jerusalem; not through my own merits, but through the merits of the crucified Immanuel, who died for the sins of all mankind. And you who have to remain a little after me, give the praise, the reverence, and the honour to Him; and supplicate day and night before His throne, until you have certain knowledge that you have been baptized with the baptism of the Holy Spirit, which was sealed by the blood of the everlasting covenant."

1809. James Pemberton in his last sickness, remarked after a fainting fit, how awful it was to be on the verge of eternity. "But," continued he, "we have a Mediator, an Intercessor. My mind has for some time past been unusually impressed with the vast importance of the Redeemer's mediation; I have never before seen it with the same clearness. I am free from pain of body or mind. The prospect of my change is awful, but after all, I have nothing to trust to but the merits of my Redeemer." To Thomas Scattergood he said, "I am thankful that through divine mercy, I feel an evidence within me that I am not cast off." Speaking of the mediatorship of the Son, he said, "It is a great mercy, that God in his wisdom has appointed such wonderful means for the redemption of mankind." "We have a high priest, who is touched with the feeling of our infirmities." "Not such an high priest as is ordained by man, but a high priest who is really touched with a feeling of our infirmities. This mediation of the Son, with the Father, is a great mystery." In the following week he said, "As I draw nearer my close, I find the tormenting fear of death taken away through the intercession of the great Mediator between God and man. I am very low; but not so low but I can yet commemorate the incomprehensible mercies of an all-gracious God." And to a particular friend, "O that I had strength, that I had the strength of an angel, that I might declare the goodness of the Lord to me; but—eternity's too short to utter all his praise."

FAITH IN JESUS CHRIST,

EXEMPLIFIED

IN THE

CONSTANCY OF THE MARTYRS.



PHILADELPHIA :

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No. 31.

FAITH IN JESUS CHRIST, &c.

Among the blessings of the present day, is the free enjoyment of our religious rights. Their value is not fully appreciated, nor do we often advert to the privations and bitter sufferings, which conscientious persons in different ages endured, in advocating principles and doctrines now openly avowed without danger of persecution. Our liberty has been the purchase of the fidelity and undaunted perseverance of our predecessors, many of whom have suffered martyrdom in defence of their faith. But whilst we believe that the government of conscience is the sole prerogative of Him who created us, let us be on our guard, lest in the exercise of our moral rights, we are not imperceptibly carried into a species of libertinism in religious opinion, originating in pride, and tending to the dark mazes of infidelity. Let us not hastily receive the speculations of the theorist, because they may bear the character of novelty, nor too readily join with those fallacious pretences to more expanded views of the Christian religion, which would remove the salutary restraints produced by the terrors which the gospel holds up to the wicked, or destroy the faith and hope of the righteous in the benefits of the incarnation and mediation of the Son and Sent of God, our Lord and Saviour JESUS CHRIST. This tract is designed to present the reader with a few instances of those faithful followers of the Lamb, whose lot it was to suffer death for His cause, and although in some things of a merely outward nature they did not see eye to eye, yet being obedient to the degree of light with which they were furnished, they bore an invariable testimony to the true foundation; they unequivocally declared that their faith and trust were fixed upon Christ Jesus, who had purchased them with His blood, and through whom only they looked for everlasting salvation.

Victor was the descendant of a good family residing at Marseilles in the beginning of the fourth century. He spent much of his time in visiting the sick, and comforting the afflicted. His estate he expended in relieving the distresses of poor Christians, esteeming wealth of little use unless subservient to works of charity, and if employed otherwise a bane to mankind. During the tenth persecution under the Roman emperors, he was seized and carried before the Prefect who advised him to embrace paganism, and not to forfeit the favour of his prince on account of a dead man, as he styled Christ. He replied, "that he preferred the services of that dead man, who was in reality the Son of God, and was risen from the

grave, to all the advantages he could receive from the emperor's favour; that he was a soldier of Christ, and would therefore take care that the post he held under an earthly prince, should never interfere with his duty to the King of Heaven." Refusing to sacrifice to the Roman idols, he was ordered to be bound, and dragged through the streets, where he was treated with cruelty and indignity by the enraged populace. Remaining inflexible, his courage was deemed obstinacy, and his Christian confidence irrational; to which he remarked, "that the ready disposition of the disciples of Christ to undergo any sufferings on that score, and the joy with which they met the most ignominious and painful deaths, were a sufficient proof of their assurance of the object of their hope."

Maximus, governor of Celicia, being at Tarsus, three persons were brought before him by a military officer.—Tarachus, being the eldest and first in rank, was addressed first, and asked what he was: the prisoner replied, "a Christian." Upon being interrogated the second time in a similar manner, and making the same reply, the governor advised him to sacrifice to the gods, as the only way to promotion, riches and honour. To this Tarachus replied, that avarice was a sin, and gold itself an idol as abominable as any other. As for promotion, he desired it not, as he could not in conscience accept any post which would subject him to pay adoration to idols; and with regard to honours, he desired no greater than the honourable title of Christian. For the boldness of his speech he was scourged, loaded with chains and thrown into a dungeon.

Maximus then demanded of Probus his name—he boldly answered, the most valuable name he could boast of was that of Christian; but the usual appellation by which he was distinguished, was Probus; his father was a Thracian, and that he was born at Sida in Pamphylia. The governor replied, "your name of Christian will be of little service to you; sacrifice to the gods, engage my friendship and the emperor's favour." In answer to which Probus declared, "that as he had relinquished a considerable fortune to become a soldier of Christ, it might appear evident that he neither cared for his friendship, nor the emperor's favour." He was ordered to be scourged and committed to prison.

Andronicus was next brought up, and replying to the usual question as his friends had done, received a like punishment. After they had lain in jail several days they underwent a second examination, but without relaxing their firm adherence to the profession of the Christian faith. Andronicus, being separately brought before the governor, he attempted to deceive him by pretending that his companions had repented, and owned the heathen gods. To this the prisoner replied;

“I lay not, O governor, such a weakness to the charge of those who have appeared here before me in this cause, nor imagine it to be in your power to shake my fixed resolution with artful speeches. I cannot believe they have renounced their hope in our God; nor will I ever fall short of them in faith and dependance upon our common Saviour; fulfil your threats, and employ every cruel art in your power upon me; I am prepared to bear it for the sake of Christ.”—After suffering repeated cruelties they were executed by the governor’s orders, on the 11th of October, A. D. 303.

In the course of the same persecution, Philip, bishop of Heraclea, who had maintained the character of an upright Christian, was advised to secrete himself, in order to avoid the fury of the storm; but he reproved his counsellors, telling them that death had no terrors for the virtuous. An officer being employed to shut up their worship houses in Heraclea, Philip endeavoured to convince him, that the closing up of buildings made by hands, could not destroy Christianity, while the living temples of the Lord remained; for the true faith consisted not in the places where God is adored, but in the hearts of those who adore him. Being however denied entrance where he used to preach, Philip took up his station at the door, and there exhorted the people to patience and perseverance. His constancy caused him to be seized and carried before the governor, who severely reprimanded him, and addressed him with these words, “bring all the vessels used in your worship, and the Scriptures which you read and teach the people, and surrender them to me, before you are forced thereto by tortures.”—“If,” replied the bishop, “you take any pleasure in seeing us suffer, we are prepared for the worst you can do. This infirm body is in your power, use it as you please. The vessels shall be delivered up, for God is not honoured by gold and silver, but by the fear of his power; the ornaments of the souls of His servants are more pleasing to Him than the decorations of churches; but as to the sacred books, it is neither proper for me to part with them, nor for you to receive them.” This answer so much incensed the governor that he directed him to be tortured. Philip was afterwards taken to the market place, and commanded to sacrifice to the Roman deities; when he observed, “alas! how unhappy are you, who are thus grossly mistaken in the nature of the Deity, and so ignorant in the truth as to worship your own workmanship; you are unacquainted with the Divinity of Christ, which is incomprehensible to human capacities.” He was then dragged by the feet through the streets, severely scourged, and again brought before the governor, who charged him with obstinate rashness in disobeying the imperial decree; but he boldly replied, “my

present behaviour is not the effect of rashness, but proceeds from my love and fear of God, who made the world, and who will judge the living and the dead, whose commands I dare not transgress." Sentence of death was passed upon him, and he finished his course in the flames, singing praises to God.

Julitta, of Cappadocia, was a lady of distinguished talents, great virtue and uncommon courage. She suffered martyrdom for her firm attachment to the Christian religion, manifested in preferring the loss of her estate and life, to the relinquishment of her faith. In a lawsuit with a person who had unjustly possessed himself of a considerable part of her estate, the defendant urged that the law would not suffer him to engage at that bar with one of a different religion; so that he could not proceed in his defence unless his opponent would renounce Christianity. The judge coinciding therewith, directed the parties to offer incense to their gods, if they expected to receive the benefit of the laws. The usurper immediately complied; but Julitta evinced that her faith was more dear to her than property, or life itself. "No," said she, "my affection to what is undoubtedly my own, shall never hinder me from sacrificing my all, and even my life if required, rather than violate my fidelity to my God and Saviour."

John Huss, having adopted the doctrines of Wickliffe, openly advocated them, and boldly declared against the vices and corruptions of the church. In the year 1414, a general council assembled at Constance in Germany, which he was summoned to attend. Towards the latter part of the year he set out on his journey, accompanied by two noblemen, his sincere friends and firm disciples, receiving many marks of distinguished respect in the towns through which he passed. As soon as Huss arrived at Constance he took lodgings in a remote part of the city; and although he had been assured of a safe conduct, when it was known he was there, he was immediately arrested and committed prisoner to a chamber in the palace. It was soon perceived that his destruction was determined upon. After an examination he was committed to a filthy prison, laden with fetters, and at night fastened by his hands to a ring in the wall of the jail. A resolution was formed to burn him as a heretic, if he would not retract, which the united intercessions of the nobility of Poland and Bohemia for his release were insufficient to avert. Exertions were used to induce him to recant. He declared that he was not conscious of having promulgated erroneous doctrines, but that he stood open to conviction by arguments founded upon the Holy Scriptures. Every attempt to prevail upon him to abjure, having failed, his books were condemned, and he was declared a heretic, and delivered to the secular power. Huss heard his sentence with

out the least emotion. At the close of it he kneeled, and with the magnanimity of a true Christian, prayed for his persecutors; "May thy infinite mercy, O my God, pardon this injustice of my enemies. Thou knowest the injustice of my accusations; how deformed with crimes I have been represented, how I have been oppressed with worthless witnesses and a false condemnation, yet oh my God, let that mercy of thine which no tongue can express, prevail with thee not to avenge my wrongs."

Two days after he was led to the suburbs of the city, to be burnt. On his arrival at the place of execution he fell on his knees, sung several portions of psalms, and looking steadfastly towards heaven, repeated these words: "into thy hands, O Lord, do I commit my spirit: thou hast redeemed me, O most good and faithful God." When the chain was put round him at the stake, with a smiling countenance he said, "My Lord Jesus Christ was bound with a harder chain than this for my sake, and why then should I be ashamed of this old rusty one?" With the faggots piled up to his neck, he was called upon to recant; "no," replied Huss, "I never preached any doctrine of an evil tendency, and what I taught with my lips I now seal with my blood."

Jerome, of Prague, who was the companion of John Huss in life and doctrine, soon followed him to the stake, discovering the same intrepidity in defence of his faith. When his trial was concluded, he was in the usual style delivered over to the secular power. A paper cap with painted figures was prepared for him, which being placed upon his head, he said, "Our Lord Jesus Christ, when he suffered death for me, a most miserable sinner, did wear a crown of thorns upon his head, and I, for his sake, will wear this cap." A respite of two days was allowed him, in the hope that he would recant, and which exertions were made to effect. But Jerome remained inexorable, and suffered death with the most exemplary fortitude. In going to the place of execution he sung several hymns, and on reaching the spot, kneeled and prayed fervently. He embraced the stake with cheerfulness, and when the executioner went behind him to set fire to the faggots, he said, "come here and kindle it before my eyes; for if I had been afraid of it, I had not come to this place, having had so many opportunities to escape." The fire being kindled, he sung a hymn, but was soon interrupted by the flames, and the last words he was heard to pronounce were, "This soul in flames, I offer, Christ, to thee!"

John Lambert, of Norfolk, a person who was zealous in spreading the doctrines of the Protestants, having been compelled to defend his opinions before the Bishops, appealed

from them to King Henry the VIIIth. On the day appointed for his trial, the king ascended his throne, accompanied by his bishops and nobles, and the principal point in dispute being stated, Lambert freely answered their arguments. After a conference which lasted several hours, in which Lambert, by his replies, confuted and exasperated the king and bishops, so that they silenced him, the king asked him, "what sayest thou after all these labours and reasons of these learned men? art thou yet satisfied? wilt thou live or die? thou hast yet free choice? Lambert, commending his soul into the hands of his Maker, and submitting his body to the clemency of the king, the king told him, "if you do commit yourself unto my judgment, you must die, for I will not be a patron to heretics;" and ordered the sentence of death to be read against him. In the course of a short time he was taken to Smithfield and burnt. Whilst the flames were raging around him, he cried out to the people in these words, "*none but Christ, none but Christ,*" evidencing in this hour of awful trial, that no other foundation could sustain the soul and furnish the hope of everlasting salvation.

John Philpot, a firm and steady believer, having undergone repeated examinations before some of queen Mary's bishops, respecting his religious opinions, boldly asserted them in opposition to the prevailing errors of that time, for which he was pronounced a heretic, and committed to close confinement in Newgate prison. He went to the jail with cheerfulness, saying to those about him, "Ah good people, blessed be God for this day." During his imprisonment he wrote numerous consolatory and instructive epistles to his friends, encouraging them steadfastly to keep the faith which was once delivered to the saints. To one he says, "The world wondereth how we can be merry in such extreme misery, but our God is omnipotent, who turneth misery into felicity. Believe me there is no such joy in the world as the people of Christ have under the cross. I speak by experience, therefore believe me, and fear nothing that the world can do unto you. What greater glory can there be, than to be in conformity to Christ? which afflictions do work in us. God open our eyes to see more and more his glory in the cross of Jesus Christ, and make us worthy partakers of the same. All the tribulations of the world are not worthy of the eternal weight of glory which is prepared for them that do with patience abide the cross; wherefore let us be strong with the strength of him that is able to make us strong. Christ whom we would pretend to have put upon us is the strength of God, and how can they be weak where Christ is? Embrace that which is perfect, and joyfully look for the coming and cross of our Lord Jesus Christ. God the Father of our Lord Jesus Christ increase in your godly heart the faith of the gospel, which is your eter-

nal inheritance, and the Holy Ghost comfort your spirit with all spiritual consolation to the day of the Lord—Amen.”

Philpot having been condemned to suffer death, after several months confinement, was called upon by the deputy sheriff one evening while at supper, and requested to make ready, for the next day he should be burned at the stake. He answered, “I am ready; God grant me strength and a joyful resurrection.” In the morning the sheriffs conducted him to the place of execution. On coming to the stake he kissed it, and said, “Shall I disdain to suffer at this stake, seeing my Redeemer did not refuse to suffer the most vile death upon the cross for me?” He repeated several psalms, prayed, and when he had given money to the officers who had served him, they bound him to the stake, where like a lamb he yielded his soul into the hands of his faithful Creator.

About the commencement of the year 1556, seven persons suffered martyrdom together at Smithfield, submitting to the tortures of death by fire, in preference to abandoning their faith in Christ, the rock of their salvation, which was more precious to them than all the enjoyments of this life. Thomas Whittle, one of the number, exhorted his friends to perseverance by his letters written during his confinement, from which the following are extracts: viz. “I cannot but praise God most earnestly when I hear of your constancy in the faith, and joy in the cross of Christ, which you now bear and suffer, together with many other good members of Christ, which is a token that by Christ you are counted worthy of the kingdom of God. This cross that we now bear hath been common to all the faithful from Abel hitherto, and shall be to the end; because the devil having great wrath against God and his Christ, cannot abide that he should for his manifold mercies be lauded and magnified, and Christ to be taken and believed upon for our only sufficient Redeemer, Saviour, and Advocate: and therefore because we will not deny Christ, nor dissemble with our faith, but openly profess the same before the world, he seeketh by all means to stir up his wicked members to persecute and kill the bodies of the true Christians—wherefore be of good comfort through Jesus Christ, for He that is in us is stronger than he that is in the world—Oh the incomparable good things and heavenly treasures, laid up for us in heaven by Jesus Christ, for the obtaining whereof we ought to set light by all temporal grief and transitory afflictions—Oh the bottomless mercy of God towards us miserable sinners! may he vouchsafe to plant in my heart true repentance and faith, to the obtaining of the remission of all my sins in the mercies of God and merits of Christ his Son. The same faith for which Abraham was accounted just and Mary blessed, whereby also just men live, the

Lord God our loving Father increase and establish in you and me, to the obtaining of eternal life in our alone and sweet Saviour Jesus Christ—Amen.”

Walter Mill was burnt at Edinburgh in 1558. He was 82 years of age, and being very infirm, it was supposed he could scarcely be heard by the surrounding spectators. However, at the place of execution he expressed his religious sentiments with such courage and composure as to astonish even his enemies. When fastened to the stake and the fire kindled, he addressed them as follows: “The cause why I suffer this day is not for any crime, (though I acknowledge myself a miserable sinner,) but only for the defence of the truth as it is in Jesus Christ; and I praise God who hath called me by his mercy, to seal the truth with my life, which, as I received it from him, so I willingly offer it up to his glory. Therefore, as you would escape eternal death, be no longer seduced by the lies of the sect of Antichrist; but depend solely on Jesus Christ and His mercy, that you may be delivered from condemnation.”

Cuthbert Symson was a faithful and zealous servant of Christ, labouring diligently to guard those with whom he was connected in religious fellowship, from the errors which had overtaken many of the professors of Christianity. The travail, patience, and fidelity which he exhibited, were worthy of imitation. Such a pastor in the time of persecution could not long escape the vigilance of his enemies. He was summoned before the Constable of the tower of London and the Recorder, and refusing to reply to questions which they addressed to him, he was racked several times. A few weeks afterwards he was brought before the high priest, who denounced a curse against him “for bearing witness to the resurrection of Jesus Christ.” Bonner, although his implacable persecutor, was compelled to acknowledge that “he was a man of the greatest patience that ever came before him.” He was burnt at Smithfield in company with two others in the year 1558. Writing an account of his imprisonment and tortures, he concludes with these words: “And thus I commend you unto God and to the word of His grace, with all them that unfeignedly call upon the name of Jesus, desiring God of his endless mercy, through the merits of his dear Son Jesus Christ, to bring us all to his everlasting kingdom—Amen.”

John Hullier was imprisoned in Cambridge for his religious principles. He was frequently examined by the bishop and other ecclesiastical functionaries, but without effecting any change in his views, and was accordingly condemned to death as a heretic. His congregation was an object of concern during his confinement, to whom he wrote several epistles, encouraging them to continue in one spirit, labouring to main-

tain the faith of the gospel, without fearing the trials they were exposed to, knowing that it was not only given to them "to believe in Christ, but also to suffer for his sake." The day arriving for his martyrdom, he left his prison, and at the stake desired the people to pray for him, and was answered, "the Lord strengthen thee." Seating himself on a stool, to have his hose taken off, he again desired them to pray for him, and also to bear witness that he died in the right faith, and that he would seal it with his blood, certifying to them, that he died in a just cause, and for the testimony of the truth, and that there was no other rock but Jesus Christ to build upon, under whose banner he fought, and whose soldier he was. Placed in a pitch barrel, surrounded with reed and wood, to which the fire was applied, when it was supposed his devoted soul had taken its flight to the realms of eternal day, he suddenly uttered these words: "Lord Jesus, receive my spirit."

John Careless, of Coventry, having been examined in relation to the doctrines he held, which were in opposition to the dogmas of the Romish church, was confined in jail two years, which he endured with patience under the prospect of terminating his life at the stake, as many of his fellow-believers had already done. He corresponded by letters with John Philpot and others, in which they mutually excited one another to perseverance, and a steady reliance on that immutable rock upon which they had built, the sure support of the righteous in all ages. He was released by death in prison, and thus escaped the malice of his persecutors. The following are extracts from some of his numerous epistles:—"O what a subtle, crafty, lying serpent is that Satan, our old enemy! that when he seeth that he cannot make us to continue in our wickedness to do him service, would then bring us into doubting and mistrusting of the mercy of God, which is the greatest offence that can be; yea, infidelity is the root and original of all other sins. That house which is not built surely upon the unmoveable rock, will not long stand against the boisterous winds and storms that blow so strongly in these days of trouble. But my dearly beloved brother, blessed be God for you and such as you, who have played the parts of wise builders. You have digged down past the sand of your own natural strength, and beneath the earth of your own worldly wisdom, and are now come to the hard stone and unmoveable rock, Christ, who is your only keeper; and upon Him alone have you built your faith, and most firmly, without doubting, mistrust, or wavering. Therefore neither the storms nor tempests, winds, nor weather, that Satan and all his wily workmen can bring against you, shall ever be able once to move your house, much less to overthrow it; for the Lord God himself, and not man, is the builder thereof, and

has promised to preserve and keep the same for ever. Unto His most merciful defence, therefore, do I heartily commit you and all your good company, desiring Him for His sweet Son Jesus Christ's sake to confirm and strengthen you all, that you may be constant unto the very end, and that after the final victory is once gotten, you may receive the never-fading crown of glory of God's free gift, through his great mercy in Jesus Christ our only Saviour. To whom, with the Father and the Holy Ghost, be all honour, glory, praise, thanks, power, rule and dominion, for ever and evermore—Amen."

William Robinson being condemned to death for his obedience to the Divine requisitions, was taken to the gallows in company with two of his friends under like sentence. When they had taken leave of each other with feelings of tender affection, he cheerfully went up the ladder, and exhorted the spectators to mind the light of Christ in their own hearts, of which he testified, and was now going to seal his testimony with his blood. When the executioner had bound his hands and legs, and placed the rope about his neck, he said, "now ye are made manifest," and as he was about to turn him off, "I suffer for Christ, in whom I live, and for whom I die." In an epistle addressed by him to his friends a few days before his execution, to which he subscribes himself a servant of Jesus Christ, he sets forth the support with which his mind was furnished by the manifestation of his heavenly presence in these words—"I am full of the quickening power of the Lord Jesus Christ, and my lamp is filled with pure oil, so that it gives a clear light and pleasant smell; and I shall enter with my Beloved into eternal peace and rest, wherein I am swallowed up; with the life of it I am filled, and in it I shall depart with everlasting joy in my heart and praises in my mouth, singing hallelujah unto the Lord, who hath redeemed me by his living power. I have fought a good fight, I have kept the holy faith, I have near finished my course, and an eternal crown is laid up for me and all whose feet are shod with righteousness and the preparation of peace."

Marmaduke Stevenson, who was executed at the same time, in the same righteous cause, when he had stept upon the ladder said, "be it known unto you all this day that we suffer not as evil doers, but for conscience' sake," and just as he was about to be executed, "this day shall we be at rest with the Lord." He writes from prison as follows—"The old man must be put off with his deeds, before the new man be put on, Christ Jesus, the Son of the living God, who is the express image of His Father's glory, who is taking his people to Himself out of the jaws of the beast and false prophets, who have long made a prey of them."—"It stands you all in hand to seek after that which

will endure for ever, the pearl of great price, which doth exceed all the treasures of Egypt, for it is durable and will last for ever: the Rock of Ages on which the saints were built, the chief corner stone elect and precious, the sure foundation of many generations, the pillar and ground of truth, Christ the light, the bright and morning star, the sun of righteousness which is now arisen with healing in his wings."

William Leddra suffered martyrdom in a few months after, for his faithfulness to the leadings of his Lord and Master, evincing the steadfastness of his faith by the meekness with which he treated his persecutors, and the serenity and composure with which he met death. At the foot of the ladder when he was about to ascend, he took leave of a friend, saying, "all that will be Christ's disciples must take up the cross." To the people who stood near he observed, "for bearing my testimony for the Lord against deceivers and the deceived, am I brought here to suffer." In reply to a stranger who discovered much interest for his life, he said, "friend, know that this day I am willing to offer up my life for the witness of Jesus." As the executioner was putting the halter about his neck, in the meekness and gentleness of Christ, he said, "I commit my righteous cause unto thee, O God," and as he was turned off, "Lord Jesus receive my spirit." During his cruel imprisonment, being chained to a log of wood in a very open cold apartment, this patient sufferer, through the extendings of the love of Christ to his heart, was enabled to address his friends with the language of consolation and encouragement, and to bear testimony to his supporting arm in the hour of great extremity. "I testify," says he, "in the fear of the Lord God, that the noise of the whip on my back, all the imprisonment and banishing on pain of death, and the loud threatening of the halter did no more affright me, through the strength of the power of God in me, than if they had threatened to have bound a spider's web to my finger: which makes me say with unfeigned lips, wait upon the Lord, oh my soul, for ever, who hath made known unto me His loving kindness, when I even thirsted for Him; and kept my feet upon the rock, whilst the raging waves of the sea went over my back; whilst for the truth and cause of God's people, I have been freely offered up, and am not at all straitened to be baptized for the dead, whether into death or otherwise, following His example who laid down His life for His enemies. Wherefore my spirit waits and worships at the feet of Immanuel, unto whom I commit my cause who may work my body's deliverance, if not, yet the freedom, peace, joy, and patience, which in the midst of trouble I have enjoyed, and I believe shall continue from him, shall fully satisfy me, for which let my soul and all that is within me praise Him for ever and ever."

A

BRIEF ACCOUNT

OF

WILLIAM DEWSBURY.



PHILADELPHIA:

PUBLISHED BY THE TRACT ASSOCIATION OF FRIENDS,
AND TO BE HAD AT THEIR DEPOSITORY,
No. 84, MULBERRY STREET.

No. 32.

ACCOUNT OF
WILLIAM DEWSBURY.

WILLIAM DEWSEURY was born at Allerthorpe, a village in the East Riding of Yorkshire, early in the seventeenth century. His parents appear to have been religious persons, and their pious care no doubt had the effect of cherishing his early desires after spiritual attainments. His father died when he was only eight years of age; yet he was very sensible of the loss he had sustained, and the impression made upon his mind was not soon effaced. Whilst lamenting with tears this solemn and affecting event, he seemed to hear these words: "Weep for thyself, thy father is well." He had, even before this time, felt the witness in his conscience testifying against many of his actions; and now, he says, "deep sorrow seized on me, and I knew not what to do to get acquainted with the God of my life." Under a sense of his lost and undone condition, he spent many hours which he had formerly devoted to play, in prayer and fasting. He became serious and thoughtful beyond his years, read much in the Holy Scriptures, and in books on religious subjects, but without clearly understanding where God was to be found, though he sought, by verbal supplication, and mourning, to become acquainted with Him.

In vain did he embrace every opportunity afforded him of seeking, through the public teachers and other outward means, a knowledge of that soul-cleansing virtue which he longed to partake of and witness in himself. The carnal views of those whom he addressed were calculated to

administer nothing but disappointment to his mind, and he was not yet sufficiently prepared to understand and know for himself the teachings of the Spirit. When he inquired of these professors concerning Christ, they told him that his coming would be from heaven, casting their eyes upwards towards the firmament. Such a knowledge of the truth as is life eternal was not to be learned from them; for, though holding to the outward, they had lost sight of the inward and spiritual appearance of our Saviour, through which alone a saving belief can ever be attained. He gave strict attention to outward observances, to fastings and to prayers, in imitation of the saints of old; but, as they were not done under the quickenings of the same Spirit, there was no life in them. His soul was in trouble because of sin; and he found that no sacrifices which he could make would avail to satisfy Divine justice, or afford consolation to his own mind. On the contrary, as the child of Adam, partaking of the consequences of the fall, he found himself in a state of alienation from God.

His occupation, until the thirteenth year of his age, was that of a shepherd-boy. His retired situation appears to have been very congenial to his feelings, as it afforded him abundant opportunity for meditation and prayer. Soon after this, when his relations were thinking of putting him apprentice to learn some trade, he heard of a people called Puritans, near Leeds, who were said to walk with greater strictness in religious profession than other people. Such was his hunger and thirst after righteousness, that he had no rest in his spirit, until he had procured a situation in that neighbourhood; for he did not regard the nature of his employment, "if," says he, "I might be among those who feared the living God; and thus become acquainted with the God of my life, who created me for himself."

• He was bound apprentice to a cloth-weaver, who proved to be a severe master. He however endured the trials consequent thereon with much patience, although to these were added a large portion of ill health. In the mean time he continued to use all diligence in seeking that knowledge for which his soul longed. He attended assiduously the

preaching of all the chief teachers in the neighbourhood, wrote down their sermons in short-hand, and went afterwards to their houses to converse with them. But he was still disappointed; and found that no outward profession of religion, however high, no knowledge of Scripture, however complete, no attention to religious observances, however strict, could ever cleanse the soul from sin, or restore it to a state of acceptance with God. Whilst under these exercises of mind he made his case known to such as were esteemed the most experienced ministers and professors, querying with them what he should do to be saved. They told him to believe in the name of Christ, and to apply the promises;—but they never counselled him to wait for the revelation of Jesus Christ in his own heart; and it only added to his sorrow to be thus urged to believe in Christ by those from whom he was unable to learn where he was to be found, or how believed in, to the saving of the soul.

He continued subject to these spiritual conflicts for several years. In 1642, when about twenty-one years of age, he entered into the army, believing that in unsheathing the sword in the cause of civil and religious liberty, he was going up to the help of the Lord against the mighty. The inconsistency of war with Christianity had not presented itself to his mind, nor the absurdity of any professing to be the servants of Christ whilst they were acting in a manner opposed to his example, his precepts, and his spirit. He continued his inquiries among professors of various denominations, both in England and Scotland, but found none with whom he could unite, for it was an assurance of the love of God to his soul that he sought, which none of them could teach him how to obtain.

Feeling himself no longer at liberty to continue a mode of life in which he was instrumental in the destruction of his fellow-creatures, he left the army. He betook himself to his trade, and whilst his hands were diligently labouring for the support of his body, his mind was inwardly engaged in waiting on the Lord in the way of his judgments, until his own will was brought into subjection to the Divine will. Under a sense that he was by nature in a state of

condemnation, he was brought to cast himself unreservedly upon the mercy of God in Christ Jesus, and to yield up all to his disposal, being forced to acknowledge that if God should condemn him, it would be just; if he should save him, it would be of his free love. In this state, whilst bewailing himself in the depth of his misery, without hope of deliverance by any thing he could do, he was favoured with a clear evidence that there was free redemption laid up for him in the Lord Jesus, and he felt encouraged to wait patiently, even in this sorrowful condition, until the time of his deliverance should come.

Under a deep sense of the depravity and sinfulness of man, he was convinced of the necessity of the great work of regeneration; and this circumstance is especially worthy of notice, connected as it is with the important fact, that he learned this truth from those painful and deep impressions secretly made upon his mind, without the intervention of outward means of religious instruction. The doctrine of the sensible teachings of the Holy Spirit, supported as it is by Scripture and experience, must be acknowledged by all those who have been spiritually instructed in divine things. In the work of regeneration, which is no less a real and effectual, than an inward and mysterious work, an understanding is given, in and by which the "new creature" is enabled to receive the mysteries of the kingdom of heaven. Not, however, in their own wills, nor at all times when they sit down to search the Holy Scriptures; but as those writings are opened to the mind and brought to their remembrance, by Him who knows their state, what they stand in need of, and what they are able to bear.

In the year 1646, William Dewsbury felt a strong engagement of mind to declare unto others what the Lord had done for his soul; but, whilst revolving the subject within himself, he received a divine intimation to wait until the year 1652. This impression was accompanied with the conviction that at that time there would be more hungering and thirsting after the Lord in the hearts of the people. During this season of waiting, he passed through

many exercises to fit him for the work of the ministry. He also entered into the marriage state, and was careful in this concern, as in all others, to seek that wisdom which is profitable to instruct in all things.

In 1652, himself and wife attended an evening meeting held by George Fox at Balby. They were prepared to acknowledge the truths declared, having been already instructed therein by the Holy Spirit. Now finding a people with whom he could unite, he was soon called upon to labour in the work of the ministry. He was constrained to leave his wife and children, to run to and fro, to declare unto others where the spirit of Christ Jesus, the alone teacher of his people, is to be known, testifying that if they waited in the light for the power of Christ, he would lead them up to fountains of living waters, where their souls would find refreshment in the presence of the Lord; where their bread would be sure, and their waters would never fail.

In his labours and travels in the work of the ministry, he had an abundant share in the sufferings so commonly endured by Friends in those days. Indeed, it appears that he was a prisoner for at least twenty-five years of his life, sometimes being closely and rigorously confined, though at other times enjoying the privilege of living with the jailer, and of attending the meetings of his friends.

In 1654, being arrested at a little village near York, the constable of the place gave him his liberty until the following morning. This respite afforded him an opportunity of sitting down with his friends to wait upon God; an exercise at all times profitable, but never more so than in seasons of straits and difficulties. When the night had been far spent in this engagement, they were surprised by the inhabitants of the town, with the constable at their head; who in a fierce and unchristian manner seized upon William, and, after dragging him for some time about the place, committed him to the custody of two persons, who kept him in an alehouse until the next day. Being committed to York castle, he was confined there until the assizes; when he was released by proclamation, without any semblance of a trial. Apprehended as a criminal,

abused as one whom the law had placed out of its protection, committed to prison on vague, empty, and malicious charges, and detained there three months, without an opportunity of defending his character, he was released in order that his accuser might escape the disgrace which would have resulted from an impartial investigation.

Thus he went on in the way of his duty, never flinching at the frequency of his sufferings and imprisonments, and his labours were abundantly successful, there being "a mighty thirst on every side, great meetings, and many convincements." His great tenderness and watchful care over the flock of Christ led him to address many epistles to them during his long imprisonments. In one written in 1655, after bidding the saints and children to abide with God in their respective callings, he warns them not to run out to speak of religious things beyond *that* of which they have been made witnesses. Indeed, his soul travailed with fervent concern for the preservation of all portions of that society he had been partly instrumental in gathering. He also laboured fervently in many places to restore those who from various causes had separated from the body. "Our God," he says, "in mercy is answering the prayers of his people in bringing again them that have been driven away in the hour of temptation, and now is seeking the lost, and restoring the scattered of the house of Israel." Desiring a friend to write to his tender children and family, he adds, "In the life of my God, I have given them up, with my own life when he shall call for it, a free sacrifice." The following beautiful passage is the termination to one of his epistles: "Watch over one another with a single eye, building up one another in the holy faith, opening your hearts in the free spirit of God to them that are in need, that ye may bear the image of your heavenly Father, who relieveth the hungry, and easeth the burdened, and maketh glad in refreshing his, in the time of need; giving liberally and upbraiding not. Even so be it with you in the name of the Lord, saith your brother and companion in the Lord Jesus Christ."

In an epistle addressed to the wives of those who, in 1664, were condemned to banishment for their faithfulness

in their religious testimonies, he says: "O the tears and breakings of heart that are poured forth before the Lord for your dear husbands, and you, and your tender children! You are families of many prayers, and assuredly shall be known as families of many mercies. Many put their shoulders to help bear the burden of your trials this day!"

In one of his early journeys, he entered into Devonshire with his mind strongly impressed with an apprehension that he should meet with peculiar difficulties and trials in that county. This he realized at Torrington, where he was arrested and brought before the local authorities, who had strongly imbibed the persecuting spirit of the age. They accused him of being a foreigner and a Jesuit, threatened to try him under the new law against vagabonds, and finally read to him the oath of abjuration. This oath, as an obedient servant of Jesus Christ, who said, "Swear not at all," he could not take. "Many times," he says, "I was brought before them to see if they could ensnare me. But in the wisdom of God I stood innocent." A number of the magistrates appear to have been very bitter against him, yet there was a power felt among them, which, though they were unwilling to be subject to, they found themselves unable to control. The mayor told him he should see his face no more until he stood before the judge at Exeter. To this William meekly replied, "Do with me what thou hast power to do, my innocence will plead for me." A mittimus was made out to commit him for trial to the common jail at Exeter; but the magistrates were divided in sentiment, and he was remanded to the prison at Torrington. Here he remained, having nothing but the floor to lie upon, day or night, for three months. At the end of this time he was again brought before them, and he says, "The man that said I should see his face no more until I was before the judge at Exeter, pulled the mittimus in pieces before my face, and said to me, 'Thou art free.' So did my God set me free, out of the hands of unreasonable men, according to his promise made to me; praises to the name of my God for ever!"

It was the common practice of the dominant party to

force the oaths of allegiance and supremacy upon the people, and thus, through the frequent changes of government, make them swear and forswear. This was a sufficient reason with Friends for refusing to take them, independent of the testimony they were called to bear against all oaths, as unlawful under the gospel dispensation. The Truth had made them free from the necessity of oaths. They were an upright people, who, for conscience-sake, submitted to every ordinance of the government when it did not interfere with religious obligations. Their simple promise was found more binding upon them, than oaths proved upon most other people. His refusing to add to his Yea, Yea, and Nay, Nay, was one of the causes of William's frequent imprisonments.

In the early labours of William Dewsbury and his friends, they were not left destitute of sufficient evidence, spiritual, supernatural, and providential, that the Lord was with them in their labours. Under their ministry, unacceptable as it was to the worldly-minded, thousands were soon turned from the evil of their ways, their minds overcome, and their judgments convinced, by the power accompanying the word preached. Great was the unity of feeling among all ranks in the body, and they were often enabled to partake of each other's secret exercises and conflicts, without the intervention of words. John Roberts, a minister of the society, was in the year 1674 committed to Gloucester castle by a bench of justices (so called), among whom was John Stephens, his personal enemy. The evening after his committal, he was permitted by his uncle, who was also one of the justices, to return home. That night a concern came upon him, the consideration of which brought him into a state of great distress: this was to visit his enemy Stephens. After a severe conflict of spirit, he concluded to go, although he knew, if committed again, he could expect no further kindness from his uncle. In the morning he went, leaving his wife involved in deep affliction and agitation of spirit, although she had encouraged him to yield to the Lord's requirements. That day William Dewsbury had an appointed meeting at Sedbury, which her grief and anxiety did not prevent her

from attending. When the meeting was over, William walked backward and forward in a long passage, groaning in spirit, for some time; then came, and laying his hand on her head, although a perfect stranger to her, said, "Woman, thy sorrow is great; I sorrow with thee." Then walking to and fro as before, he came to her again and said, "Now the time is come, that those who marry must be as though they married not, and those who have husbands as though they had none; for the Lord calls for all to be offered up." As she had told no one of her husband's concern, she was convinced that the Lord had given William a sense of her troubles; and, relieved and comforted by this assurance, she went home rejoicing.

During the last imprisonment which this faithful servant of the Lord was called on to endure, his little granddaughter, Mary Samm, a child of twelve years of age, died in prison, whither she had gone to wait on him. After passing through various exercises in attaining an assurance of eternal salvation, she was enabled in a remarkable manner to give glory to the Lord, and to rejoice before Him. She said that the way was made so clear for her being brought to Warwick, and her grandfather and she had lived so comfortably together, that she was perfectly satisfied as to her coming. She said to him, "Dear grandfather, I shall die, and I cannot but praise the name of the Lord while I have a being. I do not know what to do to praise his name enough whilst I live." She died soon after, and one more of this ancient sufferer's sources of enjoyment was dried up.

He now began to feel the infirmities natural to age, aggravated by the many hardships he had endured. In 1686 we find him saying, "My dear friends, through the sharp persecutions that were passed through in the heat of the day, and many long imprisonments, being nineteen years a prisoner in this town of Warwick, and four of them being kept a close prisoner, it hath pleased God to suffer my health to be impaired, so that many times I am forced to rest two or three times in going to meeting in town, not being of ability to travel as in years past." In 1688, he came up to London with a desire to attend the

Yearly Meeting; but, after labouring in the gospel for a few weeks, he found himself taken so ill as to induce his return to his own home, which he was favoured to reach two weeks before his death.

The week before he died, he testified that he could never forget the day of the Lord's great power and blessed appearance, when he first sent him to preach the everlasting Gospel. He declared that the Lord confirmed it by signs and wonders; and, particularizing a remarkable instance which had fallen under his notice, he added—"Therefore, friends, be faithful and trust in the Lord your God; for this I can say, I never since played the coward, but joyfully entered prisons as palaces, telling mine enemies to hold me there as long as they could. And in the prison-house I sang praises to my God, and esteemed the bolts and locks put upon me as jewels; and in the name of the eternal God I always got the victory." "And this I have further to signify, that my departure draws nigh. Blessed be my God! I am prepared; I have nothing to do but die, and put off this corrupt mortal tabernacle, this flesh that hath so many infirmities. But the life that dwells in it transcends above all, out of the reach of death, hell, and the grave: and immortality and eternal life are my portion for ever and ever."

He concluded with prayers to the Lord, and with fervent breathings and supplications for all his people everywhere, and quietly yielded up his spirit to him who gave it, on the 17th day of the 4th month, 1688.

William Dewsbury received not the Gospel of man nor from man, but by the revelation of Jesus Christ. After he had come to a knowledge of the internal operation of the Spirit, his mind was anchored, and every event that happened to him served but to confirm him in the truth. He endured as seeing him who is invisible, unchangeable; he knew that his Redeemer lived, and he felt Him to be near that justified him. On what other principle than divine faith, can we account for his so deliberately entering upon that difficult and untrodden path, persevering through all obstacles, and, meekly and patiently enduring all contradictions whilst pursuing it, triumphing over all difficulties,

and becoming more than conqueror in the end? The afflictions and persecutions he underwent, neither shook his faith, nor wearied, nor offended him. If he suffered, he never repined; if he triumphed, it was but as a servant who rejoices in his master's service, and the tribute of thanksgiving and praise was returned to Him unto whom it was alone due. He knew and testified that a holy, blameless life and conversation becoming the professors of Truth, could never be attained "by largeness of knowledge, nor strength of comprehension, but by a real dying to their wills and affections, by virtue of the daily cross."

"Having faithfully served out his generation, and finished his sufferings, testimony, and course with joy, he hath now attained the crown immortal, and is gone into the everlasting rest, from all his labours, and his works follow him with a blessed reward in the kingdom of glory and peace."

THE END.

INSTANCES
OF
EARLY PIETY,
DESIGNED
FOR THE
INSTRUCTION OF CHILDREN.

"Out of the mouths of babes and sucklings thou hast ordained praise."



PHILADELPHIA :

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No. 32.

INSTANCES OF EARLY PIETY, &c.

ELIZABETH C. SECOR, daughter of Willet and Hannah Secor, of New York, was born the 30th of 1st month, 1814. When about two years old her conduct and appearance were remarkably grave and interesting, amusing herself with her needle or books, with the use of which she was indulged.

About this time she asked her uncle to read in the bible for her, which he did:—The passage that occurred was that which speaks of Abraham offering up his son Isaac. She stopped him, and told him to read no more, for she could not help crying. She often spoke of the passage afterward, and inquired why these things were so?

Being of an inquisitive mind, as she grew older, her ideas expanded, and her remarks were generally correct. Speaking of the African race, whose miseries she feelingly commiserated, she said, "The great Almighty Being loves them, as well as he loves us.—He loves all that he has made."

She became very conversant with the New Testament, often repeating to her mother the particulars of what she had been reading. Hearing a girl of her acquaintance tell an untruth, she told her it was very wicked, and that she should not dare to do it: "because," says she, "the great and Almighty Being sees and knows every thing we do: he knows all our thoughts; he knows what I am now doing, and of what I am now thinking." She then got her testament and read the fifth chapter of the Acts of the Apostles, giving an account of Ananias and Sapphira who were struck dead for telling a lie—also repeating a dialogue which she had committed to memory from one of her school books; told her the consequences of such a habit, saying again, "I should be afraid of doing so, it is so wicked." Conversing with her mother, on the attendance of religious meetings, she said, "Mother, I try when at meetings to sit still, and think of that great Almighty Being, and to love him; I love him better than I do my parents, because he is so good as to let me have my parents. He is very kind to us. We have a great many good things. I think we are greatly blessed. I have every thing I want. I love my parents next to him, and I love every body."

She appeared so sensible of the blessing of her parents' company, that she would often speak of it. Sitting at the table after the family had finished their meal, with some of her things around her, she said, "Mother, oh how I love that Almighty Being who is so good to me: he permits me to have so many excellent things. Mother, he has a number of names: I

have read them in my testament: He is called Lord, sometimes God, and sometimes Jesus Christ, but they all mean one."

Being told that if we did nothing to displease him, and would do his will in all things, when we left this world we should live for ever with him, and sing his praises, she quickly replied, "Do mother be good and please him, and may I be so too, that when we die, we may live together, with him. I do not wish to live longer than my mother; I wish to go with her." When speaking of any thing which she intended to do, it was her practice to make this reserve, "If I should live, and nothing prevent, I think I will do thus and so." Her mother asked her why she spoke in that way; she answered, "Why mother I do not know that I shall live until then; I do not know that I shall live until to-morrow morning. What a wonderful thing it would be to you, if I should be taken away. What a trial it would be to us to lose little Sarah Ann," meaning her sister, of whom she was remarkably fond. Speaking of a young woman of her acquaintance who had lately deceased, she said, "Mother, I want to see her, but I know I cannot, for she is now a spirit. When we die, our bodies go to the dust; it is only our spirits that can live, and if we are good, they live for ever with Him who gave them to us." A few days previous to her last illness, as she was sitting by her mother, employed in needlework, she said, "Mother, it is a wonderful thing to die, is it not?" Her mother told her it was, but if we were prepared for death, it was made easy. She replied, "But it is a pleasant thing to live with our friends." She was taken ill of a fever, the 20th of the 9th month, 1820, and bore her pains, which were severe, with great patience and cheerfulness, and evinced much tenderness for her mother and aunt, who nursed her.

During her illness, she desired the bible to be read, though she could bear but little at a time, owing to the extreme irritability of her system. On the seventh day, an inflammation of the chest occurring, little hope was entertained of her recovery. Her mother wishing her to take something, she said, "Oh mother, I cannot live, I cannot get well." Her mother replied she could not give her up, it was her wish that she should do every thing to get well. She said, "Well then, mother, I am willing to try and take every thing you wish me. I have suffered much to get well, and cannot." The morning before her decease, when it was expected she was going, she revived with much brightness, and seeing her mother grieve, said, "Don't mother, do so; why dost thou cry—wilt thou go with me?" Her mother told her she could not help mourning to see her suffer; she replied, "I do not suffer; I am better than I appear to be." Requesting some of

lations to be sent for, which was done, she thus expressed her anxiety and fear that she should not see them; "If they do not come soon, I cannot wait." She retained her senses to the last moments, and gave her parents and friends the greatest assurance that she should enjoy a far better state of existence. Just before her close she said, "Father, call all into the room." She appeared in extreme pain for a moment—her mother asked her if she was going; she said, "Yes, the doctor cannot cure me."—Afterward, "Mother, wilt thou come,—Father, wilt thou come with mother?" and was immediately gone, departing without sigh, groan or struggle, as if she had fallen into a sweet sleep; the first of the 10th month, 1820, aged six years and eight months.

MARY POST, was the daughter of Benjamin and Elizabeth Post, of London. She was of a tender spirit, sober behaviour, and piously inclined. She loved and kept to plainness in speech and apparel, but disliked finery and pride in clothing. Her deportment was serious and grave, and when about eight years of age, being at the house of a neighbour, whose daughter, nearly fifteen years of age, was much attached to Mary, she said to her, "Anna, what signify these fine things thou hast on; they will not carry thee to heaven." To which Anna replied, "Pride is not in the things, it is in the heart." Mary answered again, "But if your minds were not proud you would not wear them." She also signified to her mother that she much wondered at the great pride she observed in some young people, saying, "I hope I shall never be like them." Her mother said, "I hope thou never wilt be like them, but be an orderly child, that thou mayest be in favour with God;" at which the child wept, and said, "If I should love these fine things, I must alter much—what signify fine things when folks come to die."

In her sickness, which was attended with violent convulsions, she often said, "Oh dear Lord, if thou see fit, give me a little ease;" and lifting up her hands again, repeated similar expressions, and added, "I had rather die than live; through mercy I am not afraid to die; I shall go to rest, where I shall feel no more pain." Her mother standing mourning by her, the child looking up at her, said, "Mother, do not cry, let us be contented: the Lord can lay me low, and he can raise me again; if I were dead he can raise me again;"—then she repeated, "O dear Lord, if thou see fit, give me a little ease." Seeming very desirous to die, her mother said to her, "My dear, why art thou so earnest to die; the Lord can ease thy pain, and give thee life." She answered, "One must once die, and if I recover I must be sick again, and I had rather die while I am young; if I should live till I am older, the devil

may tempt me to evil, and I might offend the Lord. I am not afraid to die—through mercy I shall go to my rest;—if I live I am satisfied, and if I die I am satisfied. I am willing to die—I had rather die than live.” Evincing a desire to see her brother and sister who were absent, her mother said she would send for them; but inquired of her what she wished to say to them, should they not arrive in time for her to speak to them. She replied, “If I can speak, I will bid my brother be a good boy, and fear God, that he may go to God Almighty.” A little before her death she lamented that people should indulge themselves in pleasures, and not consider the love of God. The last words she was heard to speak, were, “Dear Lord God Almighty, open the door,” and so sweetly departed this life, like an innocent lamb, aged about eight years.

SARAH CAMM was the daughter of Thomas and Anne Camm, of Camsgill in Westmoreland. When near nine years old she was visited with a serious illness, and declared that she should be taken away by death, saying, “I am neither afraid nor unwilling to die, but am freely given up thereto in the will of God.” And when she saw her relations weeping, said, “Oh do not so—do not so.” Her sickness increasing very much, she was near death, but was very patient under all. Her father asked her if she could not pray unto the Lord for help. Her answer was, she could, and did pray;—and further said, she did believe the Lord, the great God of heaven and earth, would keep her, and preserve her soul, whatever became of her body. On the fifth day of her sickness, being under more than usual concern of mind, after a little space she revived and sat up in bed, and with a cheerful countenance said as follows: “My sins are forgiven me, and I have a resting place in heaven.” Then looking at her mother she said, “Oh my mother, there is also a place prepared for thee in heaven, and thou shalt as certainly enjoy it as any here. I do not desire my mother’s death, or removal from you, yet we shall meet in heaven in God’s time.” And seeing her friends weep, said, “Oh, you should not do so; I am well, I am well.” Again—“Shall I go down to the horrible pit? nay—the Lord hath redeemed my soul.” To her sister she said, “Be content, for it *is*, and it *will be* well with me; I must go to a more fair place than ever my eyes beheld. It will be well with me, and all that fear the Lord, for we shall have everlasting joy in heaven, when the wicked shall be tormented in hell.” Seeing her sister weep, she said to her, “Do not cry, dear Mary, lest thou grieve the Lord: be subject to the Lord’s will in all things; and love and be faithful to the truth, and do not forsake thy religion, whatever thou suffer for it.” And further—“I am

satisfied with my religion, I will not forsake it, though I should be fed with the bread of adversity and the water of affliction: Oh, praises! praises to my God and my Father; and, our Father who art in heaven, hallowed be thy name," and so said to the end of the Lord's prayer, and repeated it again until she came to that part—"Thy will be done on earth as it is done in heaven," which she spoke deliberately, and signified to those about her that they were all to mind that, "for," said she, "I am freely given up to his blessed will in all things: praises to my God—bless his name, oh my soul." At another time, being in her father's arms, she said to him, "Oh my dear father, thou art tender and careful over me, and hast taken great pains with me in my sickness, but it avails not, there is no help for me in the earth; it is the Lord that is my health and my physician, and he will give me ease and rest everlasting." Near her close, she took leave of all the family, saying with a pleasant voice, "Farewell, farewell unto you all—only farewell," and then went on praising the Lord, and continued in this sweet heavenly frame of mind until she died, aged between eight and nine years.

THOMAS HAINS, son of Thomas and Hannah Hains, of Southwark, in the county of Surry, was a dutiful child, and had a sense of the fear of God upon his heart, so that during his illness he behaved himself more like a man than a child, and was careful lest he should say any thing amiss. When he took that which refreshed him, he acknowledged it with much thankfulness; being also very sensible of the love and tender regard which his parents had toward him, he expressed it to them several times. He bore his sickness with much patience, and often expressed his willingness to die, saying, "It is better for me to die—this is a troublesome world; and we should every day and every moment think upon the Lord." A few days before his decease he uttered many expressions, in prayer and praises to the Lord, saying, "Thou art a God of love; thou art a God of mercy; thou knowest the hearts of them that love thee; thou knowest the hearts of them that seek thee; Lord remember thy people. Thou knowest the hearts of the wicked; thou knowest the hearts of the ungodly; thou hast nourished and brought up children, and they have rebelled against thee." He also spoke of the care we ought to take of the never-dying soul. At another time, expressing his inward satisfaction in a future state, he said, "Glory, glory; joy, joy;—come mother—come father—come all—it is a brave place, there are no tears nor sorrows." He praised God, saying, "Thou art worthy to have the honour and the glory for ever more; for to thee they do belong; thou

art God of heaven and of the whole earth;" and continued in prayer about a quarter of an hour. One evening several friends coming to see him, he desired their prayers to the Lord for him, and next day prayed himself again, saying, "Our Father who art in heaven," &c. and added, "It is a brave thing to be at peace with the Lord." His end being near, he said, "Father, let me die." Again, "Father, Father," (his father being present, asking him what he desired, he said, "I do not speak to thee, but to my heavenly Father,") "have mercy on me." He expressed how much joy he had with the Lord, and desired those about him to be still, and lay secretly praising the Lord. A few hours before he died, he said, "I come, Father, I come." Through weakness his voice was low, yet he was heard to say, "God is my Father," and so peacefully finished his life, aged nine years.

RUTH MIDDLETON, daughter of Samuel and Rebecca Middleton, was taken ill of a consumption, under which she lingered for several months; during which time she uttered many very remarkable expressions, amongst which the following were particularly noticed.

Her mother was much afflicted at the prospect of parting with her, which the child observed, and on one occasion, after lying still a considerable time, as if she was in a slumber, she opened her eyes, and said, "What is the matter, what is the matter; my dear mother, do not be troubled for me—do not sorrow for me; I shall be happy; it is the Lord's will that I am thus afflicted, and we must be contented. Thou knowest that Abraham was willing to offer up his only son Isaac; and thou dost not know if thou could freely give me up, but that the Lord would spare me a little longer to thee; but if it be his good pleasure to take me to himself, his holy name be blessed for ever." At another time, her mother asked her how she was; she replied, "But indifferent; but I am well satisfied, for it is the will of God that I am thus afflicted. Oh my dear mother, I would be glad if thou could freely give me up." On going to slumber, she prayed thus, "Our Father who art in heaven, hallowed be thy name; thy kingdom come, thy will be done in me as it is in heaven: Oh sweet Lord Jesus, feed me daily with the bread that comes down from heaven. And, Lord, if it stand with thy will, grant that I may sleep to refresh this poor, needy body; but thou, Lord, knowest what I stand in need of better than I can ask. Lord, be with me, with my father, and mother, and brother." After this she went to sleep, and on waking, said, "Oh blessed and praised be thy holy name, oh Father of life, for thou hast heard my desires, and hast answered me, for I have slept

sweetly." At another time she said, "The Lord said to his followers, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' And if I be not happy, what will become of ungodly men and women? For truly I am afraid of offending any body, for fear I should offend the Lord." A friend inquiring of her how she did, remarked that she hoped her mind was still turned to the Lord. She replied, "Although I can hardly speak, I think upon the Lord, and he knows my thoughts and answers them."

Some time after, she said, "It will not be long before I shall be at rest and peace, where there is no more pain to the body or to the mind, and where there is nothing but joy for evermore. Dear mother, be willing to part with me, for I am willing to part with you all; I am not at all concerned for myself, but for thee, my poor mother, who doth, and will make thy bed a bed of tears often for me." Hearing her mother speak doubtfully of her recovery, she said, "Oh, what the Lord pleases; for I am not afraid of death; I never wronged any body of a pin, to my knowledge. I never told a lie but once: when I should have said yes, I said no; but that has been a great trouble to me, and the Lord I hope will forgive me, for I called the maid and told her the truth."

Near her close, she desired to be removed from the country to London. "The air," says she, "does me no good; the doctor does me no good: the Lord is the same at home, as nere;" and on being removed there, said, "Now I am glad; if I die it is better to be here, and will save a great deal of trouble." On being asked if she was willing to leave her father and mother and go to the Lord, after a pause she replied, "If the Lord please, I am willing this very minute to leave all, for I shall be happy." The night before her death, a friend having prayed by her, she said, "I do understand well, and am inwardly refreshed. I am sorry I could not speak so that the friend could hear, or else I would give an account of my inward peace with the Lord." A few hours before her death she prayed, but her voice was very low, "Oh Lord, withhold not thy tender mercy from me at the hour of death. Oh Lord! let thy loving kindness continually preserve me." Afterward—"I desire to slumber; but if I die before I wake, I desire the Lord may receive my soul." She was thankful for the tender care of her mother, and with a low voice, said, "Farewell, dear mother, in the love of the Lord, farewell;" then desired to see her father and brother, and feeling for her brother's face, stroked it and said, "Farewell, be a good boy." Her father asked her how she was; she replied, "I am just spent, but I am very easy, and shall be very happy. My body is full of pain, but the angel of the Lord is with me, and his presence will for ever preserve

me." Then she kissed her relations, bade them all farewell, and quietly breathed her last; aged about eleven years and two months.

HANNAH HILL was the daughter of Richard and Hannah Hill, of the city of Philadelphia. In very early life her mind was inclined to piety; her behaviour was sober and discreet, her temper courteous and obliging. She was frequent in reading the Holy Scriptures, dutiful and obedient to her parents, and an example of simplicity and true piety. She was seized with a violent fever and dysentery, which increased so upon her, that on the third day of her illness, it was thought she would have departed, but revived a little. At this time she was under a great concern of spirit about her future state, and would often say, "Am I prepared? am I prepared? Oh that I might die the death of the righteous, and be numbered with those at the right hand! Oh, Almighty God, prepare me for thy kingdom of glory." Afterward she said to her father—"Father, I shall die, and I am now very willing." After some time—"Oh most glorious God, now give me patience, I beseech thee, with humility to bear what it shall please thee to lay upon thy poor afflicted handmaid." From this time she entirely made death her choice, and would often say, "I had rather die and go to God, than continue in this world of trouble," adding, "When will the messenger come? Oh! hasten thy messenger." Turning to her father, said, "Oh that I could launch away like a boat that sails, so would I go to my dear brother, who is gone to heaven before me."

The physician calling to see her, she requested him to sit down by her, and said to him, "All the town knows thou art a good doctor, but I knew from the beginning that I should die, and that all your endeavours would signify nothing. The Lord hath hitherto given me patience, and I still pray him for more, that I may be enabled to hold out to the end, for my extremity of body is very great." She entreated her parents freely to give her up to the will of God, saying it would be better for both; and when she thought she had prevailed with them, said, "Now I am easy in my mind." Some persons present encouraging her with hopes of recovery, she said, "Why is there so much ado about me, who am but poor dust and ashes; we are all but as clay, and must die: I am going now, another next day, and so, one after another, the whole world passes away." A person taking leave of her, said, "I intend to see you again to-morrow;" she replied, "Thou mayst see me, but I shall scarcely see thee any more, though I will not be positive—God's will be done."

To her mother she would often say, "Art thou sorry I am

going?" And to others who waited on her—"Why are you troubled, and weep, seeing I am but going to a better place? Oh that the messenger would come—that my glass were run!" At another time she said, "Oh, my dear mother, I fear the Lord is displeased with me." She was answered, "Dear child, why shouldst thou entertain such thoughts?" "Because," said she, "I am continued thus long to endure the extremity of body, which none knows but myself, nor can any think how great my pains are." Her doubts, however, were afterward removed, for she said to her father, "I think the Lord has showed me I do not bear all this for myself only; glory be to his infinite name! there is nothing can be compared to him." On the first day of the week, she asked her mother if she were going to meeting, and being answered no, that she could not leave her dear child in that condition, she said, "Let my cousins go, for it may be the Lord will be displeased if all the family stay at home." And speaking of their conduct when there, bade them, "not to look upon one another, but to wait upon God." She several times prayed to the Lord to grant her patience; and to give her living water, that it might spring up in her unto eternal life. Not long before her departure, she said, "Father, the Lord hath assured me I shall be happy." It was answered, "That is comfortable indeed." She rejoined, "Aye, this is matter of joy and rejoicing, can my soul say by living experience." Taking leave of her dear and only sister, and a cousin whom she dearly loved, she expressed herself thus: "Dear sister, my desires are, that thou mayst fear God, be dutiful to thy parents, love truth, keep to meetings, and be an example of plainness. Dear cousin, be a good boy, observe thy uncle and aunt's advice, and the Lord will bless thee." Commending her spirit to God, saying, "Glory, glory, glory," as with the sound of a hymn, this innocent child closed her eyes and expired, as if falling into a sweet sleep, without sigh or groan. She was aged eleven years and about three months.

WILLIAM FENNELL, was the son of William Fennell, of Youghall, in Ireland. About the tenth year of his age he was favoured with a visitation of Divine Love, the Lord often following him with the convictions and reproofs of his Holy Spirit, when he had been vain and foolish, and run to play among other children. When he was brought upon a sick bed, he was under great exercise of mind, and desired his mother to read to him. Desiring to have the ten commandments read, it was done, and being asked how far he had kept them, he answered, he had not, as he could remember, ever taken the Lord's name in vain, that he had loved and honour-

ed his father and mother, and had been careful not to tell lies or false stories on any one, nor had he stole any thing, except taking some plums once without asking leave, which he hoped the Lord would pass by, with what else he had done amiss. Remaining very weak, he was asked if he were willing to die. He answered, "If I thought I were fit."

The third of the first month, two friends being in town, he desired they might have a meeting in the chamber with him, and he afterwards expressed his satisfaction therein, and then broke forth in much trembling, saying, "O Lord! forgive all my faults, and have mercy and pity on my poor soul; keep out the enemy that is ready to come in upon me, for none but thou, O Lord! art able to do it," with much more; and then called for his sisters and brother, and exhorted them to love and fear God, and pray to him to fit them to die, and to love truth, and to go to meetings, and think upon God, and the Lord would love them. And further, to do what their father and mother bid them, and be obedient to them, and look in their bibles, and they would find it was God's command to children, to obey their parents, for it is well pleasing unto the Lord.

One of his companions being by, he said to him, "Dost thou think that thou art fit to die! If thou think thou art not, then pray to the Lord, and desire him to make thee fit, and do not mind play too much;" saying he was very sorry he had minded it so long, but he hoped the Lord would forgive him. Lying still some time under a concern of mind, he was asked what his concern was; and after some pause, he answered, "I am desiring the Lord to bring me in with the rest of his lost sheep;" with more to that purpose, saying, "I have cried unto him many a night since I have been ill; for I have been a wild boy, and loved play too well, and when you have sometimes corrected me, I took it a little hard; but now I am glad you did, and I cannot express the love I now have to you, for taking that care of me; you did well; had you not done it, I might have been wilder; for," said he, "the Lord hath been following me, and striving with me, to bring me down these two years, and has let me see when I have been running to play, that if I continued running on to be wild, then weeping, wailing, and lamentation would be my portion; and sometimes I have turned back, and have gone into the garret, and wept bitterly, and have desired the Lord to help me: but afterward, when enticed by my comrades to go, I was not able to resist the temptation, which was my great trouble, and I have got into a secret place to endeavour to retire, and often have prayed to the Lord in the night-season on my knees, when others have been asleep. Oh! he doth not love laughing and joking; I never read that Christ smiled, but often prayed and

wept." Then he prayed, "O Lord! hear me, and have pity on me; for thou knowest I am very sore afflicted; Lord, help me: Oh! it is none but thou that canst do it, Lord. O Lord! be near me, and suffer not the enemy to prevail over me."

Speaking of the Lord's prayer, this child said, "I have much lamented to consider how people teach their children the Lord's prayer, without minding the depth that is in it," saying, 'Our Father which art in heaven:' but they that remain in wickedness are not his children, so cannot rightly call him Father. 'Hallowed be thy name:' but too many dishonour it by their wicked words. 'Thy kingdom come:' oh! but too few let the Lord live, and have dominion in them. 'Thy will be done in earth [that is, said he, in our earthen bodies] as it is done in heaven;' [and, we all know there is nothing but the will of God done there:] oh! but how little of the Lord's will is done here. 'Give us this day our daily bread:' Oh Lord," said he, "give me daily bread from thee. 'Forgive us our trespasses, as we forgive them that trespass against us:' but oh! how unwillingly do many people forgive them that trespass against them? How can such expect forgiveness of the Lord? 'Lead us not into temptation, but deliver us from evil;' (and then he said) oh! leave me not in temptation, but deliver me from the tempter; 'for thine is the kingdom, and all power is with thee, and glory for ever.' This prayer," said he, "people teach their children by heart, and think it is enough. I have been at play with a boy in the street, and his father hath called to him, saying, 'Have you said your prayers to-day?'—and he hath gone in from me, and stood behind the door, and hath said this prayer as fast as he could for haste to go to play again; I hearkened to him all the while." Such careless ones he lamented; and he gave good advice to many that came to him, and advised the servant maid against speaking bad words; and, though his breath grew short, he said, "I desire to please the Lord always;" and so continued in a wonderful manner. He was very resigned unto the will of the Lord, and desired his parents to give him up freely; then took his leave, in great tenderness, of his father, mother, sisters, and brother, and relations; desiring to have his love remembered to his grandmother, and some other relations and friends who were not present; and pausing, he said, "Oh! what joy I feel!" Then praising the Lord while strength remained, thus sweetly departed this life, aged twelve years and a half, and two days.



ON THE OBSERVANCE
OF
THE FIRST DAY OF THE WEEK.

[*Extracted from the writings of early Friends.*]

“WE, not seeing any ground in scripture for it, cannot be so superstitious as to believe that either the Jewish sabbath now continues, or that the first day of the week is the anti-type thereof, or the true Christian sabbath, which, with Calvin, we believe to have a more spiritual sense, and therefore we know no moral obligation, by the fourth command or elsewhere, to keep the first day of the week more than any other, or any holiness inherent in it. But first, forasmuch as it is necessary that there be some time set apart for the saints to meet together to wait upon God; and that, secondly, it is fit at some times they be freed from their other outward affairs: and, thirdly, that reason and equity do allow, that servants and beasts have some time allowed them to be eased from their continual labour; and that fourthly, it appears that the apostles and primitive Christians did use the first day of the week for these purposes, we find ourselves sufficiently moved, for these causes, to do so also, without superstitiously straining the scriptures for another reason, which, that it is not to be there found, many Protestants, yea, Calvin himself upon the fourth command, hath abundantly evinced. And though we therefore meet and also abstain from working upon this day, yet doth not that hinder us from having meetings also for worship at other times.”—*Barclay's Apology*, p. 349.

In answer to a charge exhibited against the society of Friends, William Penn says, “It is well known, in what country soever they live, they follow the practice of the apostles in assembling together on the first day of the week—they do it

constantly and reverently. To say that we many times follow our usual trades on that day, is a plain untruth; the whole world knows better, though we do not judaize; for worship was not made for time, but time for worship; nor is there any day holy of itself, though holy things may be performed upon a day.”—*Penn’s Works*, 2d vol. p. 479.

George Fox, in an epistle which he wrote in the year 1673 to Friends in Jamaica, says—“We hear that some professing truth amongst you, do not keep to your meetings as they ought to do, nor yet meet but few of you together on the first days. Truly, friends, this is an ill savour, and shows that you mind your own business more than the Lord’s—and the things of this life more than the things that appertain to the life that is without end, which should be sought for first if you desire to be blessed and to prosper. And if you do not, you will grow loose and wither, and not have the blessing of God with you; you cannot expect it. And therefore, you who go under the name of the friends of God and of Truth, keep diligently your meetings on the first day together, that the Lord’s power may stir amongst you: for if you do not keep your meetings on the first day of each week, you are worse than the world, who prefer your own business before the Lord’s.” He also adds, “Let there be meetings on the week days.”—*See folio collection of his epistles*, p. 329.

In another epistle, written to his friends in the year 1675, he remarks—“For I would have all to know, that they who be heirs of the gospel and of Jesus Christ, are redeemed out of the vain observations of days, and out of the Jewish and apostate Christians’ holy days, to God by Christ, who made all days and every thing good, and their eyes are to the supernatural day of Christ, and they are the children of this day. And that is a creeping spirit that would go to alter the usual and constant meeting days, under pretence to prevent people from the corruptions of observing a constant day, or under pretence of keeping people out of a form, and so would father their deceit upon God. For they who be in possession of the power by which all true forms and all things are upheld, (which word and power gives form and being to all things) and all them that are in it, are above all such things, and judge all such dark spirits.”—*Ibid.* p. 358.

In a conference between George Whitehead and the minister of Emmeth, in Norfolk, the latter proposing the following question, “Whether there be any moral difference in days under the gospel?” George Whitehead replied, “No, not as under the law in the observation of Sabbaths, which were a shadow

and sign to Israel, and are ended in Christ in whom is the faithful soul's everlasting rest or Sabbath. Yet there is and may be a religious or occasional difference made in days under the gospel, as where a day is or may be regarded unto the Lord; especially in religious assemblies, and particularly as was and is practised on the first day of the week among Christians."—*Family Library*, vol. iii. pp. 117-118.

Henry Tuke, in his "Duties of religion and morality," says—"though no place is exclusively essential to the performance of public worship, yet some place is necessary for 'the assembling of ourselves together,' and some time must be peculiarly appropriated to this purpose. Under the Jewish law, and most probably prior to that time, the seventh day of the week was set apart for this service: but when that dispensation was abrogated, the primitive Christians thought proper to alter the time from the seventh to the first day of the week. Although the ceremonial part of the Jewish Sabbath is not obligatory upon Christians, yet several of the reasons assigned for its institution apply to us equally with them. Christians in all ages have, therefore, agreed in the appropriation of a seventh day or one day in the week, to be particularly set apart for public worship, and for other means of religious improvement, as also for a time of relaxation, and rest from bodily labour to those who are subject to it. This indulgence was extended under the law, to the animal creation as well as to those persons who were in a state of servitude and bondage: 'That thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed.' The religious observance of one day in the week is of so much importance to the preservation of piety and virtue, and the neglect of it is so evidently marked with irreligion, and in general with immorality, that however necessary it is to avoid the superstitious observance of it which our Saviour had occasion to censure in the time of his personal appearance on earth, yet every reasonable consideration conspires to press the practice closely upon us, as affording an opportunity which many could not otherwise easily obtain, of acquiring religious instruction and improvement, and of publicly performing that worship which is due unto 'Him that made heaven and earth, the seas and the fountains of waters.' The pious Christian does not however confine his public devotions to one day in the week. Sensible of the obligation, and feeling the benefit, of a more frequent performance of this religious service, he embraces opportunities, when afforded to him, of attending on public worship, on some other day or days than that which is specially

set apart for this purpose : and although this may, in some instances, require him to leave his temporal concerns, and may seem to be attended with some worldly disadvantages, yet the views which he entertains of religious obligations, induce him to follow the example of the good king David, when on a certain occasion he made use of this disinterested language : 'Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.'"

Among the many obvious marks of declension from true virtue, especially to be lamented, is the disregard of the solemn duties for which the generality of Christians have set apart the first day of the week. Instead of employing it in assembling for the public worship of Almighty God, and in attention to the most weighty concerns of the immortal soul, how many are sorrowfully prostituting it to purposes diametrically opposed to these indispensable obligations, spending it in the pursuit of sensual indulgences and vain amusements, and thereby dishonouring the holy name which they profess ! How many are employed in a manner not consistent with the truly rational as well as holy purposes of that day, in unnecessarily visiting each other, in riding merely for recreation, business and pleasure, or in collecting and feasting together, to the great oppression of those employed in their service, and thereby depriving them of the privilege of attending their several places of worship, which is the reasonable duty of all without distinction of colour, rank, or station ! On serious reflection, we hope all will acknowledge that these things ought not to be. Works of mercy, humanity, or unavoidable necessity, such as visiting and consoling the sick and afflicted, or other occasions of Christian duty, may sometimes lawfully interfere ; but if non-attendance to public worship is indulged from lukewarmness towards God, or the want of a sense of his manifold mercies to us, and the obligations we are under to reverence and adore his goodness, such are in imminent danger of falling into unbelief, and departure from the living God.



SOME ACCOUNT OF THE LIFE OF
CAPTAIN PAUL CUFFEE.

PAUL CUFFEE, the subject of this narrative, was the youngest son of John Cuffee, a poor African, whom the hand of unfeeling avarice had dragged from his home and connexions, and sold into a state of slavery; but who, by good conduct, faithfulness, and a persevering industry, in time obtained his freedom. He afterwards purchased a farm; and, having married one of the native Indians, brought up a family of ten children respectably, on one of the Elizabeth Islands, near New Bedford, Massachusetts.

In the year 1773, when Paul was about fourteen years of age, his father, dying, left a widow, with six daughters, to the care of him and his brothers. Although he had no learning, except what he received from the hand of friendship, yet by that means he advanced to a considerable degree of knowledge in arithmetic and navigation. Of the latter, he acquired enough in two weeks to enable him to command his own vessel in its voyages to many ports in the southern states, the West Indies, England, Russia, and to Africa. The beginning of his business in this line was in an open boat, but by prudence and perseverance, he was at length enabled to obtain a good-sized schooner, then a brig, and afterwards a ship. In the year 1806, he owned a ship, two brigs, and several small vessels, besides considerable property in houses and lands.

Feeling in early life a desire of benefiting his fellow-men, he made use of such opportunities as were in his power for that purpose. Hence, during the severity of winter, when he could not pursue his usual business in his little boat, he employed his time in teaching navigation to his own family and to the young men of the neighbourhood. Even on his voyages, when opportunity offered, he instructed those under his

care in that useful art. He was so conscientious, that he would not enter into any business, however profitable, that might have a tendency to injure his fellow-men ; and, seeing the dreadful effects of drunkenness, he would not deal in ardent spirits on that account. In the place where he lived there was no school ; and as he was anxious that his children should obtain an education, he built a house on his own land, at his own expense, and gave his neighbours the free use of it ; being satisfied in seeing it occupied for so useful and excellent a purpose.

In many parts of his history, we may discover that excellent trait of character which rendered him so eminently useful ; a steady perseverance in laudable undertakings. It is only by an honest, industrious use of the means in our power, that we can hope to become respectable. His mind had long been affected with the degraded and miserable condition of his African brethren, and his heart yearning towards them, his thoughts were turned to the British settlement at Sierra Leone. In 1811, finding his property sufficient to warrant the undertaking, and believing it to be his duty to use a part of what God had given him, for the benefit of his unhappy race, he embarked in his own brig, manned entirely by persons of colour, and sailed to Africa, the land of his forefathers. When he arrived at Sierra Leone, he had many conversations with the governor and principal inhabitants, and proposed to them a number of improvements. From thence, he sailed to England, where he met with great attention and respect ; and, being favoured with an opportunity of opening his views to the Board of Managers of the African Institution, they cordially united with him in all his plans. This mission to Africa was undertaken at his own expense, and with the purest motives of benevolence.

He was very desirous of soon making another voyage, but was prevented by the war which took place between England and America. In 1815, however, he made preparations, and took on board his brig thirty-eight persons of colour, and after a voyage of fifty-five days, arrived safe at his destined port. These persons were to instruct the inhabitants of Sierra Leone in farming and the mechanic arts. His stay at this time was about two months : and when he took his leave, particularly of those whom he had brought over, it was like a father leaving his children, and with pious admonition commending them to the protection of God. He was making arrangements for a third voyage, when he was seized with the complaint which terminated his labours and his life. He was taken ill

in the winter, and died in autumn following, 1817, in the fifty-ninth year of his age. To the benefit of his African brethren he devoted a portion of his youthful acquisitions, of his later time, and even the thoughts of his dying pillow.

As a private man, he was just and upright in all his dealings. He was an affectionate husband, a kind father, a good neighbour, and a faithful friend. He was pious without ostentation, and warmly attached to the principles of the Society of Friends, of which he was a member, and sometimes expressed a few sentences in their meetings which gave general satisfaction. Regardless of the honours and pleasures of the world, he followed the example of his divine Master in going from place to place doing good, looking not for reward from man, but from his heavenly Father. Thus walking in the ways of piety and usefulness, and in the enjoyment of an approving conscience, when death appeared, it found him in peace, and ready to depart. Such a calmness and serenity overspread his soul, and showed itself in his countenance, that the heart of even the reprobate might feel the wish, "let me die the death of the righteous, and let my last end be like his."

A short time before he expired, feeling sensible that his end was near, he called his family together. It was an affecting and solemn scene. His wife and children, with several other relatives, being assembled around him, he reached forth his feeble hand, and after embracing them all, and giving them some pious advice, he commended them to the mercies of God, and bid them a final farewell. After this, his mind seemed almost entirely occupied with the eternal world. To one of his neighbours who came to visit him, he said, "Not many days hence, ye shall see the glory of God; I know that my works are gone to judgment before me, but it is all well, it is all well."

He lived the life, and died the death of a Christian. He is gone whence he never shall return, and where he shall no more contend with raging billows, and with howling storms. Thither could we follow him, we should learn the importance of fulfilling our duty to our Creator, to ourselves, and to our fellow-creatures. Such was his reputation for wisdom and integrity, that his neighbours consulted him in all their important concerns: and what an honour to the son of a poor African slave! The most respectable men in Great Britain and America were not ashamed to seek him for counsel and advice.

Thus we see how his persevering industry and economy, with the blessing of Providence, procured him wealth. His

wisdom, sobriety, integrity, and good conduct made him many friends. His zealous labours for the honour of his Maker, and for the benefit of his fellow-men, gave him a peaceful conscience; and an unshaken belief in the mercies and condescending love of his heavenly Father, afforded in his dying moments that calmness, serenity, and peaceful joy, which are a foretaste of immortal bliss.

The following is an extract from his address to his brethren at Sierra Leone :—" Beloved friends and fellow-countrymen, I earnestly recommend to you the propriety of assembling yourselves together to worship the Lord your God. God is a spirit, and they that worship him acceptably must worship in spirit and in truth. Come, my African brethren, let us walk in the light of the Lord; in that pure light which bringeth salvation into the world. I recommend sobriety and steadfastness, that so professors may be good examples in all things. I recommend that early care be taken to instruct the youth while their minds are tender, that so they may be preserved from the corruptions of the world, from profanity, intemperance, and bad company. May servants be encouraged to discharge their duty with faithfulness: may they be brought up to industry, and may their minds be cultivated for the reception of the good seed which is promised to all who seek it. I want that we should be faithful in all things, that so we may become a people giving satisfaction to those who have borne the burden and heat of the day in liberating us from a state of slavery. I leave you in the hands of Him who is able to preserve you through time, and crown you with that blessing which is prepared for all who are faithful to the end." This appears to be the simple expression of his feelings, and the language of his heart.

To his coloured brethren we would say, pause and reflect. Do not think because you cannot be as extensively useful as he was, that you cannot do any good. There are very few, if any people in the world, but who may be useful in some way or other. If you have health, you may by your industry, sobriety, and economy, make yourselves and your families comfortable. By your honesty and good conduct you may set them and your neighbours a good example. If you have aged parents, you may soothe and comfort their declining years. If you have children, you may instruct them in piety and virtue, and in such business as will procure them a comfortable subsistence, and prepare them for usefulness in the world.

THE END.

A CONCISE
AND
FAMILIAR EXPOSITION
OF THE
LEADING PROPHECIES
REGARDING
THE MESSIAH,
INTENDED AS A
MANUAL FOR YOUNG PERSONS.

“ Art thou He that should come, or do we look for another ?”
Matt. xj. 3.



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EXPOSITION OF PROPHECIES REGARDING THE MESSIAH.

ONE of the most striking circumstances connected with the Christian dispensation, is the long and singular train of prophecy by which it was ushered into the world. These remarkable predictions, delivered in various ages, were committed to the custody of a chosen people, whose whole history and present condition have themselves been justly accounted miraculous. Events foretold, though in some instances of a most extraordinary nature, and, before their actual occurrence, apparently irreconcilable with each other, were brought to pass, in the person of Jesus Christ, hundreds of years after they were predicted,—at a time when, in consequence of these prophecies, there was a strong expectation of the promised Deliverer,—and by means of agents not at all interested in their completion. The predictions relate to all the important circumstances in Messiah's history,—his pre-existent state, the family of which he was to be born,—the time, place, and other circumstances of his nativity,—his external rank and condition,—his divine inspiration,—his moral character,—his offices,—his miraculous works,—his last sufferings, death, and burial, his resurrection and ascension,—and other remarkable events which were to follow his appearance.

I. With respect to Messiah's PRE-EXISTENT STATE, the prophets tell us in the plainest manner, that the hour of his earthly birth was not to be the commencement of his being. Thus Micah declares, that, out of the town of Bethlehem Ephratah, “shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, FROM EVER-LASTING.”* They speak moreover of his equality with God. Thus Zechariah, in a memorable passage, cited by our blessed Lord, on the eve of his death, as applicable to himself, breaks out in the following remarkable words: “Awake, O sword, against my shepherd, and against the man that is MY FELLOW, saith the Lord of Hosts.”† They tell us still further that he is God himself. Thus Isaiah announces, “Behold a Virgin shall conceive, and bear a son, and shall call his name IM-MANUEL,”‡ which being interpreted, as the evangelist Matthew

* Mic. v. 2.

† Zec. xiii.

‡ Is. vii. 14.

explains, is ‘God with us.’* And again, the same prophet declares, “Unto us a child is born, unto us a son is given;” “and his name shall be called Wonderful, Counsellor, **THE MIGHTY GOD**, the everlasting Father, the Prince of Peace.”† — When Jesus of Nazareth, accordingly, appeared upon earth, he spake of his own pre-existence. He told the Jews, “Before Abraham was, I am;”‡ and, in addressing his Father, he referred to “that glory, which he had with him, before the world was.”§ He declared, “that all men should honour the Son, even as they honour the Father;”|| and it was imputed to him by the Jews as blasphemy, that he made himself equal with God. In still more express terms, he asserted his own divinity, saying, “I and my Father are one;”¶ “he that hath seen me hath seen the Father.”** But it may naturally be asked, in what manner he established his claim to this high character, and by what signs he manifested his divinity. To this it is answered, that he exhibited every one evidence and seal of his divinity, which imagination can suggest, or the nature of the claim can possibly admit,—by performing supernatural works,—by penetrating the secrets of the heart,—by teaching sublimer truths and purer doctrines, than had ever fallen from the lips of uninspired man,—by being the single individual, that ever appeared in the form of man, of whom it could be said, that “he was in all points tempted like as we are, yet without sin,”††—by rising victorious from the grave,—by visibly ascending to that heaven whence he declared he came,—by the miraculous fulfilment of that promise, which he gave to his apostles, of extraordinary assistance from above, and of his other predictions, particularly those regarding the destruction of Jerusalem, the persecution of his followers, and the triumphant march of his religion. What stronger proof, upon this subject, could have been demanded from our Lord, than what all these circumstances, taken together, afford; or would the Most High have vouchsafed so strong an attestation in favour of one, who had presumptuously usurped his own honour?

II. With regard to the **FAMILY** of which Christ was to be born, it is pleasing to observe the manner in which the light of prophecy, dim and feeble at first, breaks forth more and more unto the perfect day. In the first promise which was made to the mother of mankind, she was assured only in general terms that it was “**HER SEED**, which should bruise the

* Mat. i. 23. † Is. ix. 7. ‡ Jno. viii. 58. § Jno. xvii. 5.
 || Jno. v. 23. ¶ Jno. x. 30. ** Jno. xiv. 9. †† Heb. iv. 15.

serpent's head."*—When ABRAHAM, the father of the chosen people, was providentially called to leave his own country, and his kindred, for a land that God would show him, he received the express promise, that "in him," or, as was afterwards more distinctly explained to him, "in his seed, all families of the earth were to be blessed."†—This patriarch had more than one son, and, in answer to his prayer, "O that Ishmael might live before thee," as well as on other occasions, he was expressly told, that the covenant was to be made, not with Ishmael, his first begotten, but with the son of Sarah, who was not yet born. "Sarah, thy wife, shall bear thee a son indeed, and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him,"—"and I will make him a great nation. But my covenant will I establish with ISAAC, which Sarah shall bear unto thee."‡—Isaac, in like manner, had two sons, Esau and Jacob; and here, again, the promise was limited to JACOB, to the exclusion of his elder brother. The Lord said unto Jacob, "I am the Lord God of Abraham, thy Father, and the God of Isaac;"—"in thee and in thy seed, shall all the families of the earth be blessed."§—Jacob had twelve sons, and in the prophetic blessing, which he pronounces over them, on his death-bed, he distinctly marks out the chosen tribe. After warning Reuben, that though he "was his first born, his might, and the beginning of his strength, the excellency of dignity, and the excellency of power, yet unstable as water, he should not excel,"—and declaring of Simeon and Levi, that "he would divide them in Jacob, and scatter them in Israel,"—he, in rapturous and glowing language, hails the future glory of the more highly-favoured JUDAH. "Judah, thou art he, whom thy brethren shall praise; thy hand shall be in the neck of thine enemies, thy father's children shall bow down before thee:" "the sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."||—It was lastly revealed, that the promised Deliverer should be of the stock of JESSE, and the house of DAVID. "There shall come forth," said Isaiah, "a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him,"¶ &c. So, also, Jeremiah declares, "Behold the days come, saith the

* Gen. iii. 15.

† Gen. xii. 3. xxii. 18.

‡ Gen. xvii. 18—2

§ Gen. xxviii. 13, 14. || Gen. xlix. 3—10.

¶ Is. xi. 1.

Lord, that I will raise unto David a righteous Branch,"* &c. —All this was fulfilled in the person of Jesus Christ, who was the seed of the woman; the seed of Abraham, of Isaac, and of Jacob; of the tribe of Judah; of the stock of Jesse; and of the house and lineage of David.

III. With regard to the **TIME** of Messiah's birth, it was announced by the patriarch Jacob, in the passage already quoted, that "the sceptre should not depart from Judah, nor a lawgiver from between his feet, **UNTIL SHILOH COME;**"† which implied, that this tribe should continue a peculiar people; possessing its own laws, until the coming of the Deliverer. Every other tribe lost this distinction, long before the appearance of Christ. The ten revolting tribes never returned from Assyria. Benjamin became an appendage of the tribe of Judah. But Judah continued a distinct people, retaining, even under a foreign master, its own peculiar laws and customs. Thus, in our Saviour's trial before Pilate, the governor bade the Jews "take him and judge him **ACCORDING TO THEIR LAW.**"‡ From the answer made to this proposal, it would appear, indeed, that their former rights, in this respect, had begun to be curtailed, and, that they had lost, in their own persons, the power of life and death; though, even in this matter, they seem to have retained the right to call upon the foreign judge to administer "their" law. "We have a law," said they, "and by our law he ought to die."§ The sceptre was then on its departure; and not long thereafter, the Jews ceased to be a nation, and were scattered abroad over the face of the earth. Had Christ's appearance accordingly taken place at a period not much later than it actually did, the prophetic declaration of the patriarch could not have been accomplished.—With regard to the time of this appearance, also, a remarkable revelation was made to Daniel. "**SEVENTY WEEKS** are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that, from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks." "And after threescore and two weeks shall Messiah be cut off, but not for himself."|| Now, it has been shown by Sir Isaac New-

* Jer. xxiii. 5.

† Gen. xlix. 10.

‡ Jno. xviii. 31.

§ Jno. xix. 7.

|| Dan. ix. 24—26.

ton, as well as many other learned men, that by computing each day for a year, the seventy weeks were precisely accomplished at the time when Christ was *cut off*. On this subject, it seems proper to remark, that the division of years, as well as of days, into weeks or portions of seven, was quite familiar to the Jews, with whom every seventh year was a sabbath for the land, as every seventh day was for the people. It is also remarkable, that this comparison of years to days seems not to have been uncommon in their prophetic language. It was thus the Lord, by Moses, foretold to the children of Israel their forty years' detention in the wilderness: "After the number of the days, in which ye searched the land, even forty days, **EACH DAY FOR A YEAR**, shall ye bear your iniquities, even forty years."* Thus also we read in the fourth chapter of Ezekiel, that the Lord enjoined this prophet to perform a certain observance for forty days, as typical of a period of forty years; saying, "I have appointed thee **EACH DAY FOR A YEAR**."†—There yet remains one striking circumstance, by which the prophets still further limited the period of Messiah's advent, namely, their declaration that it should take place during the subsistence of the second temple. "I will shake all nations," saith the Lord by Haggai, "and the desire of all nations shall come, and I will fill **THIS HOUSE** with glory, saith the Lord of Hosts."‡ So also Malachi announces, "The Lord, whom ye seek, shall suddenly **COME TO HIS TEMPLE**, even the Messenger of the covenant, whom ye delight in; behold he shall come, saith the Lord of Hosts."§ At a time, accordingly, when men were eagerly looking out for the "desire of all nations," Christ came to that temple, of which, within a few years, not one stone was to be left upon another, and there received the welcome greetings of those "who waited for the consolation of Israel."

IV. The precise **PLACE** of the Messiah's birth is distinctly pointed out in ancient prophecy. "Thou **BETHLEHEM EPHRATAH**," saith Micah, "though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel."|| Had an uninspired penman ventured to predict, from probability alone, the birth-place of the promised king of Judah, he would hardly have fixed it at Bethlehem; which, though truly the city of David, was only the residence of his early years, under the lowly roof of his father Jesse. Such a writer would, on the contrary, have rather led his countrymen to look for this event at Sion, the royal residence. Relying, however, on the pro-

* Num. xiv. 34. † Ez. iv. 6. ‡ Hag. ii. 7. § Mal. iii. 1. || Mic. v. 2.

phesy of Micah, the Jews appear to have had an universal expectation that their king was to be born at Bethlehem. So the priests and scribes expressly told Herod, when he, with jealous fear, made inquiry upon the subject.* So also, on one occasion, some of the Jews, under the erroneous notion that Christ was a native of Nazareth, where he had been brought up, rejected him, saying, "Shall Christ come out of Galilee? Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"† It adds, moreover, much weight to the evidence of Scripture prophecy, that the ordinary residence of Christ's mother was at Nazareth; and that the providence of God has so ordered, for the fulfilment of the prediction, that she should, notwithstanding, be at Bethlehem at the time of her son's birth. This, too, was brought about, not by means of agents, who had in view the accomplishment of prophecy, but in obedience to the decree of a Heathen Emperor.

V. Besides the family of which Messiah was to be born, and the time and place of his birth, there were OTHER REMARKABLE CIRCUMSTANCES connected with his nativity, which were the subjects of prophecy. Thus Isaiah, in a passage already referred to, declares, "Behold A VIRGIN shall conceive and bear a son, and shall call his name Immanuel;"‡ and this accordingly was fulfilled in the person of Jesus, who was born of Mary, a Virgin of Nazareth. Ancient prophecy, also, in more than one passage, and by the mouth of more than one prophet, foretold, that ere the Lord himself should come forth for the deliverance of his people, a messenger should go before him to prepare his way. Isaiah speaks of "THE VOICE of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God."§ So also Malachi, the last of the Prophets, thus speaks in the name of the Lord, "Behold I will send MY MESSENGER, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple."|| Accordingly, before Jesus Christ commenced his ministry, the voice of John the Baptist was heard in the wilderness of Judea, preaching the preparatory doctrine of repentance for the remission of sins,—declaring that "there came one after him who was mightier than he, the latchet of whose shoes he was not worthy to stoop down and unloose:"¶ and expressly pointed out Jesus as the "Lamb of God which taketh away the sin of the World."***

* Mat. ii. 5.

† Jno. vii. 41, 42.

‡ Is. vii. 14.

§ Is. xl. 3.

|| Mal. iii. 1.

¶ Mat. i. 7.

** Jno i. 29.

VI. The descriptions given by the prophets of Messiah's external RANK and CONDITION are very remarkable. In some of them he is described as a Prince endowed with all glory and power; in others, as placed in the lowest and most abject condition; and there are still others in which both conditions are at once ascribed to him. In the language of Jeremiah, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a KING shall reign and prosper, and shall execute judgment and justice in the earth."* "I saw," said Daniel, "in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."† "The government," saith Isaiah, "shall be upon his shoulder;" "of the increase of his government and peace there shall be no end."‡ On the other hand, the same prophet declares, "He is DESPISED and REJECTED of men, a man of sorrows and acquainted with grief; and we hid, as it were, our faces from him; he was despised, and we esteemed him not."§ But this description of the Messiah's humiliation, it ought to be particularly remarked, is both preceded and closed by representations of his exaltation and triumph. "Behold," saith the prophet in the preceding words, "my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred, more than any man, and his form more than the sons of men;) so shall he sprinkle many nations, the kings shall shut their mouths at him: for that, which had not been told them, shall they see; and that which they had not heard, shall they consider."|| So also in the concluding words, the prophet, in the name of the Lord, triumphantly declares, that he "will divide him a portion with the great, and he shall divide the spoil with the strong."¶ In the following remarkable passage, also from the same Prophet, the lowest humiliation is blended with the loftiest exaltation in the description of the future deliverer. "Thus saith the Lord, the Redeemer of Israel and his Holy One, to HIM WHOM MAN DESPISETH, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, PRINCES ALSO SHALL WORSHIP, because of the Lord that is faithful,

* Jer. xxiii. 5.

§ Is. liii. 3.

† Dan. vii. 13, 14.

|| Is. lii. 13—15.

‡ Is. ix. 6, 7.

¶ Is. liii. 12.

and the Holy One of Israel, and he shall choose thee.”* Zechariah likewise exclaims, “Rejoice greatly, O Daughter of Sion, shout, O Daughter of Jerusalem: behold **THY KING** cometh unto thee: he is just and having salvation, **LOWLY** and riding upon an ass, and upon a colt, the foal of an ass.”† The literal fulfilment of this prophecy on Christ’s entrance into Jerusalem is well known. The prediction itself plainly implies, that Messiah, though a king, was to have none of the pride and pomp of earthly monarchs.—All these apparently conflicting predictions have been strikingly fulfilled in the person of Jesus Christ, the son of Mary. Who could be more “despised and rejected of men,” than this reputed son of a carpenter of Nazareth; born in a stable, and cradled in a manger; the companion of lowly fishermen, and even the friend of publicans and sinners, the very outcasts of the people; the continual subject of scorn and false accusation; who had not where to lay his head; and who died at length the ignominious death of a malefactor on the cross? Yet this despised Nazarene have we seen “exalted to be a Prince and a Saviour, receiving the heathen for his inheritance, and the uttermost parts of the earth for his possession:”‡ “him, whom man despised,” whom his own “nation abhorred,” have we ourselves seen “kings and princes arise and worship;” and to him hath been given a “name, which is above every name, at which every knee” doth already begin “to bow, of things in heaven, and things in earth, and things under the earth.”§

VII. It was foretold that Christ should be in a particular manner endowed with **THE HOLY SPIRIT**. Thus Isaiah speaking of the rod of Jesse, says, “The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord,”|| &c. Again, he saith, “Behold my servant whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him.”¶ And again, “The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings,”** &c. It was, accordingly, the boast of the Apostles, that “God anointed Jesus of Nazareth with the Holy Ghost, and with power;”†† and, in proof of this assertion, they could refer not only to the doctrines which he taught, and to the works which he wrought, but also to the visible descent of the Spirit upon him, at the time of his baptism.

* Is. xlix. 7

|| Is. xi. 2.

† Zec. ix. 9.

¶ Is. xlii. 1.

† Ps. ii. 8.

** Is. lxi. 1.

§ Phil. ii. 10, 11.

†† Ac. x. 38.

VIII. With regard to the MORAL CHARACTER of Messiah, he is described by the prophets, as perfectly holy, guileless, humble, patient, gentle, merciful. Isaiah, speaking in the name of the Lord, calls him "My righteous servant."* By Jeremiah, he is termed "THE LORD OUR RIGHTEOUSNESS;"† and by Daniel, "the Most Holy.‡" Isaiah says, "He had done no violence, neither was any deceit in his mouth."§ Zechariah, "he is just and having salvation, lowly,"|| &c.—Speaking of his patience, Isaiah saith, "He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and, as a sheep before her shearers is dumb, so he openeth not his mouth."¶—In reference to his gentleness, the same prophet declares, "He shall not cry, nor lift up, nor cause his voice to be heard in the street; A bruised reed shall he not break, and the smoking flax shall he not quench."** Again, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom; and shall gently lead those that are with young."††—With regard to his mercy, particularly as displayed in compassion to the poor and needy, it would be endless to multiply passages. Neither is it necessary to point out to any one at all acquainted with the life of our blessed Lord, as portrayed by the evangelists, how eminently he, in all respects, sustained the character which had previously been given of him by the prophets.

IX. The prophets describe the various OFFICES which the Messiah was to execute, for the salvation of his people, viz. those of instruction, expiation, and government. We cannot here recite all the passages, in which the shedding abroad of LIGHT and KNOWLEDGE is ascribed to him. We shall mention only one circumstance connected with this subject, which is the peculiar boast of Christianity,—that its divine author, unlike former teachers, was to address his doctrine, not to the more highly-favoured classes only of the community, but also to the poor and the lowly. In the language of Isaiah, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings UNTO THE MEERK."†† So, also, Jeremiah, speaking in the name of the Lord, of the new covenant which he was to make with the house of Israel and of Judah, declares, "They shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me, FROM THE LEAST OF THEM unto the greatest of them, saith the Lord."§§ These

* Is. liii. 2. † Jer. xxiii. 6. ‡ Dan. ix. 24. § Is. liii. 9. || Zec. ix. 9.
¶ Is. liii. 7. ** Is. xlii. 2, 3. †† Is. xl. 11. ‡‡ Is. lxi. 1. §§ Jer. xxxi. 34.

predictions were fully accomplished. The first of them our Saviour himself recited, in the Synagogue of the city where he was brought up, adding, "This day is this Scripture fulfilled in your ears;"* and in answer to John's message, "Art thou he that should come?" he replied, "The poor have the Gospel preached to them."†—The Redeemer's EXPIATORY OFFICE is no less clearly pointed out by the prophets. Isaiah declares, "Thou shalt make his soul AN OFFERING FOR SIN." "He hath borne our griefs, and carried our sorrows;" "he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." "The Lord hath laid on him the iniquity of us all."‡ "He was cut off out of the land of the living: for the transgression of my people was he stricken." "He hath poured out his soul unto death,"—"and he bare the sins of many, and made intercession for the transgressors."§ So also it was revealed to Daniel, that "Messiah should be cut off, but not for himself;" and that "he should finish the transgression, and make an end of sins,"—"and bring in everlasting righteousness."|| How all this was fulfilled in the person of Jesus Christ, who, in the language of his Apostles, "was made sin for us," yet "knew no sin,"¶ it is unnecessary to state.—In treating of the external condition of the Messiah, we have already had occasion to notice some of the prophecies, which relate to his KINGLY OFFICE, and the mode of their completion. Suffice it, at present, to say, that, in every one circumstance, which can be supposed to constitute a great and glorious prince, the fulfilment of prophecy is complete; by the wise and salutary laws which Christ has given to his church,—by the protection which, during so many ages, he has afforded it, against all the assaults of its enemies,—and by the triumphant manner, in which, going forth conquering and to conquer, he continues to extend his victorious sceptre over the kingdoms of the earth.

X. The prophets speak of the MIRACULOUS WORKS which Messiah was to perform. "Then," saith Isaiah, "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing."*** All this, and much more, it is needless to observe, were literally fulfilled in the person of Christ, who, in testimony of his divine mission, could say, "Go and show John again those things, which ye do hear and see; the blind receive their sight, and the lame walk;

* Lu. iv. 21. † Mat. xi. 4, 5. ‡ Is. liii. 10, 4—6. § Is. liii. 8, 12.
 || Dan. ix. 26. 24. ¶ 2 Cor. v. 21. *** Is. xxxv. 5, 6.

the lepers are cleansed, and the deaf hear; the dead are raised up!"*

XI. The prophetic accounts of the Messiah's **LAST SUFFERINGS AND DEATH**, are delivered with a minute accuracy, which, (if we were not perfectly certain that they were given long before the event,) would lead us to believe that they were historical descriptions rather than predictions. The 53d chapter of Isaiah, and the 22d Psalm are particularly striking. With regard to the book of Psalms, we may take this opportunity of observing, that, though it is not arranged in our Bibles among the prophetic scriptures, it possesses all the characteristics of this species of writing, was viewed in this light by the ancient Jews, and is accordingly referred to, very frequently, both by our Lord and his apostles, as belonging to this class. The writings of David, in particular, the progenitor and representative of Christ, while applicable to himself only in a remote and figurative sense, were, in many instances, literally fulfilled in the person of Jesus, and in his person only.—Following the order of events, we may notice, upon this branch of the subject, in the first place, the singular prophecy of Zechariah, in which he says, "They weighed, for my price, **THIRTY PIECES OF SILVER**, And the Lord said unto me, **CAST IT UNTO THE POTTER**; a goodly price that I was prized at of them: And I took the thirty pieces of silver, and cast them to the potter, **IN THE HOUSE OF THE LORD**."† Now, the evangelists tell us, that the price for which Judas covenanted to deliver up his master to the chief priests, was "thirty pieces of silver;" that the traitor, "when he saw that Jesus was condemned, repented himself, and cast down the pieces of silver in the temple; and that the chief priests "took counsel, and bought with them the potter's field to bury strangers in."‡ —The same prophet, speaking of the man that is God's fellow, says, "Smite the shepherd, and the sheep shall be scattered."§ The evangelists inform us, that, on the night on which Jesus was betrayed, he, referring expressly to this very passage, told his Apostles, "All ye shall be offended because of me this night."|| The predictions, both of Zechariah and of Jesus, were that night fulfilled. "They all forsook him and fled;"|| and one of the most valiant actually thrice denied him.—"He was taken," says Isaiah, "from prison and from judgment."¶ The evangelists tell us, that Christ was arrested by order of the chief priests, who kept him a prisoner all night, and delivered him over, next morn-

* Mat. xi. 4—5.

† Zec. xi. 12, 13.

‡ Mat. xxvi. 15; xxvii. 3—7.

§ Zec. xiii. 7.

|| Mar. xiv. 27, 50.

¶ Is. liii. 8.

ing, to Pilate, the Roman governor, who sent him to Herod, and at length upon his return, pronounced judgment against him.—“I gave my back,” says Isaiah, “to the smiters.”* And again, “He was wounded for our transgressions; he was bruised for our iniquities;” “and with his stripes we are healed.”† The evangelists tell us, “Pilate took Jesus and scourged him.”‡ — Isaiah says, “He is despised and rejected of men,” and again, more particularly, “He hid not his face from shame and spitting.”§ So also the Psalmist complains, “I am a worm and no man, a reproach of men and despised of the people; all they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted in him.”|| Compare this with the accounts given by the evangelists of the insults offered to our Lord. While he stood before the high priest, they did spit upon him, and buffet him, and smote him with the palms of their hands.”¶ “Herod,” also, “with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe.”** In leading him away from Pilate’s judgment-seat, “the soldiers plaited a crown of thorns” and “put it upon his head, and a reed in his right hand;” “and they spit upon him, and took the reed and smote him on the head” and “mocked him.”†† On the cross, too, “they that passed by reviled him, wagging their heads, and saying,” “If thou be the Son of God, come down from the cross. Likewise also the Chief Priests, mocking him, with the Scribes and Elders, said, “He trusted in God; let him deliver him now if he will have him.”‡‡ One of the thieves also, “cast the same in his teeth.”§§—The Psalmist says, “They pierced my hands and my feet;”¶¶ and Zechariah, “They shall look upon me, whom they have pierced, and they shall mourn for him, as one mourneth for his only son,”§§ &c. The evangelists tell us of Jesus that “they crucified him,” and that “one of the soldiers with a spear pierced his side.”|||—Isaiah says, “He was numbered with the transgressors.”¶¶ The evangelists tell us that he died the death of a malefactor, and that they crucified two thieves with him.***—The cry of agony, which Jesus uttered upon the cross, was that of the prophetic Psalmist, “My God, my God, why hast thou forsaken me?”—“They part, saith

* Is. l. 6. † Is. liii. 5. ‡ Jno. xix. 1. § Is. liii. 3. l. 6. || Ps. xxii. 6—8.
 ¶ Mar. xiv. 65. ** Lu. xxiii. 11. †† Mat. xxvii. 29—31. 39—44.
 ‡‡ Ps. xxii. 16. §§ Zec. xii. 10. ||| Jno. xx. 34. ¶¶ Is. liii. 12.
 *** Mar. xv. 27.

David, "my garments among them, and CAST LOTS upon my vesture."* The evangelists tell us, that "the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat; now the coat was without seam woven from the top throughout: they said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be."†—"They gave me also," saith the Psalmist again, "GALL for my meat, and, in my thirst, they gave me VINEGAR to drink."‡ Now the evangelists inform us, that, when our Redeemer was about to be nailed to the cross, "they gave him vinegar to drink mingled with gall, and, when he had tasted thereof, he would not drink;" and that, in the very close of this awful tragedy, "Jesus"—"saith, I thirst;"—"and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth: When Jesus, therefore, had received the vinegar, he said, IT IS FINISHED: and he bowed his head, and gave up the ghost."§

XII. The very BURIAL of Jesus is the subject of accomplished prophecy. "He made his grave," saith Isaiah, "with the wicked, and WITH THE RICH in his death."|| After the sad picture which the prophet had drawn, in the immediately preceding words, of Messiah's low condition, in point of external circumstances and worldly reputation, surely nothing could be more unlikely, than that he should receive a burial with the rich. Yet, however obscure and despised had been his life, and apparently ignominious his death, all the evangelists concur in expressly testifying, that "there came A RICH MAN of Arimathea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus,"—"and, when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb."¶

XIII. The RESURRECTION of the "Holy One" from the grave, ere his body should see corruption, and his subsequent ASCENSION to the right hand of the Father, are thus spoken of by David in the sixteenth Psalm: "My flesh also shall rest in hope; for thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to SEE CORRUPTION; thou wilt show me the path of life; in thy presence is fullness of joy; AT THY RIGHT HAND there are pleasures for evermore."*** All this, as every Christian, on sure evidence, believes, was literally and fully accomplished in the person of the Holy Jesus and that it was thus fully accomplished in his person only,

* Ps. xxii. 1, 18.

† Jno. xx. 23, 24.

‡ Ps. lxix. 21.

§ Mat. xxvii. 34. Jno. xix. 28—30.

|| Is. liii. 9.

¶ Mat. xxvii. 57—60.

*** Ps. xvi. 9—11

has been conclusively argued by two of his Apostles, Peter and Paul, in their discourses on different occasions. So also the whole of the 110th Psalm, "The Lord said unto my Lord, sit thou at my right hand," &c. refers to Messiah's exaltation, as our blessed Lord himself and his Apostles have clearly shown; and received its accomplishment on the ascension of Christ.

XIV. The prophets foretold several remarkable events, which were to follow the Messiah's appearance, such as, an extraordinary and general effusion of the Holy Spirit, the bringing in of the Gentiles, and the destruction of Jerusalem with its temple. With regard to the effusion of the HOLY SPIRIT, Isaiah led his countrymen to look forward to a remarkable era, when "the Spirit should be poured upon them from on high."* And Joel told them, in the name of the Lord, in language which must to them have been far more startling, "It shall come to pass afterward, that I will pour out My Spirit upon ALL FLESH,"† &c. This promise, which our Lord, in his last words to his Apostles, assured them was immediately to be accomplished, began to be confirmed on the memorable day of Pentecost, by the visible and glorious descent of that Spirit, who afterwards so signally displayed his Almighty power by the wonderful gifts which he bestowed on the Apostles,—and his impartial goodness, by its being shed abroad, not upon the Jews alone, but upon Cornelius also, and other Gentile converts.—On the subject of the bringing in of the GENTILES, it would be endless to recount all that has been written by the prophets. Suffice it, therefore, to refer to that early declaration of Jacob, that "unto Shiloh shall the gathering of the nations be;"‡ and to the no less distinct assurance of Malachi, the last of the prophets, "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts."§ Of the manner in which these predictions have been fulfilled, and are still daily fulfilling, the people of this remote land are at once witnesses and living examples.—The last circumstance which we have mentioned, is the predicted DOWNFALL OF JERUSALEM AND ITS TEMPLE. This event, the last which the mind of a Jew would be inclined either to imagine or receive, is alluded to in many passages of the Jewish Scripture. But of these the most remarkable is the revelation made to Daniel, in which it is expressly dis-

* Is. xxxii. 15.

† Joel ii. 28.

‡ Gen. xlix. 10.

§ Mal. i. 11

closed, that "the people of the prince that shall come, shall destroy the city and the sanctuary," &c. This prophecy was afterwards, on different occasions, more fully repeated and explained by our blessed Lord himself, who, on beholding the city, "wept over it," saying, "The days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another."† The total destruction of the city and temple by the Romans, under all the circumstances foretold in Scripture, is the subject no longer of prophecy, but of undoubted history.

In reviewing the whole of this subject, the Christian may triumphantly ask, whether any one of the vast multitude of circumstances above enumerated, "which God spake by the mouth of his holy prophets, that have been since the world began," has failed to be fully accomplished in the person of Jesus Christ,—whether they have ever been accomplished in the person of any other individual who has yet appeared, or can be so fully accomplished in the person of any who may yet appear? Even if it should be imagined, that the application of some of the above prophecies to Messiah is at all doubtful, far more than enough will remain of undoubted predictions, universally applied by the ancient Jews to their great promised Deliverer, and all accomplished in the person of Jesus Christ. Nor is it any good objection, that the prophecies, though undoubtedly fulfilled, have, in some respects, received their accomplishment in a manner different from that which the Jews previously expected. This, in truth, adds strong additional weight to the prophetic evidence, as utterly exclusive of the notion, that the fulfilment had been designedly brought to pass by the agents of Christianity. The most satisfactory, doubtless, of all prophecy, is that which is fulfilled by the agency, either of men who had no belief in the prophecy, or of those who neither looked for nor desired its accomplishment, in the manner which they themselves have been instrumental in bringing to pass. The application of this principle to the religion of Christ is sufficiently obvious.—In conclusion, we shall only further observe, that of the strong argument arising from prophecy, the above is necessarily no more than a faint and imperfect outline; and that the more the subject is considered, the more shall we be led to exclaim with the eye-witnesses of our Saviour's miracles, "This is of a truth that prophet that should come into the world."

* Dan. ix. 26.

† Luke xix. 41—44.

A

MEMOIR

OF

SIR MATTHEW HALE.



PHILADELPHIA:

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No. 84 MULBERRY STREET.**

A MEMOIR
OF
SIR MATTHEW HALE.

SIR MATTHEW HALE, lord chief justice of England, was born in Gloucestershire, in the year 1609. Before he was six years old, he lost both his parents; but by the care of a judicious guardian, great attention was paid to his education. When he had completed his studies at Oxford, he quitted the university, with an intention of going into the army; but on the persuasion of Sergeant Glanville he entered at Lincoln's Inn; and with great vigour, and almost unexampled application, bent his mind to the studies of his profession.

In early life he was fond of company, and fell into many levities and extravagancies. But this propensity and conduct were corrected by a circumstance, that made a considerable impression on his mind during the rest of his life. Being one day in company with other young men, one of the party, through excess of wine, fell down, apparently dead, at their feet. Young Hale was so affected on this occasion, that he immediately retired to another room; and shutting the door, fell on his knees, and prayed earnestly to God, that his friend might be restored to life, and that he himself might be pardoned for having given countenance to so much excess. At the same time he made a solemn vow, that he would never again keep company in that manner, nor "drink a health" while he lived. His friend recovered, and Hale religiously observed his vow. After this event, there was an entire change in his disposition; he forsook all dissipated company, and was careful to divide his time between the duties of religion, and the studies of his profession. He became remarkable for a grave and exemplary deportment, great moderation of temper, and a religious tenderness of spirit; and these virtues appear to have accompanied him through the whole of his life.

The following extract from a diary which he regularly kept, shows the piety of his mind, and how solicitous he was to make the best use of his time.

Morning

"1. To lift up the heart to God in thankfulness for renewing my life.

"2. To renew my covenant with God in Christ. First, by renewed acts of faith receiving Christ, and rejoicing in the height of that relation; secondly, by resolving to be one of his people, and doing him allegiance.

"3. Adoration and prayer.

Day Employment.

"There must be an employment of two kinds.

"1. Our ordinary calling, to serve God in it. It is a service to Christ, though ever so mean. Here observe faithfulness, diligence, cheerfulness. Not to overcharge myself with more business than I can bear.

"2. Our spiritual employments. Mingle somewhat of God's immediate service in the day.

If alone.

"1. Beware of wandering, vain, sensual thoughts; fly from thyself rather than entertain these.

"2. Let thy solitary thoughts be profitable. View the evidences of thy salvation, the state of thy soul, the coming of Christ, and thy own mortality; this will make thee humble and watchful.

Company.

"Do good to them. Use God's name reverently. Beware of leaving an ill impression, or ill example. Receive good from them, if they are more knowing.

Evening.

"Cast up the accounts of the day. If there was aught amiss, beg pardon; resolve to be more vigilant. If thou hast done well, bless the mercy and grace of God, which have supported thee."

Thus did this excellent man occupy himself in the service of God, at the same time that he was making great progress in the study of the sciences, and particularly that of the law, in which he became a greater proficient than any of his contemporaries.

In the duties of his office as a judge, he conducted himself with the greatest integrity. The motives which influenced him to the faithful discharge of these duties, were founded on

the only firm basis—that of religion. This will appear by an extract from one of his papers, entitled, “ Things to be had in continual remembrance.” Among a numerous list of these are the following. “ That, in the administration of justice, I am intrusted for God, the king, and the country : and, therefore, that it be done uprightly, deliberately, resolutely.—That I rest not upon my own direction and strength ; but implore and rest upon the direction and strength of God. —That, in the execution of justice I carefully lay aside my own passions, and give not way to them, however provoked. —That I be not biassed with compassion to the poor, or favour to the rich, in point of justice.—That popular or court applause or dislike, have no influence in any thing I do in the distribution of Justice. That I be not solicitous about what men think or say, so long as I keep myself exactly according to the rules of justice.”

The writings of Sir Matthew Hale, on religious subjects, particularly his “ Contemplations Moral and Divine,” manifest a truly humble frame of mind ; and contain a seriousness and fervency, well adapted to excite kindred emotions in the breast of the reader. We shall select a few of these, as testimonies which this great and good man bore to the power and efficacy of religion, as the guide, support, and comfort of our lives.

“ True religion,” says he, “ teaches the soul a high veneration for Almighty God ; a sincere and upright walking, as in the presence of the invisible, all-seeing God. It makes a man truly love, honour, and obey him, and therefore careful to know what his will is. It renders the heart highly thankful to him, as his Creator, Redeemer, and Benefactor. It makes a man entirely depend on him, seek him for guidance, direction, and protection, and submit to his will with patience and resignation of soul. It gives the law, not only to his words and actions, but to his very thoughts and purposes ; so that he dares not entertain any which are unbecoming the presence of that God, by whom all our thoughts are legible. It crushes all pride and haughtiness, both in a man’s heart and carriage, and gives him a humble state of mind before God and men. It regulates the passions, and brings them into due moderation. It gives a man a right estimate of this present world, and sets his heart and hopes above it ; so that he never loves it more than it deserves. It makes the wealth and the glory of this world, high places, and great preferments, but of little consequence to him ; so that he is neither

covetous, nor ambitious, nor over-solicitous, concerning the advantages of them. It makes him value the love of God and the peace of his own conscience, above all the wealth and honour in the world, and to be very diligent in preserving them. He performs all his duties to God with sincerity and humility; and, whilst he lives on earth, his conversation, his hope, his treasures, are in heaven; and he endeavours to walk suitably to such a hope."

Of the inward direction and assistance of the Spirit of God to the soul, he writes as follows :

"They who truly fear God, have a secret guidance from a higher wisdom than what is barely human, namely, the Spirit of truth and goodness; which does really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon him for his direction, has it as really as a son has the counsel and direction of his father; and though the voice be not audible, nor discernible by sense, yet it is equally as real as if a man heard a voice, saying, 'This is the way, walk in it.'"

"Though this secret direction of Almighty God is principally seen, in matters relating to the good of the soul; yet even in the concerns of this life, a good man fearing God, and begging his direction, will very often, if not at all times, find it. I can call my own experience to witness, that even in the temporal affairs of my whole life, I have never been disappointed of the best direction, when I have, in humility and sincerity, implored it."

"The observance of the secret admonition of this Spirit of God in the heart, is an effectual means to cleanse and sanctify us; and the more it is attended to, the more it will be conversant with our souls, for our instruction. In the midst of difficulties, it will be our counsellor; in the midst of temptations, it will be our strength, and grace sufficient for us; in the midst of troubles, it will be our light and our comforter."

"It is impossible for us to enjoy the influence of this good Spirit, till we are deeply sensible of our own emptiness and nothingness, and our minds are thereby brought down and laid in the dust. The spirit of Christ is indeed a humbling spirit; the more we have of it, the more we shall be humbled; and it is a sign that either we have it not, or that it is yet overpowered by our corruptions, if our heart be still haughty."

"Attend, therefore, to the secret persuasions, and dissua

sions of the spirit of God, and beware of quenching or grieving it. This wind that blows where it lists, if shut out or resisted, may never breathe upon us again, but leave us to be hardened in our sins. If observed and obeyed, it will, on all occasions, be our monitor and director. When we go out, it will lead us; when we sleep, it will keep us; and when we awake, it will talk with us."

The following reflections on the vicissitudes of human affairs, and on the benefits to be derived from duly considering them, are highly interesting and instructive.

"In the course of my life, I have been in as many stations and places as most men. I have experienced almost continual motion; and although, of all earthly things, I have most desired rest, and a fixed private station, yet the various changes that I have seen and found, the public employments that without my seeking, and against my inclination, have been put upon me, and many other interventions, as well private as public, have made it literally my experience, that I have here no continuing city. When I had designed for myself a settled mansion in one place, and had fitted it to my convenience and repose, I have been presently constrained, by my necessary employments, to leave it, and repair to another; and when again I thought to find repose there, and had suited it to my convenience, some other necessary occurrences have diverted me from it. And thus, my dwellings have been like so many inns to a traveller, of longer continuance, indeed, but of almost equal instability."

"This unsettledness of station, though troublesome, has given me a good and practical moral; namely, that I must not expect my rest in this lower world; but must consider it as the place of my journey and pilgrimage, and look further for complete happiness. And truly, when I reflect, that it has been the wisdom of Almighty God, to exercise, with this kind of discipline, those worthies whom he has exhibited as patterns to the rest of mankind, I have no reason to complain of it as a difficulty or an inconvenience; but to be thankful to him for it, as an instruction and document, to put me in remembrance of a better home, and to incite me to make a due provision for it; even that everlasting rest which he has provided for them that love him; it is his gracious design, by pouring me thus from vessel to vessel, to keep me from fixing myself too much upon this world below."

"But the truth is, did we consider this life as becomes us even as wise men, we might easily find, without the help of

such discipline, that the world below neither was intended for, nor indeed can be, a place of rest; but that it is only a laboratory to fit and prepare the souls of the children of men for a better and more abiding state; a school to exercise and train us up in habits of patience and obedience, till we are fitted for another station; a little narrow nursery wherein we may be dressed and pruned, till we are fit to be transplanted into paradise."

"The shortness of our lives, and the continual troubles, sicknesses, and calamities, that attend them; and the instances of mortality of all ages, sexes, and conditions of mankind, are sufficient to convince reasonable men, who have the seriousness and patience to consider and observe, that we have no abiding city here. And on the other side, if we will but give ourselves leisure to consider the great wisdom of Almighty God who adapts everything in the world to suitable ends; the excellence of the soul and mind of man; the great advances and improvements his nature is capable of; the admirable means which the merciful and wise God has afforded mankind, by his works of nature and providence, by his word and instruments, to qualify them for a nobler life than this world can yield; we shall readily confess, that there is another state, another city to come, which it becomes every good, and wise and considerate man, to look after and fit himself for. And yet, if we regard the generality of mankind with due consideration, they will appear to be a company of distempered people. The greater part of them make it their whole business to provide for rest and happiness in this world; they make the acquisition of wealth and honour, and the preferments and pleasures of life, their great, if not their only business and happiness; and, which is yet a higher degree of frenzy, they esteem this the only wisdom; and think that the careful provision for eternity, is the folly of a few weak, melancholy, fanciful men; whereas it is a truth, and in due time it will evidently appear, that those men only, who are solicitous for the attaining of their everlasting rest, are the truly wise men; and shall be acknowledged to be so, by those who now despise them.—'We fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints!'"

This eminent and virtuous man possessed uninterrupted health, till near the sixty-sixth year of his age. At this period he was affected with an indisposition which, in a short time, greatly impaired his strength; and he found himself so

unfit to discharge the duty of Justice of the King's Bench that he was obliged to resign the office.—“He continued, however, (says Bishop Burnet,) to retire frequently for his devotions and studies. As long as he could go himself, he went regularly to his retirement; and when his infirmities increased so that he was not able to walk to the place, he made his servants carry him thither in a chair. At last, as the winter came on, he saw with great joy his deliverance approaching; for besides his being weary of the world, and his longings for the blessedness of another state, his pains increased so much, that no patience inferior to his, could have borne them without great uneasiness of mind.—Yet he expressed to the last, such submission to the will of God, and so equal a temper, that the powerful effects of Christianity were evident in the support which he derived from it under so heavy a load.”

“He continued to enjoy the free use of his reason and senses to the latest moment of life.”

“This he had often and earnestly prayed for, during his last sickness. When his voice was so sunk that he could not be heard, his friends perceived, by the almost constant lifting up of his eyes and hands, that he was still aspiring towards that blessed state, of which he was now to be speedily possessed. He had no struggles, nor seemed to be in any pangs in his last moments. He breathed out his soul in peace.”

THE END.

A SKETCH
OF THE
LIFE AND CHARACTER
OF
DR. JOHN D. GODMAN.



PHILADELPHIA:

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LIFE AND CHARACTER
OF
DR. JOHN D. GODMAN.

DR. JOHN D. GODMAN was born near the close of the year 1794, at Annapolis, in the State of Maryland. He was early deprived of the fostering care which flows from parental solicitude and affection; his mother died before he was two years old, and his father did not long survive her. On the death of his mother he was placed under the care of an aunt; a person who, from the superiority of her intellect and education, as well as the sweetness of her disposition, and her elevated piety, was eminently qualified to unfold, impress, and direct the youthful mind. Under such culture, he received the first rudiments of his education and his earliest moral impressions. His alphabet was taught him upon the knee of his grandmother, and when two years old, he was able to read in the Psalms. When only four years of age, he manifested such a precocity of intellect, such a fondness for books, and aptitude to learn, and withal evinced so much sensibility, frankness, and sweetness of disposition, that he gained the affection and excited the admiration of all. His reverence of truth was such, even from his infancy, that he was never known to equivocate. At the age of six, his excellent aunt died, and he was left without any suitable protector or guide, exposed to the adversities of fortune, and the snares of an unfriendly world. It appears, however, that the moral and religious impressions which had already been made upon his mind, though obscured for a time, were never wholly obliterated. During his last illness, he often spoke of his aunt with warm feelings of gratitude and affection. "If," said he, "I have ever been led to do any good, it has been through the influence of her example, instruction, and prayers." His father had lost the greater part of his estate before his death, and that which remained never came into the hands of his children. Young Godman, therefore, was early taught to

rely on his own talents and industry. Thus circumstanced, he was indented an apprentice to a printer in Baltimore; but the occupation was not congenial to his taste, and after a few years, he left the business in disgust, and entered as a sailor on board the flotilla which was then stationed in Chesapeake bay. While in this situation, an incident occurred which made a strong impression upon his mind, and to which he himself attributed much of the buoyancy and energy of his character. A raw sailor, who had been sent aloft by the captain, and was busy in performing some duty which required him to stoop, was observed to falter and grow dizzy.—“*Look aloft,*” cried the captain, and the fainting landsman, as he instinctively obeyed the order, recovered his strength and steadiness. The young philosopher read a moral in this trifling incident, which he never forgot, and which frequently animated and aroused him in the most adverse circumstances. It is not treating the subject with undue levity to add, that in the last and closing scene of his life, when the earth was receding from his view, and his failing strength admonished him of his peril, the watchword was still ringing in his ear. At that awful period he “looked aloft” to “worlds beyond the skies,” and therein derived strength and hope, which supported him in his passage through the narrow valley.

At the close of the war, he was permitted to follow the strong bent of his mind, and immediately commenced the study of medicine with a physician in Elizabethtown, Pennsylvania. He soon removed to Baltimore, where he entered the office of a highly respectable physician, and pursued his studies with such eagerness and success, and gave such promise of future eminence, that some time before he graduated, he was selected to supply, for a few weeks, the place of his preceptor, who occupied the chair of anatomy in the University of Maryland, and was disabled by the fracture of a limb from completing his winter’s course. The youthful deputy lectured with such enthusiasm and eloquence, and was so clear and happy in his illustrations, as to gain universal applause; and at the time he was examined for his degree, the superiority of his mind, as well as the extent and accuracy of his knowledge, were so apparent, that he was marked by the professors of the university, as one destined at some future period to confer high honour upon the profession.

Soon after receiving his diploma, Dr. Godman settled as a practitioner of medicine on the Eastern shore of Maryland, at the spot described with so much truth and beauty in his *Rambles of a Naturalist*. He there became engaged in labo-

rious practice, and devoted all his intervals of leisure to the acquirement of general and professional knowledge. It was at this time that he commenced the study of Natural History, a science in which he became so distinguished an adept, and for which he ever after evinced so strong a passion.

But the place was too limited for the exercise of his powers; and not finding those advantages which he wished for the cultivation of his favourite pursuits, he removed to Baltimore, where he formed a happy matrimonial connexion. Soon after his marriage, he removed to Philadelphia, but had scarcely settled here, when he received a pressing invitation to accept the professorship of anatomy in the Medical College of Ohio; an institution then recently established. The school not succeeding, he remained in Ohio but one year, and returned to Philadelphia, which he made his residence for the succeeding four or five years. It was during this period that he published his popular and celebrated work, the *Natural History of American Quadrupeds*. The fame of Dr. Godman as a teacher of anatomy was now widely spread, and he was solicited to accept the professorship of that branch of medicine, in the Rutgers Medical College at New-York.

This situation, as well as every other in which he had been placed, he sustained with great popularity.

His practice soon became extensive, and the affairs of the college prosperous, when, in the midst of his second course of lectures, a severe cold settled on his lungs, accompanied by a copious hemorrhage, and compelled him to abandon his pursuits, and to flee for his life to a milder region. He repaired with his family to one of the West India islands, where he passed the remainder of the winter and the spring, and returned home, cheered but not cured, by the influence of that balmy climate. After his return, he settled in Germantown, and in this place and in Philadelphia he spent the residue of his life. From the time Dr. Godman left New-York, his disease advanced with so steady a pace, as to leave but little hope, either to himself or his friends, of his final recovery. He continued, however, almost to the last week of his life, to toil in his literary and scientific employments; and this too with all that ardour and enthusiasm which distinguished the more youthful part of his career. The productions of his pen are too numerous to be specified; most of them have been received with high approbation, and several republished in foreign countries.

Dr. Godman's intellectual character was very extraordinary. He possessed, naturally, all the characteristic features

of a mind of the highest order. His perception was quick and accurate; his memory exceedingly retentive, and he possessed an uncommon facility of abstracting his attention from surrounding objects, and of concentrating all his powers upon the subject of his pursuit. It was doubtless this latter trait of mind which gave such effect to all his efforts; while he was indebted to the power of his memory for the remarkable facility he possessed of acquiring languages: for although his early education had been very limited, he had acquired such a knowledge of the Latin, Greek, French, German, Danish, Spanish and Italian languages, as to read and translate them with fluency, and to write several of them with elegance. His character and acquirements are justly portrayed by a distinguished journalist, in the extracts which follow. "The tributes," said he, "which have been paid in the newspapers to the late Dr. Godman, were especially due to the memory of a man so variously gifted by nature, and so nobly distinguished by industry and zeal in the acquisition and advancement of science. He did not enjoy early opportunities of self-improvement, but he cultivated his talents, as he approached manhood, with a degree of ardour and success which supplied all deficiencies; and he finally became one of the most accomplished general scholars and linguists, acute and erudite naturalists, ready, pleasing, and instructive lecturers and writers, of his country and era. The principal subject of his study was anatomy in its main branches, in which he excelled in every respect. His attention was much directed also to physiology, pathology, and natural history, with an aptitude and efficiency, abundantly proved by the merits of his published works, which we need not enumerate.

"We do not now recollect to have known any individual, who inspired us with more respect for his intellect and heart, than Dr. Godman; to whom knowledge and discovery appeared more abstractly precious; whose eye shed more of the lustre of generous and enlightened enthusiasm; whose heart remained more vivid and sympathetic, amidst professional labour and responsibility, always extremely severe and urgent. Considering the decline of his health, for a long period, and the pressure of adverse circumstances, which he too frequently experienced, he performed prodigies as a student, an author and a teacher;—he prosecuted extensive and diversified researches; composed superior disquisitions and reviews, and large and valuable volumes; and in the great number of topics which he handled simultaneously, or in immediate succession, he touched none without doing himself credit, and

producing some new developement of light, or happy forms of expression. He lingered for years under consumption of the lungs; understood fully the incurableness of his melancholy state; spoke and acted with an unfeigned and beautiful resignation; toiled at his desk to the last day of his thirty-two years, still glowing with the love of science and the domestic affections."

Such was the amiable and interesting individual whose history has been briefly sketched. We have, however, yet to view him in another, and a far more important relation; that which man, as an immortal being, bears to his Almighty Creator.

Dr. Godman's generous and enthusiastic devotion to science and learning commands our admiration; and perhaps no more ennobling pursuits can occupy the mind of him who looks not beyond the present state of existence; but when these are brought into contrast with the solemn and momentous concerns of eternity, they sink into utter insignificance. How then was the subject of this memoir influenced by *religious* considerations?

Unhappily, the philosophical and religious opinions of Dr. Godman, were formed originally in the school of the French naturalists of the last century. Many of the most distinguished of these men were avowed atheists, and a still greater number rejected absolutely the Christian revelation. Such is fallen human nature! Surrounded by the most magnificent displays of Almighty wisdom, placed on a scene where all things speak of God, and invite us to worship and obey Him—a purblind philosophy may devote herself to the study of his works, yet pass by the testimony they furnish of his existence and attributes, and see nothing in all this wonderful creation, more noble than the mere relations of colour and form. It was so with Dr. Godman; for while assisted by such lights as these, and guided alone in his investigations by perverted reason, he became, as he tells us, *an established infidel*, rejecting revelation, and casting all the evidences of an existing Deity beneath his feet. In the merciful providence of a long-suffering God, the light of truth at length beamed upon his darkened understanding. In the winter of 1827, while engaged in his course of lectures in New-York, an incident occurred, which led him to a candid perusal of the New Testament. It was a visit to the death-bed of a Christian; the death-bed of a student of medicine. There he saw, what reason could not explain, nor philosophy fathom. He opened his Bible, and the secret was

unfolded. He was in all things a seeker of the truth, and could not satisfy himself with any superficial examination.

He applied himself assiduously to the study of the New Testament; and that this sincere and thorough examination of the inspired volume, was made the means of his full conversion, will best appear from his own eloquent pen.—The following is an extract of a letter he addressed to a medical friend, Dr. Judson, a surgeon in the navy of the United States, who was at that time in the last stage of consumption :

Germantown, December 25th, 1828.

“In relation to dying, my dear friend, you talk like a sick man, and just as I used to do, when very despondent. Death is a debt we all owe to nature, and must eventually ensue from a mere wearing out of the machine, if not from disease. Nature certainly has a strong abhorrence to this cessation of corporeal action, and all animals have a dread of death, who are conscious of its approach. A part of our dread of death is purely physical, and is avoidable only by a philosophical conviction of its necessity; but the greater part of our dread, and the terrors with which the avenues to the grave are surrounded, are from another, and a more potent source. ‘Tis conscience that makes cowards of us all,’ and forces us by our terrors to confess, that we dread something beyond physical dissolution, and that we are terrified, not at merely ceasing to breathe, but that we have not lived as we ought to have done, have not effected the good that was within the compass of our abilities, and neglected to exercise the talents we possessed to the greatest advantage. The only remedy for this fear of death, is to be sought by approaching the Author of all things in the way prescribed by himself, and not according to our own foolish imaginations. Humiliation of pride, denial of self, subjection of evil tempers and dispositions, and an entire submission to his will for support and direction, are the best preparatives for such an approach. A perusal of the Gospels, in a spirit of real inquiry after a direction how to act, will certainly teach the way. In these Gospels the Saviour himself has preached his own doctrines, and he who runs may read. He has prescribed the course; he shows how the approval and mercy of God may be won; he shows how awfully corrupt is man’s nature, and how deadly his pride and stubbornness of heart, which cause him to try every subterfuge to avoid the humiliating confession of his own weakness, ignorance, and folly. But the same blessed hand has stripped death of all the terrors which brooded around the grave, and

converted the gloomy receptacle of our mortal remains into the portal of life and light. O! let me die the death of the righteous, let my last end and future state be like his.

“This is all I know on the subject. I am no theologian, and have as great an aversion to priestcraft as one can entertain. I was once an infidel, as I told you in the West Indies. I became a Christian from conviction produced by the candid inquiry recommended to you. I know of no other way in which death can be stripped of its terrors; certainly none better can be wished. Philosophy is a fool, and pride a madman. Many persons die with what is called *manly firmness*; that is, having acted a part all their lives, according to their prideful creed, they must die *game*. They put on as smooth a face as they can, to impose on the spectators, and die *firmlly*. But this is all deception; the true state of their minds at the very time, nine times out of ten, is worse than the most horrible imaginings even of hell itself. Some who have led lives adapted to sear their conscience, and petrify all the moral sensibilities, die with a kind of indifference similar to that with which a hardened convict submits to a new infliction of disgraceful punishment. But the man who dies as a man ought to die, is the humble-minded, believing Christian; one who has tasted and enjoyed all the blessings of creation, who has had an enlightened view of the wisdom and glory of his Creator; who has felt the vanity of merely worldly pursuits and motives, and been permitted to know the mercies of a blessed Redeemer, as he approaches the narrow house appointed for all the living. Physical death may cause his senses to shrink and fail at the trial; but his mind, sustained by the Rock of Ages, is serene and unwavering. He relies not on his own righteousness, for that would be vain; but the arms of mercy are beneath him, the ministering spirits of the Omnipotent are around him. He does not die manfully, but he rests in Jesus; he blesses his friends, he casts his hope on One all-powerful to sustain and mighty to save, then sleeps in peace. He is dead—but liveth; for He who is the resurrection and the life has declared, ‘Whoso believeth on me, though he were dead, yet shall he live.’ ‘And whosoever liveth and believeth in me, shall never die.’” * * * *

This letter, which so truly contrasts the death-bed scene of the infidel with that of the Christian, so beautifully portrays the history of the change which had been effected in Dr. Godman’s own sentiments and affections, and so clearly points

the benighted wanderer to the true source of life and light, was not lost upon his friend to whom it was addressed. It described his condition, and it reached his heart.

Dr. Judson, though religiously instructed when young, having a pious clergyman for his father, and another for his elder brother, had nevertheless long since freed himself from what he called the prejudices of education, the shackles of priestcraft, and was ranging the fields of infidelity. He had acquired wealth and reputation, and was an estimable man in all the domestic relations of life; but the self-denying doctrines of the Saviour were too humbling to his proud spirit, and he could not submit to their influence. At the time he received Dr. Godman's letter, however, he was gloomy and despondent: looking forward with fearful forebodings to the period of his dissolution, which seemed not far distant. He had no confidence but that of the sceptic—no hope but that of ceasing to be. Aware of the fatal nature of the disease under which he had lingered for years, he had long been arming himself to meet the king of terrors with composure, that he might die like a philosopher—“*with manly firmness:*” but as he drew nearer to the grave, the clouds and darkness thickened around him, and he began to fear that there might be something beyond this narrow prison. His infidelity now began to give way, and he inquired with solicitude, “Is there such a thing as the new birth, and if so, in what does it consist?” He at length consented to make the investigation recommended by Dr. Godman. He took up the New Testament, and read it in the spirit of candid inquiry. A conviction of the truth of its doctrines fastened upon him. The clouds which had so long enveloped him were dissipated, light broke in upon his mind, and he was enabled to lay hold of the promises. The remaining days of his life were devoted to fervent prayer, and the constant study of the Scriptures. Through the holy influences of Divine grace, he was enabled to rely with undoubting confidence on the infinite merits of his Redeemer, his soul was filled with heavenly composure, and the last words he uttered were, “Peace, peace.” If he did not die with “*manly firmness,*” he “*rested in Jesus.*”

The progress of Dr. Godman's disease was very gradual, and allowed him many intervals of comparative ease. Perfectly aware of the fatal character of his disorder, he watched its progress, step by step, with the coolness of an anatomist, while he submitted to it with the resignation of a Christian

His intellect was strong and undimmed to the last, and almost the only change that could be observed in his mind was that which belongs to a being on the verge of eternity, in whose estimate the concerns of this life are sinking in comparison with the greater interests of that to which he is approaching. His principal delight was in the promises and consolations of the Bible, which was his constant companion. On one occasion, a few days before his death, while reading aloud from the New Testament to his family, his voice faltered, and he was desired to read no longer, as it appeared to oppress him. "It is not that," replied he, "but I feel so in the immediate presence of my Maker, that I cannot control my emotion!" In a manuscript volume which he sent to a friend, and which he intended to fill with original pieces of his own composition, he wrote as follows: "Did I not in all things feel most thoroughly convinced that the over-ruling of our plans by an all-wise Providence, is always for good, I might regret that a part of my plan cannot be executed. This was to relate a few curious incidents from among the events of my most singularly guided life, which, in addition to mere novelty or peculiarity of character, could not have failed practically to illustrate the importance of inculcating correct religious and moral principles, and imbuing the mind therewith from the very earliest dawn of intellect, from the very moment that the utter imbecility of infancy begins to disappear. May his holy will be done, who can raise up abler advocates to support the truth!" "This is my first attempt to write in my Token—why may it not be the last? Oh! should it be, believe me, that the will of God will be most acceptable. Notwithstanding the life of neglect, sinfulness, and perversion of heart, which I so long led, before it pleased him to dash all my idols in the dust, I feel a humble hope in the boundless mercy of our blessed Lord and Saviour, who alone can save the soul from merited condemnation. May it be in the power of those who chance to read these lines, to say, Into thy hands I commend my spirit, for thou hast redeemed me, oh Lord! thou God of Truth!"

A reliance on the mercies of God through Jesus Christ became indeed the habitual frame of his mind; and imparted to the closing scenes of his life a solemnity and a calmness, a sweet serenity and a holy resignation, which robbed death of its sting, and the grave of its victory. The following extracts from some of his letters afford additional evidence of the great and glorious change which he had been permitted to experience.

Philadelphia, Feb 17th, 1829.

"My dear Friend,—Since my last to you my health has suffered various and most afflicting changes."—"But thanks to the mercies of Him who is alone able to save, the valley and shadow of death were stripped of their terrors, and the descent to the grave was smoothed before me. Relying on the mercies and infinite merits of the Saviour, had it pleased God to call me then, I believe I should have died in a peaceful, humble confidence. But I have been restored to a state of comparative health, perhaps nearly to the condition in which I was when I wrote to Dr. Judson; and I am again allowed to think of the education of my children, and the support of my family."

In reply to a letter from Professor Sewall, giving an account of the last moments of his friend Dr. Judson, he responds in the following feeling manner:—

Germantown, May 21st, 1829.

"My dear Friend,—I feel very grateful for your attention in sending me an account of our dear Judson's last moments. After all his doubts, difficulties, and mental conflicts, to know that the Father of mercies was pleased to open his eyes to the truth, and shed abroad in his heart the love and salvation offered through the Redeemer, is to me a source of the purest gratification, and a cause of the most sincere rejoicing. The bare possibility of my having been even slightly instrumental in effecting the blessed change of mind he experienced, excites in me emotions of gratitude to the source of all good which words cannot express."—"My health has been in a very poor condition since my last to you. The warm weather now appears to have set in, and possibly I may improve a little, otherwise it will not be long before I follow our lately departed friend. Let me participate in the prayers you offer for the sick and afflicted, and may God grant me strength to die to his honour and glory, in the hopes and constancy derived from the merits and atonement of the blessed Saviour."

Philadelphia, Oct. 6th, 1829.

"My dear Friend,—My health is, as for a considerable time past, in a very tolerable condition; that is, I can sit up a great part of the day writing or reading, without much injury. My emaciation is great, and, though not very rapid, is steady, so that the change in my strength takes place almost imperceptibly. On the whole, though I suffer greatly,

compared with persons in health, yet so gently have the chastenings of the Lord fallen upon me, that I am hourly called upon for thankfulness and gratitude for his unfailing mercies. Equal cause have I had for rejoicing, that I have learned to put my whole trust in Him ; as he has raised me up help and friends in circumstances which seemed to render even hope impossible, and has blessed me and mine with peace and content in the midst of all afflictions, trials, and adversity."

In his last letter to Dr. Best of Cincinnati, with whom he had long maintained an affectionate correspondence, he writes :—

"It gives me great happiness to learn, that you have been taught as well as myself, to fly to the Rock of Ages for shelter against the afflictions of this life, and for hopes of eternal salvation. But for the hopes afforded me, by an humble reliance on the all-sufficient atonement of our blessed Redeemer, I should have been the most wretched of men. But I trust, that the afflictions I have endured, have been sanctified to my awakening, and to the regeneration of my heart and life. May we, my dear friend, persist to cling to the only sure support against all that is evil in life, and all that is fearful in death."

Dr. Best's circumstances were in several respects similar to those of his friend Godman ; like him he had been a disbeliever in the Christian religion, and like him had been brought by a careful examination of its evidences to a perception and an acknowledgment of the truth. He too was at this time languishing in consumption—which brought him to the grave a few months after Dr. Godman,—and like him he was supported and animated by the precious faith of the Gospel, and yielded up his spirit in hope and peace.

Professor Sewall,* from whose account much of this memoir has been derived, remarks, "In the last letter which I ever received from him, he observes : 'I have just concluded the publication of the translation of Levasseur's account of Lafayette's progress through the United States, which will appear next week. My health has for the last week or two been very good, for me, since, notwithstanding my rather excessive application during this time, I continue to do well. My cough and expectoration are sufficiently troublesome ; but

* "An Introductory Lecture delivered November 1st, 1830, by Thomas Sewall, M. D., Professor of Anatomy and Physiology in the Columbian College, District of Columbia."

by light diet, and avoiding all irritation, I have but very little trouble from night sweats, and generally sleep tolerably well. To-morrow I must resume my pen to complete some articles of zoology for the *Encyclopedia Americana*, now preparing in Boston. It shall be my constant endeavour to husband my strength to the last; and by doing as much as is consistent with safety, for the good of my fellow creatures, endeavour to discharge a mite of the immense debt I owe for the never-failing bounties of Providence.’”

He did husband his strength, and he toiled with his pen almost to the last hours of his life; and by thus doing has furnished us with a singular evidence of the possibility of uniting the highest attainments in science, and the most ardent devotion to letters, with the firmest belief, and the purest practice of the Christian. But the period of his dissolution was not distant: the summons arrived; and conscious that the messenger who had been long in waiting, could not be bribed to tarry, he commended his little family in a fervent prayer to Him who has promised to be the ‘Father of the fatherless, and the widow’s God,’ and then with uplifted eyes and hands, and a face beaming with joy and confidence, resigned his spirit into the arms of his Redeemer, on the morning of the 17th of Fourth month, 1830.

“The dying couch on which genius, and virtue, and learning thus lay prostrated, beamed with more hallowed lustre, and taught a more salutary lesson than could have been imparted by the proudest triumphs of intellect. The memory of Dr. Godman, his blighted promise, and his unfinished labours, will long continue to call forth the vain regrets of men of science and learning. There are those who treasure up in their hearts as a more precious recollection, his humble faith and his triumphant death, and who can meet with an eye of pity, the scornful glance of the scoffer, and the infidel, at being told that if Dr. Godman was a philosopher, he was also a Christian.”

A friend who was his constant companion during his sickness, and witnessed his last moments, writes thus:—

‘You ask me to give you an account of his last moments; they were such as have robbed me of all terror of death; and will afford me lasting comfort through life. The same self-composure and entire resignation which were so remarkable through his whole sickness, supported him to the end. O it was not death—it was a release from mortal misery to

everlasting happiness. Such calmness when he prayed for us all, such a heavenly composure, even till the breath left him, you would have thought he was going only a short journey. During the day, his sufferings had been almost beyond enduring. Frequently did he pray that the Lord would give him patience to endure all till the end, knowing that it could not be many hours; and truly his prayers were heard. '*Lord Jesus, receive my soul,*' were the last words he uttered, and his countenance appeared as if he had a foretaste of heaven even before his spirit left this world.' "

Dr. Godman's views of the authenticity and practical tendency of the Gospel, are expressed with singular force and beauty in the following extract from an essay written not long before his death

"Is proof wanting that these Gospels are true? It is only necessary for an honest mind to read them candidly to be convinced. Every occurrence is stated clearly, simply, and unostentatiously. The narrations are not supported by asseverations of their truth, nor by parade of witnesses; the circumstances described took place in presence of vast multitudes, and are told in that downright, unpretending manner, which would have called forth innumerable positive contradictions, had they been untrue. Mysteries are stated without attempt at explanation, because *explanation* is not necessary to establish the *existence* of facts, however mysterious. Miracles, also, attested by the presence of vast numbers, are stated in the plainest language of narration, in which the slightest working of imagination cannot be traced. This very simplicity, this unaffected sincerity, and quiet affirmation, have more force than a thousand witnesses—more efficacy than volumes of ambitious effort to support truth by dint of argumentation.

"What motive could the evangelists have to falsify? The Christian kingdom is not *of this world*, nor *in it*. Christianity teaches disregard of its vanities; depreciates its honours and enjoyments, and sternly declares that none can be Christians but those who escape from its vices and allurements. There is no call directed to ambition—no gratification proposed to vanity: the sacrifice of self—the denial of all the

propensities which relate to the gratification of passion or pride, with the most humble dependence upon God, are invariably taught, and most solemnly enjoined, under penalty of the most awful consequences! Is it then wonderful that such a system should find revilers? Is it surprising that sceptics should abound, when the slightest allowance of belief would force them to condemn all their actions? Or is it to be wondered at that a purity of life and conversation, so repugnant to human passions, and a humility so offensive to human pride, should be opposed, rejected, and contemned? Such is the true secret of the opposition to *religion*—such the cause inducing men who lead unchristian lives, to array the frailties, errors, weaknesses, and vices of individuals or sects, against *Christianity*, hoping to weaken or destroy the system by rendering ridiculous or contemptible those who *profess* to be governed by its influence, though their conduct shows them to be acting under an opposite spirit.

“What is the mode in which this most extraordinary doctrine of Christianity is to be diffused? By force—temporal power—temporal rewards—earthly triumphs? None of these. By earnest persuasion, gentle entreaty, brotherly monition, paternal remonstrance. The dread resort of threatened punishment comes last—exhibited in sorrow, not in anger; told as a fearful truth, not denounced with vindictive exultation; while, to the last moment, the beamy shield of mercy is ready to be interposed for the saving of the endangered.

“Human doctrines are wavering and mutable: the doctrines of the blessed and adorable Jesus, our Saviour, are fixed and immutable. The traditions of men are dissimilar and inconsistent; the declarations of the Gospel are harmonious, not only with each other, but with the acknowledged attributes of the Deity, and the well-known condition of human nature.

“What do sceptics propose to give us in exchange for this system of Christianity, with its ‘hidden mysteries,’ ‘miracles,’ ‘signs and wonders?’ Doubt, confusion, obscurity, annihilation! Life, without higher motive than selfishness; death—without hope! Is it for this that their zeal is so warmly displayed in proselyting? Is such the gain to accrue for the relinquishment of our souls? In very deed, this is the utmost they have to propose, and we can only account for their rancorous efforts to render others like themselves, by reflecting that misery loves company.”

LINES

WRITTEN BY DR. GODMAN,

Under a feeling of the immediate approach of death.

The damps of death are on my brow, the chill is in my heart,
 My blood has almost ceased to flow, my hopes of life depart ;
 The valley and the shadow before me open wide,
 But thou, Oh Lord ! even there wilt be my guardian and my
 guide.

For what is pain, if thou art nigh its bitterness to quell ?
 And where death's boasted victory, his last triumphant spell ?
 Oh ! Saviour, in that hour when mortal strength is nought,
 When nature's agony comes on, and every anguish'd thought
 Springs in the breaking heart a source of darkest woe,
 Be nigh unto my soul, nor permit the floods o'erflow.
 To thee ! to thee alone ! dare I raise my dying eyes ;
 Thou didst for all atone, by thy wondrous sacrifice ;
 Oh ! in thy mercy's richness extend thy smiles on me,
 And let my soul outpeak thy praise throughout eternity !

“Beneath the above stanzas is the following note : ‘ Rather more than a year has elapsed since the above was first written. Death is now certainly near at hand ; but my sentiments remain unchanged, except that my reliance on the Saviour is stronger.’ ”

THE END.

A
MEMOIR
OF
WILLIAM CHURCHMAN,
A POOR CRIPPLE.

EXTRACTED FROM A NARRATIVE,

BY THOMAS BINGHAM, OF WHITCHURCH, ENGLAND.



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No. 39.

WILLIAM CHURCHMAN.

I TAKE the liberty to assure the public, that the following little narrative is not a work of imagination, nor is it merely *founded* on fact in its principal circumstances; but is literally a true and unadorned relation of events, the bare recollection of which warms my heart, after the lapse of several years, and will, I am certain, while it continues to beat; nor can I separate the idea of renewed converse with the once poor and deformed cripple, from my hopes of enjoying the communion of saints in that pure and blissful region the Bible has taught me to look for; and into which, from my advanced age, I humbly trust I shall, ere long, enter, by the same way he entered, even Jesus Christ.

Some years ago, soon after I had commenced preaching an occasional lecture in the village of Overton, I was casually informed, in conversation with a person who himself made no great pretensions to a religious character, that he had accidentally conversed with a poor deformed cripple, living in a wretched cot in the neighbourhood of that place, whose name was William Churchman; who had much surprised him by his fluency in talking on religious subjects; and the more so, because the man did not appear to have read any book but the Bible, nor to have attended any public worship, nor conversed with religious people of any denomination, so that he could not possibly conceive how he could have acquired the knowledge he appeared to possess.

My curiosity was much excited by this account, and I formed an instant determination to gratify it by visiting the subject of it on the evening of the following Sabbath, when I was engaged to preach at Overton, which I could conveniently accomplish, as his residence was near the road, by which I sometimes returned home.

As I approached the cottage, its exterior gave me at once an idea of the wretched poverty of the inhabitants; the thatch of the decayed roof was pervious in many places to the rain of heaven,

“And all the pelting of the pitiless storm.”

The windows, of which there were two, one in each story, retained scarcely any unbroken panes of glass, and their numerous apertures were imperfectly stopped with straw, hay, and many-coloured rags.

The shattered door stood open; on entering, I beheld seated on a little stool, which, with a broken chair, and an old oaken table, composed the whole furniture of the miserable hovel, an object, whose external appearance was expressive of greater wretchedness than even that of the habitation itself; and in spite of the favour-

able idea I had conceived of him before, excited in my frame a shuddering of mingled pity and horror.

His countenance appeared to be that of a man about thirty years old, pale and squalid; his head, of an immoderate size, formed a shocking contrast to his withered limbs, which were not larger than those of a child of ten years old, distorted and deformed by several curvatures both in the legs and spine; sad consequence of neglect suffered in his infancy, from the carelessness and brutality of an ignorant and drunken mother.

He was reading when I came in. Pursuant to a design I had formed of knowing his sentiments and character from himself, without discovering my own, I accosted him with a very careless and indifferent air, "William, how do you do? what book is that you are reading?" He raised his head, and replied with a look and tone of seriousness and affection, which instantly removed all those unpleasant sensations his appearance had excited in my mind, "The New Testament of our Lord and Saviour Jesus Christ."

"Ha!" said I, "I have heard your religious people say, that a great deal of good may be got from that book, perhaps you can tell me if it be so, for I am sure I am bad enough, and if it will make me better, I'll read it too." He replied very gravely, "If the same Spirit who moved holy men of old to write it, open your heart to understand it, then it will do you good; but not else,—for the natural man discerneth not the things of the Spirit of God; they are foolishness unto him; neither can he know them, because they are spiritually discerned."

"But," rejoined I, still affecting ignorance of his meaning, "how then came you to understand them? surely *you* cannot be a learned man?"

Eyeing me with a solemn and piercing attention, he returned: "Sir, I don't know you, nor do I know why you came in here; but this I know, that I am commanded by this book to be ready to give to every man that asketh a reason of the hope that is in me, and I pray God that I may be enabled of him to do it with meekness and fear; you see, Sir, what a *cripple* I am, but you do not know what a *sinner* I am."

"You a sinner!" exclaimed I, "how can that be? you are not able to get about to drink, game, dance, and carouse as the rest of us can, how then is it possible that you should be a sinner?"

"True," said he, "I could not; but yet I am one of the very vilest of sinners, for I believe no son of Adam ever sinned in the way I have done; for I thought because God Almighty had made me such a poor lame cripple, and punished me so much I supposed for nothing, that therefore I might take the liberty to sin without fear, for I thought that he would never be so hard as to punish me here and hereafter too; so because *that* was the sin I could most

easily indulge, I delighted to curse and swear, and I am sure I made such new oaths and curses that even if you have been used to swear yourself, they were so very dreadful that they would make you tremble to hear them.

"However, blessed be God, about three years ago, as I was walking on my crutches in a fine sun-shiny day near the door, I was seized all at once with a violent pain in my stomach, I cried out and fell down, and I really thought I was going to die presently ; at first I did not seem to have any fear of death, for the reason I told you before, but as I continued in violent pain, a thought came across my mind, what good work have I done in my life ? Alas ! none ! Then I shall not go to heaven now ; and if not, why I must go to hell at last. Now I was miserable indeed, for I did not know any other way to heaven than by my own works."

"Dear me," interrupted I "what other way can there be, than doing all the good we can, in order to gain the favour of God Almighty ?"

He answered me, "By the deeds of the law shall no flesh living be justified, for by the law is the knowledge of sin : not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour."

"But," continued he, "in this distress I tried to pray, but of all the prayers you ever read in your life, if ever you read any, or all that you ever heard, if you ever heard any body pray, I believe you never heard any thing like it ; I don't think it was the prayer of faith, and yet I believe that God heard and answered it. I do not know why, but it was as it pleased him, this was it as near as I can remember.

" ' Lord, I am a poor sinner that never did any good in my life, and now I am afraid I must die and go to hell ; but O Lord, if thou canst save me, pray do ; though I don't know how it can be. O try me once more, and I will be better than David ; for he prayed seven times a day, but I will pray eight times, and read twelve chapters.' But by praying, I only meant reading eight collects out of my mother's Prayer Book."

"Well," interrupted I again, "what can be better praying than reading those excellent collects ?"

"Ah, Sir !" said he, very earnestly, "you might read all the prayers over that ever were made by man, you might make very good prayers for yourself, or if you were a bishop or some such great man, you might make prayers for other people, which they might pray in reading, and God might hear them, and yet never pray yourself in your life."

"Well," said I, "this is very strange, what is praying then ?"

He replied, "praying is telling the great God what we *feel* that we want of him."

Returning to his narrative he proceeded thus:—"It pleased God that I soon got somewhat better, and I set about my task as I had promised; but alas! in a little time, I found that I *did* not pray; that I could not believe; that I could not love God; that I could not repent of sin; and at last I left off reading my prayers, because I was afraid of mocking God any longer; but, blessed be his name, he did not suffer me to leave off reading the Testament, though the more I read, the worse I was; for I read it all through, and all seemed to condemn me; now I can see it in exceeding great and precious promises, but I could not see any of them then, I could only attend to such awful words as these: 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?'

"Where the worm dieth not, and the fire is not quenched.'

"The smoke of their torment ascendeth up, for ever and ever.

"Thou after thy hardness and impenitent heart treasurest up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God.'

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.'

"The Lord Jesus shall be revealed from heaven, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel.'

"Yet I began to read it over again, and when I came the second time to the blessed first chapter of the first epistle of John, and read these precious words:—'the blood of Jesus Christ his Son cleanseth us from all sin,' I felt that precious blood relieve my wounded conscience, and I seemed to myself as if I was in a new world. I could *now* repent, I could believe, I could love God, and if I had a thousand lives, I could have laid them all down for Christ."

"These are very wonderful things," said I, "that you tell me, but what was the reason why God showed them to you? was it because you were so zealous and so earnest in reading the Testament?"

He returned with inexpressible energy, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his purpose, and grace given us in Christ Jesus before the world began."

"What," exclaimed I, "can you possibly make me believe, that the great God ever thought any thing about such a poor insignificant crippled man as you are, before he made the world?"

"Yes," said he, "else why is it said,—'chosen in him before the foundation of the world, that we should be holy and without blame before him in love?'"

"Surely," said I, "you have never sinned since that time."

He replied, "In many things we offend all. If we say we have no sin, we deceive ourselves, and the truth is not in us."

"But," said I, "if you should sin so much as to go to hell after all this, you had better have remained as ignorant as I am."

"Being confident," he replied, "that he who hath begun a good work in you, will perform it until the day of Jesus Christ."

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand."

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world."

"Who himself bare our sins in his own body on the tree?"

"Do I understand you rightly?" asked I, "that it does not signify what sins you commit, or how you live, now he is become your Saviour?"

He replied, with a look and accent of animated and holy indignation, "God forbid! how shall we who are dead to sin, live any longer therein? for the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not any longer live unto themselves, but to him that died for them and rose again."

Glancing his eye on my face, while he was thus speaking, he discerned a rising tear which I could no longer suppress, and instantly cried out, "I am sure, Sir, you are not what you seem; I adjure you, tell me what you are, and why you came to see me?"

"My dear Christian brother," said I, "it is true as you say, I am not what I seem; I am a poor sinner, who, like you, have been led by the Holy Spirit to trust in that Jesus, who died for the ungodly."

After a short pause, in which he seemed revolving somewhat in his mind, he said, "I have heard one of the neighbours say, that there is a strange kind of man, who comes sometimes to preach at David Truman's house; are not you the man?"

"Yes, my dear friend," said I, "I am the man. I have just been telling your poor neighbours, that 'the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.'"

Never shall I forget his look or his action; rising hastily from his seat, and grasping one of my hands in both of his, he instantly dropped on his knees, and lifting up his eyes, beaming with extacy, he cried aloud:—

"O my God, I thank thee, thou hast not only answered, but exceeded my request; I prayed that I might see and converse with one of thy people before I died, and lo, thou hast sent me one of the ministers of Jesus."

"And now, my dear Sir, (to me) you must tell me what you said to the people upon that sweet verse, for I never heard a gospel sermon in my life."

I complied ; and when I had closed, " You know not," said he, ' how you came to be inclined to preach at Overton, but I can tell you ; ever since I have been new-born, I have daily prayed to my heavenly Father, that if there was any minister of Christ in England, which I thought there must be somewhere, because the BIBLE was here ; he would send one to teach my poor blind neighbours, and he has sent you ; and therefore, viewing you as sent in answer to prayer, I doubt not but God will make you useful to them."

After some further conversation, I commended him to God in prayer, and we parted.

The communication which I made of these very interesting particulars, to my friends on my return, induced several Christians of different denominations repeatedly to visit him with me, whose surprise and pleasure were equal to my own.

A plan was laid by a few benevolent friends, to render his outward circumstances more comfortable, though I must do him the justice to say, he was very averse to it. " I can live," said he, " on the parish allowance, (which was only two shillings per week !) and perhaps some of God's children who have families, are in much greater want than I."

One evening, soon after, he was sitting with his mother, and reading the Bible to her, apparently in as good health as ever he had enjoyed, when he on a sudden cried out, " Mother, I am taken very ill, help me up the ladder (the only stair-case they had) to bed, and then I shall have but one more step to ascend, and I shall be in my Father's house."

She assisted him to bed, and went to the next house to procure some gin, her only supposed remedy for every disease, and to call her neighbour to her assistance, but when she returned he was speechless ; and in a few minutes, without a struggle, or a sigh, entered into the joy of his Lord.

I give no comments, I make no remarks, I leave this narrative to the blessing of God, and the reflection of the reader's conscience.

I was desirous of knowing, whether he had, from searching the scriptures, obtained any distinct views of the nature of Christ's kingdom on earth ; and whether, as he conceived himself at a remote distance from any of Christ's disciples, he had turned his attention to the order and government of the church ; and therefore I made some inquiries on the subject, and received from him, with surprise, the answers which follow :

I asked him, " How many churches he apprehended God might have in our world ?"

" One only," was his reply.

" What church is that ?"

"The general assembly and church of the first-born, which is written in heaven."

'What then was the church of the Jews?'

"The shadow of good things to come, but the body is of Christ."

'But how are those visible to the world?'

"By their fruits ye shall know them."

'Yes; as individuals, but how shall they be visible as a church?'

"Where but two or three are gathered together in my name, there am I in the midst of them."

'That may be in many places at once, but are they not called churches? why is this?'

"Because each is like the whole church, as Paul says, In whom ye also are builded together for an habitation of God through the Spirit."

'How do any unite with such a church?'

"They first gave themselves to the Lord, and to us according to the will of God."

'What officers are there in the church of Christ?'

"Bishops and deacons."

'What is the office of a bishop?'

"To feed the flock of God, over which the Holy Ghost hath made him overseer."

'What is the deacon's office?'

"To serve tables."

'Were those offices appointed for enriching, or advancing the persons holding them?'

"Ourselves, your servants for Jesus' sake, not for filthy lucre's sake, not as lords over God's heritage, but as helpers of your joy."

'Who are to act in choosing those officers?'

"Wherefore look ye out from among yourselves, seven men of good report, full of the Holy Ghost and of faith, whom we may appoint over this business."

'But if wicked men creep into the church, how are they to be dealt with when they are discovered?'

"Put away from among yourselves that wicked person."

'But if they repent afterwards?'

"What shall the receiving of them be, but life from the dead."

'Does the power of kings and rulers relate to our bodies, or our consciences?'

"Render unto Cæsar the things that are Cæsar's; but unto God the things that are God's."

I was surprised at his ideas of this subject, and could ask him no more questions.

A BRIEF
MEMOIR
OF
RACHEL BETTS,
WITH AN ACCOUNT OF
HER LAST ILLNESS AND DEATH.



PHILADELPHIA:

PUBLISHED BY THE TRACT ASSOCIATION OF FRIENDS,
AND TO BE HAD AT THEIR DEPOSITORY,
NO. 50 NORTH FOURTH STREET.

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BRIEF MEMOIR, &c.

RACHEL BETTS, who died on the 13th of the first month, 1831, was the daughter of Benjamin and Sarah Betts, of London. When only five years of age, she lost her father, but she was favoured with the watchful care of a pious and affectionate mother, who endeavoured to bring her up in the love and fear of her Creator. She relates herself, that on one occasion, when about eight years old, being in the country and walking out alone, an indescribable feeling of happiness overspread her mind, produced, as she was persuaded, by the secret influences of the Holy Spirit. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." The impression thus made on her tender heart, led her frequently to seek after the same precious feeling, but she found that such favours were not at her command, nor was a similar visitation soon again vouchsafed.

It was however evident, that her mind was at times seriously impressed. She was frequently observed to shed tears in religious meetings, even when they were held in silence, and for a considerable period previous to her last illness, her general character evinced, that the Holy Spirit was gradually preparing her for further and deeper experience in the Christian warfare.

During much of this time she had been in the practice of rising as early as about five o'clock in the morning, even in the winter season, for the express purpose of private retirement, which she spent in reading, meditation, and prayer. In the summer of 1827, she went to Hastings; which visit she frequently mentioned afforded her both pleasure and satisfaction. Her sympathetic feelings and pious concern were there called into exercise, on behalf of the poor and others; she also took much interest in visiting the poor house, and in distributing tracts.

About this time, as well as for a considerable period previously, she was anxiously concerned on account of her spiritual interests, and often engaged in fervent supplication for grace to overcome every sinful inclination, and that all within her might be brought into obedience to the cross of Christ.

The exercise of her mind is shown by the extracts from her diary, which follow.—1827; 8th mo.—"O Lord! send down thy light and thy truth, and break the galling yoke of Satan, the old adversary of our happiness, that thy kingdom may come and thy will be done on earth, as it is done in heaven. Thou

Almighty God, shalt have the praise, who with thy well-beloved Son, art worthy of all adoration, now and forever. Lord Almighty and eternal Saviour being at this time greatly dismayed, I make application to Thee as Thou hast said, 'Whatsoever ye ask in my name, ye shall receive.' I am bowed down on account of snares, doubts and temptations. I pour out my soul to thee the friend of sinners. O if so unworthy a creature may apply to Thee, give me of thy wisdom to discern between that which serveth thee, and that which serveth thee not; I have none in heaven but thee, nor in the earth that I desire in comparison of thee. O send down thy light and thy truth let them lead me, let them guide me to thy holy hill, and to thy tabernacle forever."

22d. "So numerous are my iniquities or weaknesses, that if in future I am favoured with preservation, surely praises, high praises will arise. I feel as on a sea of danger, but if I perish I trust it will be at the footstool of Him who died for the vilest of sinners. O for a glimpse of his glorious countenance, whom my soul esteems indeed, the chiefest among ten thousand and altogether lovely."

Her health, which had previously been impaired, was improved by her residence at Hastings, but the ensuing spring she was seized with fever, and on recovery, a slight projection of the spine was discernible.

In the course of some months the disease had made so much progress, that a recumbent posture was considered necessary, yet at first, she ventured down stairs during the day, until the fatigue of returning exhausted her too much and she was then placed on the couch, which she scarcely left during the remainder of her life, a period of nearly a year and three quarters. She observed, that on first taking to her couch, resignation seemed given her, but that afterwards, she often found it necessary to pray fervently for divine support. In this trying situation she was generally cheerful, and when well enough, enjoyed the company of her friends. She often amused herself with knitting, reading or writing, though, finding the latter fatigue her, she made comparatively little use of the pencil. The state of her mind about this time, may be gathered from a few of her own memorandums which follow:

Sixth month 4th, 1829.—"I have now been ill nearly three months, most of which time I have spent in a recumbent position. I think I never before suffered so much; but He, who in infinite wisdom appointed the stroke, has been pleased to grant resignation, when I have been ready to conclude that the furnace was heated seven times hotter than it was wont to be heated, and I felt the application of these words: 'The cup

which my heavenly Father has prepared, shall I not drink it?" since which, resignation, hath, from season to season, been renewed, that my soul can speak well of his name."

Sixth month 5th.—"Should this be the last memorandum I ever write, I would celebrate the goodness of my Redeemer, and pray that in his unutterable mercy, He may, in his own time, take me into one of his many mansions. I desire to be very thankful for an interval of ease afforded by an all-merciful Redeemer, at whose feet I cast myself, and beg for patience and resignation, to bear what he sees right to inflict."

Seventh month 5th.—"I desire should I be restored to health to remember the bitter pain I have experienced. O! health is an invaluable blessing, when duly appreciated! May I be kept by the power of God, that my life may be spent to the praise of my Redeemer! He has given me a sight of great holiness, may I attain unto it!"

Eighth month.—"I have experienced that vain is the help of man, (however high his attainments,) to comfort and relieve us, when under the chastening hand of God. Surely if the Lord had not been on my side, I had fainted in my afflictions. O may I sink deeper and deeper into Christ, and all within me centre in '*Thy will be done.*'"

Ninth month, 24th.—"I have been much better in my health till within the last three days; and yesterday and to day I have been sweetly comforted with the presence of my gracious Redeemer, who appeared to permit me to hide my face, as in his holy bosom."

Tenth month, 2d.—"Had an acceptable visit from dear — who sweetly expressed her belief, that it was not in anger that my heavenly Father had afflicted me, but in mercy; reviving in my remembrance the language, 'Whom the Lord loveth he chasteneth.' O may my blessed experience be, that from these heavy afflictions, I may be made a partaker of the holiness of my adorable and all-merciful Redeemer."

Twelfth month 18th—"It is my earnest desire, O my Redeemer! and I trust my prayer, that thou wilt give me patience and resignation to bear with fortitude all trials that still await me. O! be, I pray thee, with me, and keep me from anxiety as to the future; finding, as I do, that by it my present strength is diminished. I would be thine, a little plant growing by thy side, therefore flourishing. O keep, I pray, from all murmuring and discontented thoughts, and enable me whilst here to celebrate thy holy name, and hereafter to join the redeemed in ascribing to our heavenly Father, glory, honour, thanksgiving and praise, through thee our precious advocate."

Until the third month of the next year, her friends had entertained the hope that she would ultimately be restored to health, but, at that time, increased indisposition led them to apprehend a different result. The prospect of an early dismissal from the trials of time, was exceedingly joyful to her, yet she was very desirous not to feel impatient at her continuance here. At one time she requested one of her sisters to read from Taylor's 'Maternal Solicitude;' the 7th chapter was chosen: "A great multitude, which no man could number." She remarked, "Oh! how delightful to think of all meeting in heaven! is it not astonishing that so many should choose the broad way?" To which her sister replied, "that the very many snares and temptations that beset at every step the path of life, rendered it difficult to escape." Rachel then said, she did not think it so difficult when once the mind was made willing to serve the Lord, but that the half-Christian's was a most unhappy state, that she had tried it, and knew it to be so, remembering the time when she had thought it right to give up in faithfulness, to little intimations of duty, and had refused to comply, from the fear that if she did, greater requirings would follow; but this fear she now fully believed was caused by the insinuations of Satan, to make the pilgrimage Zionward the more difficult, but that he was a liar from the beginning, and would continue so to the end.

On another occasion, the doctrine of the Atonement having been the subject of their reading, she remarked, "How delightful is the idea to my mind, that the Lord was pleased to send his angel with a song of joyful news to mankind, made known to the shepherds whilst watching their flocks,—'Behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.'" She further said, that in contemplating the sufferings of the dear Redeemer, she had felt how certain it was that he would not have endured the ignominy and shame he did, but for the redemption of man; so that those who are looking to him for salvation, may be assured of his love and mercy, and that he will not forsake them on a dying bed, for he hath purchased them with the price of his own blood. Still the little flock of Christ are often permitted to undergo feelings of deep humiliation and tribulation, but the Lord is pleased to appoint such dispensations for the spiritual benefit of all those who are exercised thereby. What a comfort is religion at such a time as this, when the poor mind has nothing else to cling to: to me it would be a great favour to be taken, yet it is an awful thing to die; an awful thing to appear before God; but we may re

member, it is not in our own righteousness we have to trust, but in Christ, who is 'the Lord our righteousness.'"

Speaking one evening of her departure, she said, although she was willing to leave her dearest friends, that she believed she had never loved them more; and again, "How sweet the thought of meeting our friends, and those whom we loved on earth, in heaven; but paramount to all, is the thought of seeing the dear Saviour, through whose love we receive the palm of victory."

As before observed, she wrote but little during the latter part of her illness. A few memoranda which were found after her decease, are as follow, and evince her unshaken dependence upon the rock of salvation.

Ninth month 4th.—"O God, thou art my God, I have trusted in thee, and am not confounded. Thou knowest the depth of the suffering and hidden conflicts of my soul, and how long they shall continue. I feel at times assured that thou wilt support me through them. May it be to the glory of thy grace, O Lord, my redeemer."

Ninth month 25th.—"The approach of another winter, and the probability of my continuance here, and spending it upon my couch, have contributed much to depress me, being also deprived of the sensible presence of Him whose presence giveth life—it giveth understanding to the simple. O may I be one, who simply desires to do and suffer the Saviour's will."

Twelfth month 2nd.—"How time rolls on: it is indeed wonderful: I may set up my Ebenezer, and say, 'hitherto hath the Lord helped me.'

'O to grace how great a debtor.'

When shall I have more faith to trust him, who in the midst of affliction remembers mercy."

Twelfth month.—"I am very low this morning, feeling like a cumberer of the ground. Oh, if this be the case as to the body, may my spiritual state be different; may I have faith to believe that I shall be mercifully cared for by Him who gave himself for me, and who has so abundantly supplied all my wants, even from my birth to the present moment."

First month 22nd.—Having just revived after a time of much pain and weakness, she repeated from Hebrews, "For ye are not come to the mount that might be touched," &c. "but to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel," repeating distinctly the intermediate verses. During the night, on one of her sisters handing her some refreshment, she said, "How thankful I ought to be, and I trust, am, that I have

every thing so bountifully provided for me ;” and asking for the Bible, opened it on the words “And the Lord gave unto Israel all the land which he swore to give,” &c. with a delighted and expressive countenance, then exclaimed, “that has been my experience, not one promise has failed ; the song of praise cannot be finished in time, it requires an eternity to celebrate it. The nearer I approach death, the more I see of his amazing love.”

Her sister, standing by her couch one morning, watching her pallid, but peaceful countenance, she remarked, that she felt better, and said, “Oh ! what a favour it is that I feel so calm at a time like this, and that the enemy is not permitted to throw any thing in my way ; but this is not the effect of merit from any works of righteousness that I have done, but through adorable mercy, wonderful, unmerited mercy ! The more I think of my own unworthiness, the more I am astonished in being favoured to believe that I shall be saved, and if I am saved, none need despair ! Oh, how wonderful that I should be permitted to enter into such a glorious rest ! When I am gone, I hope you will praise the Lord on my account.”

On the 27th, when relieved in a degree from distressing feelings, she said, “It is the Lord’s doing, praise Him in the heights and in the depths. It seemed said in me, ‘Call upon me in the day of trouble, and I will hear thee, and thou shalt glorify me.’ I called upon him, and he has heard me ; in all my conflicts, I have never lost my confidence, though I have been tried as to a hair’s breadth.”

To some near relatives who came to see her, she remarked, in the course of conversation, that a mere historical knowledge of Christ was insufficient, and endeavoured to impress on their minds, the necessity of working out the “soul’s salvation, with fear and trembling,” in time of health, and not to defer seeking an interest in the Saviour, till laid on a sick bed ; desiring on her own account, to ascribe to him praise, honour, and glory, to whom alone they are due.

The general feeling of her mind, from this time was that of peace, often saying that she felt very happy, and that she could testify in reference to the Lord’s dealings with her, “Thou hast done all things well ;” repeating, “Oh ! house of Israel, trust in the Lord, he is their help and their shield ;” with many expressions of great thankfulness to her Heavenly Father for his love and mercy towards her, and longing for the time when it should please him to take her to his everlasting rest.

Twelfth month 31st.—She expressed herself thus—“I feel quiet and peaceful, as though the warfare were accomplished,

and the victory gained ; this is all the effect of my Saviour's love toward me ; none need despair, when one with a heart so opposed to that which is good, has found mercy."

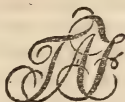
Her mother remarking that it was a great favour to have the mind so supported, she assented saying, "it is all peace, all quiet ; it reminds me of that passage of Scripture, 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee ;'" and afterwards added "It is of the Lord's mercy that I am not consumed, because his compassions fail not."

In speaking of the invaluable blessing of the Holy Scriptures, she said, they appeared to her more than ever beautiful, and that the language in John had been most sweetly impressed on her mind, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God ; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him,"—like Christ.

On the morning of the 13th of 1st month, she was seized with violent pain, and all the means of relief which were resorted to proved unavailing, but under all she continued perfectly calm, saying, "I am supported—pray, pray, pray, that patience may be continued unto me." The pain not abating, her brother was sent for ; he stood by her couch unperceived for some time, but when she saw him, she said, "John, oh the agony ! I am in excruciating pain ;" yet so remarkably was she supported that her countenance wore the same composure as when in a sweet sleep. She once more looked at her mother and emphatically said—"I feel the Saviour near."

She was then raised a little, and for some time rested on the arm of her brother, in which attitude she remained with her hands clasped, as if in earnest prayer, until her spirit was released without a struggle, at about half past eight o'clock, and we doubt not is entered into that rest, which she so greatly longed after ; through Him who died for our sins, and rose again for our justification.

THE END.



THE
TEACHING OF THE SPIRIT,
EXEMPLIFIED
IN THE HISTORY OF TWO SLAVES.

THE work of the Holy Spirit is often seen in a remarkable manner exemplified in the poor, the illiterate and the oppressed among men. The martyrs and primitive converts were enabled by it to rejoice in tribulation, to count it all joy when they suffered persecution, to endure hardness as good soldiers of Jesus Christ, to forgive their enemies, to pray for them that despitefully used them, and to breathe forth for such, even whilst suffering the agonies of a cruel death at their hands, — ‘Lord, lay not this sin to their charge.’ The spirit which supported and instructed them, has not been withdrawn from the church, and we may occasionally observe it abasing those of the highest, or elevating those of the lowest conditions in life. In quietude and in humility it instructs its followers, strengthening them under multiplied sufferings and wrongs, to bear all, and to forgive all, in hope to obtain through faith and meekness the crown of life in the end. It is to set forth true religion operating in the poor, despised, and degraded slave, to show the spiritual nature of that gospel which is the power of God unto salvation, and its perfect adaptation to the lowest and most destitute condition in life, that we have been induced to prepare the following anecdotes, the truth of which we have verified.

Some years ago, E. H., a female minister of the Society of Friends, paid a religious visit through some of the Southern

States. Places of public entertainment in those districts being rare, it not unfrequently happens that travellers are obliged either to trespass on the private hospitality of strangers, or to refresh themselves and horses by the road side, with such provisions as they may have brought with them. It so occurred to E. H. and her company whilst in North Carolina. They stopped by the side of a wood that their horses might feed ; and during the detention thus occasioned, she discovered a small log hut in an adjoining thicket, which so forcibly attracted her mind as to induce her to visit it. When she reached the door she discovered an old coloured man, apparently about seventy years of age, sitting on a bench making shoes. Accosting him in a friendly way, she said, ' I think I will come in.' He immediately arose and presented her with a bench to sit on. In the course of the conversation which ensued, he informed her that he had a wife and five children, but that they were all separated from him, and that no two of his children were together, and none of them with his wife. The Friend expressed to him a little matter in the way of religious exhortation, at the conclusion of which he asked her if she would like to hear him give an account of himself. On her replying in the affirmative, he told her, that about twelve years before it had pleased God to visit him. That previously he had been very wicked, and that his master was cross, and the overseer cross. That having closed in with the visitations of Divine mercy, God had sweetened his bitter cup and rendered his rough path smooth. His bitter cup, he said, was parting with his wife and family, and the rough path was his slavery. At the mention of his bereavement he was much affected and his tears flowed freely, but he did not murmur or complain. During the whole of the conversation the old man kept diligently at his work. The Friend now inquired if he lived alone? He said, " yes! Nobody lives with me ;—yet I am never alone. God never leaves me ; 'cause I close in with visitation. He never leaves me. He changed the heart of massa to me ; he changed the heart of overseer ;—all 'cause I closed in with visitation." Observing him to make use of several texts of Scripture, the Friend said, ' thou canst read I find !' he replied, " no, I never read a word ; but ever since I closed in with visitation, God helps my memory. Massa lets me go to church once in five weeks, and I can remember what the minister says, till I go again." In the course of the conversation he informed her that the overseer cut him out his work, which was a pair of shoes a day, and that as he usually was at his task by day-

light he often had it done before night. On her asking how he spent the remainder of his time, he said,—“well missus, I will tell you; I shut the door and go in that corner and wait upon God.” “In what way dost thou wait upon him?” “Will missus believe me?” “I will believe thee.” “I sometimes feel here” (laying his hand on his breast) “something that tells me to sing a hymn,—then I sing a hymn; sometimes I feel something that says you must pray,—and then I pray; and O missus, if the white people knew what good times I have in prayer, I tell you they would come and join me;—and sometimes I feel that I must wait upon God in silence. Missus knows about that.” On her inquiring after which of these different kinds of spiritual exercises he felt strongest, he replied—“Why missus you will think it mighty strange, but I feel the strongest when I have waited upon God in silence.” The Friend then made some remarks designed to encourage him to continue faithful to his blessed inward guide. On her concluding, he arose from his seat and took her hand saying—“Missus, we dont know what’s behind the curtain. I did not know God would send you here that we should have such good talk;—may you meet me in heaven.”

The next anecdote was related by W. R. a minister of the Gospel who visited this country from England a few years ago. He had been to North Carolina, and on his return to the Northern States, he tarried for the night at an inn, in Virginia, the landlord of which was a slave-holder. In the morning when the usual hour for proceeding on their journey came, his companion was not to be found. After waiting sometime, W. R. commenced a search for him, and at last discovered him discoursing with a coloured man at the stables. As W. drew near he felt that there was an unusual degree of solemnity about them, and on reaching them he found that his companion was bathed in tears. The latter afterwards informed him, that having felt an interest for the man, he had entered into conversation with him, whereby his feelings had been affected in a very remarkable manner. He had found him to be a slave belonging to their landlord; a poor, down-trodden, and severely used man, yet a humble, confiding, and dignified christian. The severity with which he had been treated, led him to use no invective against his oppressor, but as a christian he longed for his present peace and everlasting salvation. In the course of the conversation being asked if

he could read, he replied that he had been anxious to learn but could not accomplish it. This circumstance had for a long time given him much trouble;—but one day whilst engaged in his ordinary labour, he had an intimation, which was as a voice informing him, that he could read as well as others. By this he was much comforted, as he gathered therefrom that his own particular duties, and the will of the Most High concerning him, were as clearly unfolded to his mind as if he had been enabled to read them in a book. It was by obedience and close attention to that instruction thus pointed out to him, that he had witnessed a growth in christian experience, and that perfection in the spiritual graces which was manifest in him. “The heart must be kept clean,” he said.—“I love every body, and feel at times as if I could embrace every body. My master abuses me, but it would not do to hate him;—I love him,—I pray for him. If I was to hate him, I should be as bad as he is,—but I love him, I pray for him.” This was the doctrine unfolded in the secret of his soul. It is the genuine fruit of the Gospel, and in the purity and love it inculcates, may be found the spirit of the angelic song, ‘Glory to God in the highest, and on earth peace, good will to men.’ That which instructed this illiterate slave that the heart must be kept clean, is the only power by which he could be enabled to effect it: That which bid him love his enemies, was that by which alone the natural aversions and resentments of our nature could be overcome; and that which led him to pray for them, is the one fountain from which all the streams of true and effectual prayer must flow. The heart of the listener had warmed as the slave spoke, he greeted him as a brother beloved, and felt that, poor and afflicted as he was, ignorant and deluded as others might esteem him to be, he had indeed truly attained to eminence in the school of Christ.

THE END.



THE
LAST ILLNESS AND DEATH
OF
GEORGE HARDY,
A COLOURED BOY.

Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth Him and worketh righteousness, is accepted with Him.—Acts, x. 34, 35.

DURING the winter of 1832, the writer of the narrative of which this account is an abridgment, became acquainted with Hannah Hardy, an interesting old coloured woman, and her son George. They were the suffering tenants of a miserable garret, lighted only by a few panes of glass, and ill-secured from the inclemencies of the weather.

Hannah had been an industrious woman, who supported herself comfortably for many years, until her sight, which had long been declining, so nearly left her, as to disqualify her for all kinds of work. George, who was her youngest son, disclosed in his earliest years great quickness of discernment and readiness of apprehension. He could read the Bible when only four years old, and continued to be remarkable for docility, and for preferring his books and other profitable employments to the idle sports of children.

When about eleven years old, he was placed from home, where he remained until four years since, when he became so much diseased with scrofula as to make it necessary to return to his mother. From that time she became his constant and only nurse, and evinced, through numberless privations and difficulties, the most unwearied attention and patient endurance.

He assisted her in dressing his sores which had attained such a height as to prevent his walking without the assistance of crutches. When he was able to sit up and to use his arms, he

made rope mats ; by which, with casual help from his friends he supported his mother and paid her rent. He used always to mend his own and her clothes, and allowed no time to pass idly away, which he was able to employ ; and so cheerful, so thankful, and so happy did this interesting couple appear, that it afforded a lesson of instruction to be with them.

Hannah, who could only distinguish the glare of noon from the gloom of darkness, had lived so long in the forlorn tenement they then inhabited, and knew so well all the turnings of its steep and dangerous stairs, that she could not bear to hear the proposal from some of her friends to provide one more comfortable. Through the latter part of winter, and the commencement of the spring, George's sufferings greatly increased ; he was confined wholly to his bed, and so emaciated was he with pain and disease, that although seventeen years of age, his arms were not thicker than an infant's.

He had been a diligent reader of the Holy Scriptures, and though he told me they had been to him a sealed book until he was brought to that bed of suffering, yet it was evident his mind had long been enabled to appropriate to its own necessities many of their precious precepts. Though he laboured under the combined effects of scrofula and dropsy, in their highest degrees of virulence, yet I never heard him repine, and often while suffering extreme bodily anguish, he would speak of the relief it afforded the poor afflicted body, to have the mind composed and tranquil, and would say, "Oh, I feel like a poor worm in the fire, yet all I desire is, to be favoured with patience to bear all my pain, and with a willing mind to wait the Master's will to take me away."

For many days and nights together he was able to obtain but little sleep. Yet he showed no marks of restlessness or discontent. Once calling me to his bed-side, he said, "I am afraid I am not patient enough, but I often feel very weary, and fear I shall wear my poor mother out. I am more concerned for her than for myself—what should I do for a care-taker, if she were gone? She is very kind to me, and I have many kind friends. I am afraid I am not grateful enough for all my favours. To some, this garret would look like a dull place, but it never looks gloomy to me ; I have had more pleasure in it than I could have had in the nicest parlour."

Having called one day after he had passed a sleepless and languishing night, I found him, with the Bible fixed before him reading. He looked animated, and said, "I always loved to read the Bible, but I never understood it until very lately : now I understand it, and I find that religion and pleasure are in no

way inconsistent. I feel now that I shall never recover ; I am willing to die, and shall be happy when I am gone from earth—but the Lord is very merciful, and can make me happy so long as he chooses me to stay. I have trusted in him through pain and through want, and believe he will never forsake me. My faith has sometimes been closely tried, but I never let go my confidence."

His disease now rapidly increased, and with it his suffering. On the 23d of Fifth-month, he conversed a long time with the doctor, and seemed more comfortable than usual ; but passed a sleepless and distressing night. The next day he was able to take but little nourishment, owing to the great soreness of his mouth and throat, but he could converse intelligibly and seemed anxious to do so. About two o'clock this day, I found him in great pain, but quite tranquil in mind. On my going to him, he said, "my sufferings are now nearly over ; I shall not live many days—not more than two—the Lord's time has nearly come, and then he will take me where I shall never suffer any more—Oh, how marvellous his mercy is, to look down upon such a polluted sinner as I am—

"I the worst of sinners am,
But Jesus came to save me—

Yes, he will save me—I know it ! I have a hope—a pretty certain hope—Oh, it is a very certain hope ; it is a very sure hope." He then, in a low and indistinct voice, supplicated for many minutes ; after which he said, "I have been talking to my Saviour." Not expecting him to hear, I asked his mother if he had always been a serious boy ; but before she could reply, George said, "No ! I was always bad, always wicked ; but since I was brought to this bed of sickness, I have sought for repentance and I have found it : my sins were as scarlet, but now they are washed as white as snow : but it is all mercy, pure mercy—We have no righteousness of our own to depend upon : no works, no merit of our own will avail us at such a time as this. If these were all we had to look to, we should never be saved. But this is what Jesus came into the world for ; to save us poor sinners, and salvation belongs to him alone."

After this, he desired me to read to him in the Bible—said he would like me to read in the Psalms, where David deplored his sins. I did so, and he afterwards composed himself and slept a few minutes ; but the pain soon awoke him, and he said, "I hope my patience will hold out—I must not get impatient so near the end."

On the 25th, his sufferings greatly increased, and on the afternoon of the 26th, he was unable longer to speak, but appeared sensible of what was passing, and to know those about him. He several times embraced his mother very tenderly, and wept.

The impress which the pain and anguish of the preceding day had left upon his countenance, now yielded to a placid and heavenly serenity; and his breath continued to shorten, until he ceased to breathe, about 12 o'clock on First-day morning.

Philadelphia, 5th Mo. 27th, 1832.

TEMPTATION RESISTED, AND HONESTY REWARDED.

A poor chimney-sweeper's boy was employed at the house of a lady of rank, to sweep the chimney of the room in which she usually dressed. When finding himself on the hearth of a richly furnished dressing-room, and perceiving no one there, he waited a few moments to take a view of the beautiful things in the apartment. A gold watch, richly set with diamonds, particularly caught his attention, and he could not forbear taking it in his hand. Immediately the wish arose in his mind, "Ah! if thou hadst such a one!" After a pause, he said to himself, "But if I take it I shall be a thief; and yet," continued he, "nobody would know it; nobody sees me—nobody! does not God see me who is present everywhere?" Overcome by these thoughts, a cold shivering seized him; "No!" said he, putting down the watch, "I had much rather be poor, and keep my good conscience, than rich, and become a rascal." At these words, he hastened back into the chimney. The lady, who was in the room adjoining, having overheard the conversation with himself, sent for him the next morning, and thus accosted him:—"My little friend, why did you not take the watch yesterday?" The boy fell on his knees, speechless and astonished. "I heard every thing you said;" continued her ladyship—"thank God for enabling you to resist this temptation, and be watchful over yourself for the future: from this moment you shall be in my service: I will both maintain and clothe you; nay, more, I will procure you good instruction, which will assist to guard you from the danger of similar temptations." The boy burst into tears; he was anxious to express his gratitude, but could not. The lady strictly kept her promise, and had the pleasure of seeing this poor chimney-sweeper grow up a good, pious, and intelligent man.

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THE

GOVERNMENT

OF THE

TEMPER.



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No. 45.

GOVERNMENT OF THE TEMPER.

THE word *Temper* is usually employed to denote the prevailing spirit and disposition of the mind; so that the *Government* of the Temper comprehends that habitual regulation of all the feelings, whether transient or permanent, which is mostly favourable to the discharge of duty, and to the enjoyment and diffusion of happiness.

“Thou shalt love thy neighbour as thyself”—is the condensed and comprehensive precept, which embodies all the subordinate requirements essential to human happiness. Is it possible to love our neighbour without endeavouring to promote his peace and comfort? And shall we not strike at the very root of his peace and comfort if, in the hours of social intercourse, we exercise no control over our temper and spirit? There is a power in every individual, over the tranquillity of almost every individual. There are emotions latent in the minds of those whom we meet, which a few words of ours may at any time call forth; and the moral influence, which keeps this power over the uneasy feelings of others under due restraint, is not the least important of the moral influences, in its relation to general happiness.—There are minds which can delight in exercising this cruel sway, which rejoice in suggesting thoughts that may poison the confidence of friends, and render the very virtues that were loved, objects of suspicion to him who loved them. In the daily and hourly intercourse of human life, there are human beings, who exert their malicious skill in devising what subjects may be most likely to bring into the mind of him with whom they converse, the most mortifying remembrances;—and who are faithful in conveying to every one the whispers of unmerited scandal, of which, otherwise, he never would have heard, as he never could have suspected them; though they are careful to express sufficient indignation against the slanderer, and to bring forward as many grounds of suspicion against different individuals, as their fancy can call up. Can you conceive of more direct, or more degrading, or more malignant violations of the law,—“Thou shalt love thy neighbour as thyself?”

If an unquiet and fretful temper be a source of perpetual annoyance to others, it is still more hostile to the bosom in which it dwells. It infixes the sting of a self-tormentor. It poisons the cup of every enjoyment. On the contrary, a spirit serene and contented has an habitual aptitude for delight, whenever pleasurable excitement occurs; and, even in the absence of all foreign excitement, has sources of internal delectation. This temper of mind, so desirable for its own sake, is intimately allied also with that fitness for the discharge of the various duties of life, without which they must become not only difficult, but in a high degree irksome and oppressive.

There prevails in society around us a disposition, of which we are scarcely entitled to complain, to compare and to contrast the man

of the world with the professor of serious religion, whenever it may be thought that the result of the comparison will prove disadvantageous to the latter. Shall there, then, be materials for eulogizing the character of those who make no pretensions to decided piety, on the ground of their amiableness of temper, and gentleness of spirit; and shall there be ground for an impeachment of those who make a public profession of religion, as in these respects greatly inferior? Shall it be said, with any colour of truth, that not a few of them betray a disposition unyielding and unkind, uncharitable and severe, irascible and unforgiving, arbitrary and impetuous? "My brethren, these things ought not so to be." They are incalculably injurious to the souls of men. They arm the carnal and unrenewed mind with all the force of the most determined prejudice, against those who lay claim to the character of separatists from an ungodly world, and also against that truth which they profess to embrace. Oh! never let it escape your remembrance, my Christian friends, that not only your own honour is at stake, but also the honour of the glorious cause of truth and holiness, to which you profess a devoted attachment. The honour of our Lord Jesus Christ requires you to adorn in all things the doctrine of his gospel; and how can it be more beautifully adorned, than by "the ornament of a meek and quiet spirit, which is in the sight of God of great price?"—"Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, and long-suffering;"—and over all these things, as the connecting girdle of this spiritual attire, put on the graceful and the attractive ornament of love. And let it be the love which "suffereth long and is kind; which envieth not; which vaunteth not itself; which is not puffed up; which doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; which beareth all things, believeth all things, hopeth all things, and endureth all things."

It seems to be the opinion of some, that a bad temper is an evil of such a nature, as almost to preclude the hope of amendment. This, however, is an opinion which would have disgraced a philosophic pagan; how much more a disciple of our Lord Jesus Christ! If it be the boast of philosophy, that it can effect much, and often has effected much, in the improvement of the natural temper, it is beyond all doubt the glory of Christianity, that it can effect, and often has effected, incomparably more.

Christian morals must have their foundation in Christian principles; and the effectual control of the temper must have its origin in the renovation of the heart, by the power of the regenerating Spirit. Not more true is it, that unless a man be born again, he cannot see the kingdom of God, than it is true, that except a man be born again, he cannot display "the mind which was in Christ Jesus." He may, indeed, on philosophic principles acquire a cer-

tain degree of control over the external indication of feelings, but never will the temper of his secret soul bear resemblance to that of our Divine Exemplar, or be conformed to the requirements of the law of love, unless it be formed and moulded by the influence of the gospel, and the power of renewing grace.

It is under this influence alone that genuine and unfeigned humility is cherished in any human heart; and where this grace of primary importance has no place in the mind, there can be no security for the due control of the temper, even for a single hour. Sins of temper usually spring from the sin of pride—that “root of bitterness” which produces so much bitter fruit. In every rank of life, man is apt greatly to overrate his own importance and his own claims. He is but the creature of yesterday;—a feeble, dependent, polluted, dying worm; and yet he is disposed to erect and elevate himself into a kind of subordinate deity; and, having thus idolized himself, to demand a correspondent homage from others. If they display not the respectful deference and the yielding spirit which he considers due to his character, or his station, or his talents, he betrays angry and indignant resentment. The apostle, therefore, strikes at the very root of the evil, in that admirable injunction which he addressed to the Philippian believers, and enforced by the example of our blessed Redeemer himself:—“Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem other better than themselves.—Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”

Perhaps there are no defects or feelings, to which, more frequently than those of temper, the mournful complaints are applicable, which an apostle thus poured forth: “That which I do, I allow not; for what I would, that do I not; but what I hate, that do I. For I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not: For the good that I would I do not; but the evil that I would not, that I do.”

How powerful, then, is the inducement to pray without ceasing, that He who has all power over the spirit of man, would exert over our feelings a salutary control, and in the moment of exposure to unholy irritation and excitement, would preserve us in perfect peace! This entire control, it would be too much to expect from the unaided efforts of our own minds; but it is not too much to expect from the promised succour of the Holy Spirit, since it is expressly said, that “the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, and meekness.” What are these attractive excellencies of character, but the very elements of the Christian temper? If these

then, are the communications of the Holy Spirit, surely the most direct and the most effectual method of attaining the government of the temper, is to seek, by earnest prayer, the indwelling of the Spirit of God. Distinguished in a high degree has been the success of some Christians, who have combined persevering prayer with persevering effort, to acquire an habitual command of temper. A very remarkable and edifying instance of this success is presented to our view, in the character of the eminently holy and useful John Fletcher of Madeley. "He was meek," says his biographer, "like his Master, as well as lowly in heart. Not that he was so by nature, but a man of strong passions, and prone to anger in particular; in-somuch that he has frequently spent the greater part of the night, bathed in tears, imploring victory over his own spirit. And he did not strive in vain. He did obtain the victory, in a very eminent degree. Yea, so thoroughly had grace subdued nature,—so fully was he renewed in the spirit of his mind,—that for many years before his death, I believe he was never observed by any one, friend or foe, to be out of temper, on any provocation whatever. The testimony that Bishop Burnet bears of Archbishop Leighton might be borne of him with equal propriety;—"After an intimate acquaintance with the Archbishop for many years, and after being with him by night and by day, at home and abroad, in public and in private; I must say, I never heard an idle word drop from his lips:—I never saw him in any temper in which I myself would not have wished to be found at death!"

There are two descriptions of evil temper which are equally to be deprecated and repressed. The one is the sullen temper, and the other the irascible. The former, if less violent, is more lasting; assuming too often the character of a gloomy, morose, and discontented habit of mind, effectually disqualifying the individual for all enjoyment, unfitting him for all society, and rendering him perfectly intractable. The latter, if less permanent, has an aspect still more alarming. How it distorts the expression of the countenance; how it disturbs the exercise of reason; how it degrades the character of a Christian; how it quenches and grieves the Spirit of love; how it amasses materials for self-reproach; how it exposes to consequences the most tremendous! In its fearful progress, it resembles the movement of a ponderous mass from the summit of a hill: at first, the motion is gradual and subject to some control; but the velocity is every instant accelerated, till the force it acquires in its descent bears down every interposing barrier, and bids defiance to all resistance. Seize then the golden opportunity while reason retains its power. Let an instantaneous ejaculation of the heart ascend to Him who heareth prayer, for the succour which he can promptly impart. Let there be, at least, the delay of a moment, before indulgence be conceded to the spirit of rising anger; and if even this brief interval be gained, there is some reason to hope

that the threatened and approaching paroxysm may be averted. A spark is more easily extinguished than a flame. "The discretion of a man deferreth his anger."—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

"A soft answer turneth away wrath; but grievous words stir up anger." While cutting words exasperate the individual against whom they are directed, they have the effect of stimulating to more tumultuous emotions the passion from which they spring. How often do we feel conscious, that our words are not only the utterance, but the instruments, and the excitements of thought; and if thus they operate when we use them mentally, how much more powerful must be their operation when we use them audibly! Our very tones of voice seem to have a power over our tones of feeling; and, by an instantaneous reaction, arising out of the mysterious sympathy and harmony of the inner and the outer man, they assume the character at once both of causes and effects. We are aware also, that when our feelings have not only been strongly excited, but also strongly expressed, we stand committed; we have taken a decided step, and we know not how to retract. The desire of consistency, at least in appearance, urges us to proceed; and into that desire there enters much of the spirit of pride. What abundant reason, then, have we to present the Psalmist's prayer:—"Set a watch, O Lord, before my mouth; keep the door of my lips!"

Often does a regard to self-interest induce men to study the character of others. They deem it important to ascertain, what may be calculated to please, and what may have a tendency to disturb and to annoy. Of these discoveries, they find it beneficial to avail themselves, in order to extend the sphere of that influence which they know how to employ for the accomplishment of their sinister ends. Now shall we not study the character of those with whom we have intercourse, for nobler purposes, and from purer motives? It would be worthy of an enlightened disciple and follower of Jesus, thus to reason and reflect:—"I am aware that I have my own peculiarities of temper and of disposition; yet I am accustomed to expect from others some degree of indulgent kindness: is it not then incumbent on me to be kindly considerate and equally indulgent towards them? Shall I make an attack on that which I have reason to regard as the weakest and most vulnerable point, in the mental character of another? Shall I act towards one who has claims on my kindness, or towards any human being upon earth, the part of a tempter, by stirring up the dormant evil of the heart? Shall I elicit a spark, which I have reason to fear may soon enkindle a flame, or even produce an explosion? Oh, this would be to indulge the adversary of God and of man with a double triumph;—first, a triumph over myself, degraded into the character of a tempter; and then over a fellow-creature, whom, as though Satan's emissary, I have actually tempted and ensnared!"

Whenever there is the consciousness of having culpably given offence, let there be prompt and humble acknowledgments.—How proud and unsanctified is the spirit that cannot stoop to offer an apology, even when there is the secret consciousness that a humble acknowledgment is due; and how fearful are often the consequences of a refusal! What must be the standard of morals, and the criterion of right and wrong in that mind, in which the idea of *honour* is but little associated with the idea of *justice*? What must be the state of the moral sense in the mind of that man, who persuades himself, that the law of honour demands resentment, when the law of justice requires concession?

Most unwelcome, indeed, to human nature is the confession of a fault; but the very pain is salutary; both as it summons to the exercise of humility, and as it is calculated to deter from the repetition of the offence. It is unquestionably a Christian duty, for it is inculcated by apostolic authority in terms the most explicit. "Confess your faults one to another, and pray one for another"—is the injunction of the Apostle James. And if this be a duty which we owe to man, it is also a duty which we owe to the blessed God. Be it remembered, that every sin against a fellow-creature is at the same time a sin against God, whose law requires us to love our neighbour as ourselves. Of all sin, without exception, it is said—"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy." The sins committed against our fellow-creatures should be humbly confessed both before them and before God; for if either acknowledgment be withheld, there will be wanting the evidence that the other confession is sincere. "If we confess our sins"—as God requires us, with a humble and contrite heart—"he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Perhaps we have sometimes heard from the lips of one who considered himself aggrieved and injured, such utterances of the heart as this:—"I may forgive, but I cannot forget the offence." And the attendant indications of feeling may have rendered it too evident, that the proffered forgiveness, while the language of the lips, was by no means the language of the heart. Is this the forgiveness which God requires us to exercise? With such feelings as these in the heart, will a man venture before the throne of God, and offer that petition: "Forgive us our trespasses, as we forgive them that trespass against us?" Would it satisfy our desires and tranquillize our consciences, that *such* forgiveness should be extended to *us*, by Him, at whose bar we must appear? Can we entertain a hope, or even dare to offer a supplication, that to us, there should be remitted by God a debt of ten thousand talents if we have not the heart to remit a debt due to us from a fellow-creature of even a hundred pence? "How often shall my brother sin against me and I forgive him," asked Peter: "till seven times? Jesus saith unto him, I say

not unto thee, until seven times ; but until seventy times seven." It was on this occasion, that our Saviour gave to his disciples the affecting parable (to which allusion has now been made) of the debtor who hardened his heart against a fellow-servant, on whom he had an inconsiderable claim, although claims, to an immense extent, had been in his own case freely remitted by his Lord. "O thou wicked servant," well might his Lord exclaim, "shouldst not thou have had compassion on thy fellow-servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him. So likewise shall my heavenly Father do also unto you, if ye, *from your hearts*, forgive not every one his brother their trespasses."

O that we participated largely in the feelings of her whom Jesus himself commended, when he said, "Her sins which are many are forgiven ; for she loved much."—"Love *I* much?—I have much forgiven ;"—may every Christian say, while he examines the frame and temper of his spirit, and reflects on the vastness of his obligations. Surely if there dwelt in our hearts more of grateful love to Him by whose redeeming blood we obtain the forgiveness of our sins, it would become an easy, and even a delightful task, to extend forgiveness to others.

Finally, Let us reflect much, with a view to constant imitation, on the perfect and glorious example of our Lord and Saviour Jesus Christ.

"Dost thou well to be angry?"—is a question which you are sometimes, perhaps, disposed, like the petulant prophet, to answer in the affirmative, alleging the greatness of the provocation. At such a moment, call to mind the provocations offered to our Divine Redeemer. Think of the base ingratitude and the perpetual insults he endured. Think of the contradiction of sinners, and the revilings of blasphemers, he had to encounter, throughout the entire course of his suffering life, and especially when it was hastening to a close. Think of the irritating language with which he was assailed in the palace of Caiaphas, and in the hall of Pilate, and in the presence of Herod ; and then yield your minds to the force of the touching representations of the Apostle Peter : "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called ; because Christ also suffered for us, leaving us an example, that ye should follow his steps : who did no sin, neither was guile found in his mouth : who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to Him that judgeth righteously." Let, then, that mind and that temper be in us which was also in Christ Jesus, to whom be glory and honour and ever-during praise !

MEMOIR

OF

SARAH LIDBETTER,

AGED NINE YEARS AND A HALF.

- Out of the mouth of babes and sucklings thou hast perfected praise."
Matt. xxi. 16.



PHILADELPHIA :

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MEMOIR.

SARAH LIDBETTER was the daughter of Bridger and Elizabeth Lidbetter, members of the religious Society of Friends, at Brighton, England. She was born at Denton, on the third of the third month, 1822. The following pages were principally written by her affectionate mother, who observes respecting her, "I doubt not but she has been thus early transplanted to bloom in a better soil, and to join with purified spirits in singing songs of praise unto the Lord God and the Lamb, for ever and ever."

She was, from a very little child, fond of reading the Holy Scriptures, and showed a decided preference for religious publications. "Piety Promoted," "Guide to True Peace," "Baxter's Saint's Rest," and "The Pilgrim's Progress," were among her favourite choice; and if at any time, as a reward for many useful services, which she cheerfully performed and took delight in, I presented her with an interesting book of tales, that were amusing and entertaining, although they were gratefully accepted, yet it was easily perceived, that unless the tales were strictly authentic, or the anecdotes of a religious tendency, they were laid aside, and seldom read a second time. She was of a very unassuming, diffident turn of mind; yet from occasional remarks made to me when alone, on any subject that had been discussed in her hearing, I soon found that her understanding was good, and that she was a child of quick perception and matured judgment. She much enjoyed our religious meetings, and spoke of having received comfort and instruction in attending them, even when held in silence. She was fond of retirement, and early experienced the comfort and advantage of secret prayer, endeavouring to bear in mind that she was always in the presence of her Heavenly Father. She was obedient, obliging, and affectionate to her parents, and orderly in her behaviour; and although a child of few words, she was beloved and respected by all who knew her, some of the neighbours holding her up as an example to their children. Her affectionate attentions to our other children; her tender manner of pleading with them, and reproving them when naughty, was truly

instructive : her usual expression was, "Thou wilt displease thy Heavenly Father." And her kind manner of encouraging them in well-doing, by giving them some little thing to stimulate them to be good, was very helpful to me, and often relieved me from the constant care I otherwise must have had over them. She was, in fact, like a little mother to them ; her conduct, more than words, evincing a mind guided and supported by Divine help and direction ; and that the love and goodness of her Heavenly Father were shed abroad in her heart.

I never remember her to have needed correction ; but when at any time she detected herself in error, her sorrow and grief were such as to require all the consolation and comfort I could give.

From the age of seven years, it was her daily practice to read a portion of the Holy Scriptures to the other children, endeavouring to impress it on their minds by asking them questions upon what they had heard ; this she continued until within about two months of her decease, having them around her bed, exhorting them (as she was become too weak herself to do so) that they should continue in the frequent practice of reading the Bible ; "which," she added, "is the best of books."

That she was, from early life, a child of prayer, I have no doubt, not only by remarks which she made in her illness, but from recollecting circumstances that occurred when very young and in health, which were not taken much notice of at the time. I remember her once asking me if I thought the Almighty always required that we should kneel when we pray. I said, "My dear, what makes thee ask me that?" She replied, "When I go to bed, and am in company with others, I do not like they should know when I pray." I said, "I believe every prayer that comes from a sincere heart is accepted, whether with or without form." She meekly answered, "So I think, mother."

When about eight years of age she was attacked with inflammation in her side, attended with a cough and other symptoms of a threatening nature, of which she seemed fully aware ; remarking one evening to a neighbour's daughter, who came to sit with her, that although she should have liked to live and help her mother, and be a comfort to her—"yet," she added, "if I die, I shall only go out of a wicked world, where there are many troubles and temptations." Her patience during this illness was

remarked by all who witnessed it, and proved an alleviation and comfort to my mind under this afflicting dispensation.

My dear child so far recovered at this time, that her countenance had the appearance of health, and she was able to go with the other children to the school, which being in a large room and airy situation, appeared, for a short time, to improve her health. She took great pleasure in attending this school, and enjoyed looking at the Scripture lessons which are hung round the room, telling me they often cheered and comforted her when left by herself during the dinner and play hour, as she was too weak and delicate to join the other children in their play-ground the whole of the time. She spoke with grateful feelings of the instruction she received from the questions that were put to the children after reading a chapter, which is the usual practice twice a day; considering it a privilege to be able to learn and hear others repeat several chapters and hymns; the thirty-fifth chapter of Isaiah was one that she much enjoyed.

About this time she spent several first-day evenings with her grandmother, reading to her in the Bible, and books of a religious character. These were seasons of mutual comfort and pleasure; the stillness she enjoyed at her grandmother's was very congenial both to the state of her body and mind, and she often called it "The quiet house."

At the beginning of the present year, my beloved child was again visited with illness of a far more distressing and painful nature; yet her anxiety to render herself useful to me, and, as she said, to live and repay me for the trouble I had had with her, occasioned her, for some time after her symptoms were of a doubtful nature, to look forward with hope to being restored to health. This caused me to feel anxious, as I wished her to be quite aware of her state; but this was removed by her saying to me, as we were sitting together one first-day: "Mother, which would thou rather see me, in perfect health, enjoying the pleasures of this world, or afflicted and suffering, and as I now am?" I replied, "My dear, far rather as thou now art." She said, "Oh! so would I; so would I;" and added, "Mother, I have for some time wished and prayed to be resigned to die, and this evening I have been made to believe that I shall soon die, and am so happy to feel I am quite resigned to die; thou canst not think how happy it makes me. I feel

so full of joy to think I am going out of this wicked world into heaven, to my Saviour. Oh, mother! it seems as if a heavenly voice said, 'The gates of heaven will be open to receive thee.' How glad I am—how thankful I am!"

After this time her mind seemed wholly engaged with the prospect for some days; and a few memorandums will serve to show how afflicted, yet how patient and resigned to the will of her Heavenly Father, this dear lamb was favoured to become.

My precious Sarah was exceedingly affectionate and dutiful in her attentions to me, ever anxious to enter into my feelings and cares; nor could I conceal from her penetrating eye any trial or care that oppressed me; nor would she leave me at such times one minute to myself, and it was in vain to offer her amusement of any kind, until she had discovered the cause of my uneasiness, when her counsel and advice, and her tender sympathy, even at the age of eight years, often afforded comfort and encouragement, that would in a great measure remove a weight from my mind, and cause me, at those seasons, to believe that all was for good. Yes, we have often mingled our tears, and, I may add, our prayers together for support, on such occasions.

During the last three months of my dear child's illness, a brother of my husband's assisted him in the shop, &c., which set me at liberty to attend to her, night and day. We read much in books of a religious nature, and especially in the Bible, which she most of all delighted in; and about this time she expressed much concern on account of the Jews, lamenting their want of belief in the Saviour, saying, "What should I do without a Saviour now? Oh! how much they miss—What a sad thing—cannot something be done for them?"

For some weeks, her limbs were paralysed from the violence of her complaint, and her sufferings extreme, so much so that the physician and surgeon remarked that they never witnessed a child to live and endure such suffering; and attributed it to her quietness, and great patience—yet never did a murmur escape her lips, but she often remarked, when her patience was noticed, "I have never once thought my situation hard, I have not one pain too many." Her dear grandmother being present, she said, "Grandmother, how much longer dost thou think I shall be here; what is thy opinion?" Her grandmother replied in words to this effect,

"We know, my dear, the time will *soon* come, but no one can possibly say when." She quickly added, "Never mind how long; a crown of glory is worth waiting for." She imparted suitable advice to those who attended her in her protracted illness, often expressing, in grateful terms, her acknowledgment of their kindness.

On questioning her, one day, as to the state of her mind, she said,

"All gracious Lord, whate'er my lot
At other times may be,
I welcome now the heaviest grief,
Which brings me nearer Thee."

This is the state of my mind at this time, mother." At one time, when I was grieving over her accumulated sufferings, she said, "Mother, I seem to think this is not all on my account; but I believe thou wilt live to see for whom, or why, I have suffered so long." When, in the night, she has had sharp spasms in her side, so that the perspiration has run down her face, she has, with a sweet smile, said, "Mother, how these pains remind me of the sufferings of my Saviour!" She was very averse to taking any medicine of a composing tendency, lest it should affect her senses, which she was earnestly desirous might be preserved to the end, whatever should be her sufferings; but it being quite needful for her to have a powerful anodyne at times, when convulsed and in great pain, she gratefully acquiesced, and would ask for it when she felt the convulsions were approaching, being desirous of lessening my care and trouble either of body or mind, on her account. My beloved child much enjoyed the company of two kind cousins, who were almost her daily visiters, remarking, that although she felt too weak at times to speak to them, yet, she said, "it feels very pleasant to see them and other friends, and I enjoy their company." One of them once expressed her desire that she might become entirely resigned to the will of her Heavenly Father, whether it might be to live or die, and that she might experience the everlasting arms of Divine love underneath to support her through all her sufferings—tenderly inquiring, if she did not experience this. She meekly replied, "I don't know that I do;" when her cousin encouraged her by saying, "I have no doubt, dear, but thou wilt; these feelings are not at our command." Some time after this, having been fa-

voured to partake largely of the sweet feeling of Divine support, when in much pain, and also entire resignation to her Heavenly Father's will, she said, "Now, dear mother, if cousin was here, I could join with her and tell her (what she all along seemed to think would be the case,) that I have experienced what it is to be resigned, and to feel, as it were, my Saviour's arms open to receive me; this makes me feel very thankful and happy."

About three weeks before her death, she had her sister, her little brother, and two young relations, who lived with us, around her bed; to each of which she gave much suitable advice, part of which is as follows. Addressing the elder of them, aged eight years, she said, with much earnestness: "I am very soon going to die, and perhaps may not be able to speak to thee again; and although thou sees me so ill, I am very happy indeed, for I know that I am going to my Heavenly Father in heaven, among happy angels, who are constantly singing praises, and so happy, and where I shall see my dear Saviour, whom I love, face to face. Now I want thee to be a good boy, that when thou dies, thou may be permitted to meet me there; but there must be a great change in thee, for thou art very naughty; thou must pray earnestly to thy Heavenly Father to make thee a better boy; and never tell stories, or fight, for these ways are very displeasing to thy Heavenly Father. I do not remember ever to have told a story, or hurt any body, but I have often sinned, and sin will follow us while in this world; but I prayed to my Heavenly Father very earnestly, and kept on until I was forgiven, so that now I have nothing to trouble me; and sometimes am so happy, I seem as if I could sing for joy. So try to be a good boy, and read the Bible very often, and pray to be made a good boy; for what a sad thing it would be, when thou dies, to see me happy among holy angels, and for thee to be miserable in the wicked place, shut away for ever. Now, Thomas, wilt thou try to pray earnestly to thy Heavenly Father? for He can and will make thee a good boy, if thou pray to Him, and try to love and fear Him and serve Him; think of this when I am gone, often think to thyself how happy I must be in Heaven—that will help thee to try to be good—and there is nothing in this world that can make thee happy."

Then looking towards her sister with a lovely smile, she said, "Betsey, I believe I am very soon going to my Hea-

venly Father in Heaven; in such a beautiful place, among happy angels, who wear crowns on their heads, and are always singing praises—won't that be delightful? And there I shall be quite well, never sick any more, nor grieve any more, nor do wrong any more. Shouldst thou like me to go there out of all my suffering, and shouldst thou not like some time to meet me there, with our dear mother, and all our dear relations in that beautiful place? Well, then, thou must be a good girl, and never tell stories, nor give thy mind to be proud, nor give way to thy temper, but pray to thy Heavenly Father very often indeed, to make thee a good girl, and love good things, and read thy Bible, and pray when thou reads there, then thou wilt learn many things; and as thou wilt be mother's oldest daughter, when I am gone, thou must try to comfort her; and when thou sees her tried, (for mother has many trials,) thou must look about, and see what thou canst do to help her, and be very good to her, and pray for her, as I used to do; and never want any thing she refuses, for mother does a great deal for us, and we want a good deal of money for shoes and food; so thou must be satisfied with what thou hast; take care of the children, and then thy Heavenly Father will love thee, and as thou prays to Him, He will make thee grow better and better; and when thou art laid on a bed of sickness, He will make it easy to thee. See how He enables me to bear my sufferings, and how happy I am, because I know I am soon going to Him. So thou wilt try and remember what I have said to thee, dear, won't thou? and then thou wilt some day come to me in Heaven, where we shall never have to part again, and be so happy for ever."

To her cousin, a little girl about six years of age, she affectionately said, "Dost thou know I am going to die? I am very glad, because I shall be happy; I shall go to Heaven, where I shall see my Heavenly Father, and his holy angels that sing so beautifully, and where I shall be so happy, and where I shall never more suffer pain. Should thou like to meet me there, in that beautiful, happy place, some day, when it pleases Providence thou should die? Well, then, thou must be a good girl; now thou art a little child, and knows but very little, so if thou wish to grow a good girl, thou must be humble and be very attentive when mother talks to thee, or reads to thee, or any other friends; that will be the way for thee to learn a good

deal; and try to remember their advice, and always think, if thou art doing any thing wrong, that if my mother does not see thee, thy Heavenly Father sees, and can punish thee much more than mother, for He can make thee very miserable here, and when thou dies He can cast thee into the wicked place—how shocking that would be! But if thou art good, thou wilt go to Heaven and be happy, but thou must pray very much—thou art old enough to pray—thou knows how to ask mother for any nice thing, and so thou knows how to ask thy Heavenly Father to make thee good, and that is praying; and when thou art old enough, thou must read the Holy Scriptures very much, and they will teach thee a great deal. Dost thou understand me? Well, then, try to think of it when I am gone, and never tell stories, or be sly, for that will grow, and thou wilt get worse and worse, if thou dost not try to pray to have thy temper changed;—and thou wishes to be good, don't thou? Well, then, thy Heavenly Father will make thee good if thou pray to Him.” She also spoke in a sweet, kind manner to her little brother, but my feelings were so overcome that I could not take it in writing.

Once she said, “dear mother, this has been a day of prayer for thee, that thou mayst be supported through all; do not grieve for me when I am taken.” I told her I hoped I should not; she replied, “I know thou wilt feel it much, but I have prayed for thee to be supported; as to myself, I seem to have nothing to do but to wait my dismissal; I think the words in my mind are, ‘I am preparing a mansion for thee,’ so I have no cause to be unhappy.” She much enjoyed having the Bible and other books, and hymns read to her, and selected several passages and verses, which she requested me to write on cards, with her love to several of her near relations; to be sealed up and delivered to them after her decease, as mementos of her regard. One morning as the children were preparing to go out, and planning their amusements for the day, one observed, “that will be a change;” dear Sarah looked at me, but not in a fretful or impatient manner, and said, “there is no change for me, but from one pain to another; the spasm, the cold fit, the fever, and convulsion.” I said, “No, my dear, there is not indeed;” but she quickly replied, “All will be made up in the end.” After two or three days, she said, “Mother, how grieved I have felt, that I should have suffered such a murmuring word to es-

cape me." I said, "What word, my dear? I have not heard thee murmur." She replied, "Oh yes! I said, no change for me, the other day; how wrong—when I am so soon to have so glorious a change."

On fifth-day, the 18th of eighth month, when the whole length of the spine was much inflamed, she said, "Oh! my dear mother, the pain, the pain in my back is extreme, pray for me; oh! my dear, my gracious Saviour, if it be thy holy will, take me to thyself, or give me patience to endure this suffering;" this she repeated several times, and added, "Oh! my beloved mother, if my prayer is not heard—I seem as if I could not pray; what, if after all, I should be turned out, and go among the wicked, what shall I do? Oh! my dear mother, there seems a doubt, do pray for me." The perspiration flowed at the thought, and she exclaimed, "But, oh! my dear, my own Heavenly Father, take me to thyself." On my saying that I believed this to be a temptation of the enemy, who was permitted at times to tempt Christians almost to the last, she became quiet, and after a time of silence, she sweetly smiled, and soon after, in an extacy of joy, she exclaimed, "Oh mother! now I can pray; how comforted I feel that I can pray! I know not how to be thankful enough for this favour; the word in me is, 'I will deliver thee from the power of the enemy, and take thee shortly into Heaven.' How happy I am," she added, in a feeble voice, "I believe the worst of my sufferings are over; I do not know how to be thankful enough to my Heavenly Father for ease; I feel so happy I am able to pray; and though you cannot hear me, that does not matter; though my lips do not utter, I pray inwardly." After remaining some time in this happy state, she said, "Oh that great enemy, I hope he will not again be suffered to tempt me; I seem to think I have gone through the worst."

On sixth-day, the 19th, my beloved child, after a quiet, but sleepless night, being free from those acute spasms and convulsive throes, from which she had lately suffered so much, appeared unusually low. I was led anxiously to inquire the cause, when, after a little reluctance, and shedding many tears, she said, "I believe I am better, and perhaps likely to live some time longer, this is a great trial to me; oh! the impatience I suffer to be gone; oh! pray for me, that I may get rid of such anxious thoughts, for how wrong it must be to feel so impatient; oh! that my faith

and patience may hold out to the end." After this she enjoyed some hours of calm, and smiling, said, "Mother, now I seem not to mind pain; and though sharp, I can rejoice in the midst of it; I feel so sure it will be well with me, and so comforted in thinking, that every pain makes me weaker, and brings me nearer Heaven." At another time she said, "Oh! my dear mother, the Heavenly voice says, (for I think it is,) 'Thy day's work is done, thou hast only to wait.' Oh! how full of love I feel for my dear Saviour! it seems his arms are open! how I long to rush into them, and embrace Him for the happiness I this moment enjoy; I am happier now than I have ever been; oh! how thankful I ought to be. He seems to say, I am preparing a mansion for thee: all my will is gone, I have no will but to wait His time, *that* is the best time." Soon after, "Mother, how I feel for thee, the separation will be keen, very keen. I have asked my cousins to come and see thee, and comfort thee, and have no doubt they will do their best; but *pray*, dear mother; that is the best way; God is the best friend. I've no doubt it will be made up to thee. When ill, if thou should have to feel much pain, think of me; think how it has been made up to me, how every pain is made up in the joy I now feel." About a week before her decease, she said, "Thou hast had a good night, my beloved mother; I am thankful for that, now thou wilt be refreshed."

As she drew nearer the close, her weakness and difficulty of respiration, which almost seemed to threaten suffocation for several days before the event, increased her wish to be gone; and her anxious inquiry of her medical attendants, "How long do you think I shall last?" was very affecting. On one of them remarking, "You have lived, my dear, much longer than I expected," she said, "Dost thou think I shall go through the week?" describing her various symptoms to him. On his replying, "It is not likely you will," she said to me, when he left, "Oh, mother! it felt as if my hands would clap together of themselves for joy!" yet her desire for faith and patience to hold out to the end, was very strong, and she would often request those about her to pray that they might not fail.

On seventh-day afternoon, the third of ninth month, she requested me to come to her bed-side, saying, "Mother, I believe my breath is going, give me a sweet kiss, and send for my dear father and uncle up stairs, that I may bid

them farewell." This being done, she took an affectionate leave of them, and then said; "I feel cold chills in my chest, are they not the cold chills of death?" She then repeated,

"That voice, oh! believer, shall cheer and protect thee,
When the cold chill of death thy frail bosom invades."

She then described some symptoms, which she thought indicated speedy dissolution; but soon added, "I will say no more of these feelings, they may make me shrink at death, which I do not wish to do." Soon after, she said, "Farewell, my dearly beloved mother, if I should go in my sleep, as I feel very heavy for sleep." She dozed until within five minutes of her death, and agreeably to her earnest prayer, that whatever pain she might endure, she might be favoured to retain her senses to the last, so she was enabled to speak with her latest breath, for on her saying her head was uneasy, I remarked, "My dear, thou art just entering glory," when she, with a smile and an inquiry, "Am I?" ceased to breathe, without a struggle, or even a sigh. Thus died this lovely, pious child, on the day she was nine years and a half old.

May these memorandums prove an incitement to those into whose hands they may come, to attend to the Divine injunction, "Be ye also ready;" that so, whether sooner or later, they are called to leave this world, they may at that solemn period, like her, "have only to wait" to be received into the arms of our blessed Redeemer.

THE END.

A

MEMOIR

OF

MARY JANE GRAHAM.



PHILADELPHIA.

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No. 45.

A MEMOIR, &c.

“THE works of the Lord are great ; sought out of all them that have pleasure therein.” Elevated, indeed, is the Christian’s pleasure in seeking out the great works of creation. But it is the work of redemption which mainly attracts his delighted contemplation, as the mirror in which the glory of his God and Saviour is most fully unveiled before him. The following sketch presents a striking manifestation of Divine power and grace, and is fraught with edifying and instructive lessons.

Mary Jane Graham, who was born in London, in the year 1803, was the subject of early religious convictions. The first remarkable visitation of Divine love to her soul, appears from an account she has left, to have occurred when she was only seven years of age. She was taken by a pious servant to visit one of the almshouses belonging to Rowland Hill. As she was departing, an old woman took her affectionately by the hand, and said to her, “ My dear child, make the Lord Jesus your friend, now that you are young ; and when you come to be as old as I am, He’ll never leave you nor forsake you.” These words took hold of the child’s heart, and she walked home in silence, thinking how she might get Jesus to be her friend. She remembered how often she had slighted this dear Saviour ; how she had read of Him in the Bible, and been wearied of the subject : how she had passed days, weeks and months, without thinking of Him : how she had loved her play, her books, her toys, and her play-fellows—all, all, better than Jesus. Thus convinced of sin, she made many efforts in her own strength to be a good girl, which failed. But as she presented her petitions to the Lord Jesus, he heard and made himself known to her soul. The following is her own account of this period, and is extracted from a letter written towards the close of her life. It will be observed she speaks of herself in the third person. “ The Lord Jesus put it into her heart to read the Bible, of which, though she understood not all, she gathered enough to give her some comfort. One day her attention was fixed on these words, ‘ The Lamb of God, who taketh away the sin of the world.’ Now something that could take away sin, was what this little girl wanted, and she asked her father to tell her who this Lamb of God was. He explained the precious verse. But who can describe the raptures which filled the bosom of this little child, when made to comprehend that the ‘ blood of Jesus cleanseth from all sin.’ Now she fled to Jesus indeed,

Now she knew that he had loved her, and given himself for her; now the Spirit of God, who often 'chooseth the weak and foolish things of the world, to confound the wise and mighty,' 'shed abroad the love of God in the heart' of a weak and foolish child, and filled her with peace and joy in believing. She had no one to whom she could talk of these things; but she held sweet converse with her reconciled God and Father; and gladly would she have quitted this life to dwell with Jesus!"

She was a most amiable, affectionate and dutiful child, seldom needing correction, tender-hearted when told of faults, and by her general kindness of disposition attaching all the members of the household to her. Her quickness of mind was a subject of early observation. She was seldom without a book in her hand, and seemed never so happy as when employing herself in the improvement of her mind. Yet this thoughtful cast of character was by no means tinged with gloom. In all the harmless games of childhood, none of her companions excelled her in playful activity; whilst in the midst of her cheerfulness, it was abundantly evident that the main concern of religion was uppermost in her mind. For as occasion offered, even when quite young, she would attempt talking with them about religion. Such was her character in childhood, such it appeared as she advanced in years; and her fond parents esteemed her all that their hearts could wish. But she was yet to exemplify the necessity of our taking heed to the apostolic injunction, "let him that thinketh he standeth, take heed lest he fall."

The foolish vanities of the world began to captivate her heart. She lost ground rapidly, and secret backsliding was followed by open frivolity. She turned from this only to seek relief in intellectual pursuits. All the sources of self-gratification were resorted to with the fruitless attempt of obtaining peace in a course of departure from God. Wearied at length with disappointment, this prodigal child began to be in want; and many a wishful eye did she cast towards the rich provision of her Father's forsaken house. In turning, however, to religion for comfort, she found, to use her own words, "Alas! I had no religion; I had refused to give glory to the Lord my God, and now my feet were left to stumble upon the dark mountains."

Though she had once known and loved the Lord Jesus in sincerity, she began to doubt. His divinity became a stumbling-block and a rock of offence. She was no longer the humble child, seeking spiritual food and consolation from Him: but she was a determined caviller, who with a secret heart of unbelief investigates to find reasons for disobedience. She

says : " My understanding was convinced that the Scriptures were divine ; but my heart refused to receive the conviction. The more my reason was compelled to assent to their truth, the more secretly I disliked the doctrines of the Bible." Continued resistance to conviction was the natural and melancholy result of this inquiry. She endeavoured to strengthen her mind by pursuing a course of intellectual study, with the direct design of preserving herself from becoming a dupe to cunningly devised fables. The immediate effects of these studies were decidedly injurious. Their absorbing interest diverted her mind from the main subject of inquiry, while they proved a temporary refuge from the uneasy disturbance of her conscience.

Through the Divine mercy, this state of infatuation did not last long. One evening she had been engaged in considering the starry heavens, and her mind was led to reflect on the immense stretch of intellect, by which man had made them the object of his knowledge. In an instant the thought arose in her mind—" What signifies the knowledge of these things, so long as man knows not God who made him ! " In her darkest hour, the belief of the being of a God had not wholly forsaken her ; yet now the conviction seemed to flash on her for the first time. She saw and lamented her folly in having been content with the knowledge of the glorious and beautiful works of creation, while she was unmindful of the surpassing glory and beauty there must be in its God. Love and obedience to him, she now saw, must not only be the happiness but was the indispensable duty of his creature. Her convictions of sin were strong, but tended to despondency, being unconnected with any discovery of the way of forgiveness. Every fresh sense of the corruption of her heart, and of the unsullied purity of the Divine character, brought with it a corresponding sense of guilt. She could not conceive the consistency of her forgiveness with the claim of Divine justice. In this dilemma she applied to her Bible. " But oh, how different," she observes, " was the temper of mind, in which I now addressed myself to its perusal, from that in which I had read it in the commencement of my disbelief of Christianity ! I was no longer a proud sophist, triumphant in the strength and penetration of human reason, and in the comprehensiveness of human knowledge. The contemplation of my own ignorance, weakness and wickedness, had laid my pride in the dust. My eyes were opened to view myself as I really was—depraved and blinded in my reason, judgment and understanding. And this is the process which must take place in the soul of every man, before he can pursue the search after truth in a right spirit."

Her interest was early directed to the promises of Divine teaching to the sincere inquirer after truth. Their suitableness fixed her attention ; their freeness encouraged her heart. ‘ Ask, and it shall be given you ; seek, and ye shall find : ’ ‘ He giveth his Holy Spirit to them that ask him ; ’—especially arrested her. She determined to make trial of them, conscious that their fulfilment in her own case would be a test of the truth of the book which held them forth for her acceptance. Though deterred at first by a sense of unworthiness, she ventured to apply, justly considering, that whatever might be her apprehensions of her own demerit, yet a state of submission and desire could not be so displeasing to God, as one of carelessness and rebellion. But the description of this anxious crisis must be given in her own striking words.

“ Impelled by these reflections—fearful and uncertain, but with uncontrollable, unutterable longings, I directed my applications ‘ to the unknown God.’ Oh, my Redeemer ! I rushed into the presence of my Judge, without a Mediator. But doubtless, even then, thy comeliness was thrown over the deformity of my soul ; and the eye of my Father beheld me with pity, for thy dear name’s sake. My prayer ascended up to heaven, fragrant with the incense of thy merits ; though the poor wretch who offered it, thought to please God by leaving thee out of it.”

In this prostration of soul, she continued “ watching daily at her Lord’s gate, waiting at the posts of his doors.” It need scarcely be added, she did not seek in vain. The Divine character now appeared before her, not as before, in its consuming holiness, but in the combined glory of holiness and love. Her apprehensions of sin, of Christ, and of the whole system of Christian truth, were now irradiated with heavenly light ; and with simplicity and godly sincerity of heart, she was enabled to believe unto righteousness.

“ I examined,” she says, “ the character of Jesus, as unfolded in the Bible, but with all my scrutiny I could not find even so much as an inconsistency. To describe a character without any glaring defects is a comparatively easy task ; but to describe one which should be consistent in all its parts, appeared to me utterly impossible to a being so inconsistent as man ; especially a character so singular as this, whose distinguishing points are directly contrary to the distinguishing points of man’s character in general. Like the Pharisees, (though, I trust, in a far different spirit) I lay in wait to “ catch Jesus in his words.” Often did I fancy that I had met with something at which I might reasonably be offended ; but that Holy Spirit, who did already begin to take of

the things of Jesus and show them unto me, always led me in the end to perceive that the offence was occasioned by my gross ignorance and vitiated judgment of spiritual things. As each difficulty was successively cleared up, my admiration arose almost to ecstasy; and my doubts were lost in a deep and loving confidence, till, at length, after many of these trials, I could, when any thing seemed strange to me, go to Jesus himself, and sitting down at his feet, as a little child, expect from him a solution of the mystery. I no longer exclaimed, This is contrary to *reason*, I will not *believe*; but, This surpasses my *comprehension*, I cannot *understand*; Lord, teach thy ignorant and foolish creature what this means.

“Now I discovered the reason, which had so long prevented me from receiving the truth as it is in Jesus, and from finding in the Scriptures those treasures of wisdom and gladness which they contain. ‘They that be whole, need not a Physician, but they that are sick.’ So long as I knew not that my soul was infected with the dreadful malady of sin, it was not possible for me to appreciate His love, who came to save me from my sins; but when the Holy Spirit taught me that I was utterly undone and unclean, then the knowledge of Him, who is able to save to the utmost, ‘and whose blood cleanseth from all sin,’ became the only cordial which could relieve my fainting spirits. From that moment I ceased to stumble at the doctrine of the Cross. I was a sinner—I wanted a Saviour. In Jesus Christ I found all my wants satisfied. I fled for refuge to this hope, which had been thus unexpectedly set before me. Into his hands I have committed my spirit, and I know that he is able to keep that which I have committed unto him. The more I studied His divine character, the more I grew up, as it were, into its simplicity and holiness, the more my understanding was enabled to shake off those sinful and slavish prejudices, which had hindered me from appreciating its excellence. Truly his words were dearer to me • ‘than my necessary food.’ He was my ‘All in all.’ I did not want to have any knowledge, goodness or strength, independently of him. I had rather be ‘accepted in the Beloved,’ than received (had that been possible) upon the score of my own merits. I had rather walk leaning upon his arm, than have a stock of strength given me to perform the journey alone. To learn as a fool of Christ; this was better to me than to have the knowledge of an angel to find out things for myself. Nor is there any thing in all this contrary to reason. For as the highest wisdom of a little child is to learn implicitly of its teacher; so I, having found a teacher and guide, whose intelligence was above mine or an angel’s, it was my business to learn im-

plicity of him, and to submit my mind to his, secure that I should thus attain the highest end of a created being.

"I was sensible that a vast revolution had been effected in my temper, views and dispositions. For this I should have been at a loss to account, had not the Holy Scriptures furnished me with a solution of the mystery. 'If any man be in Christ Jesus, he is a new creature; old things are passed away; behold all things are become new.'

"The external evidences of Christianity, though I now perceived all their force, were no longer necessary to my conviction. I need no proofs to convince me that the sun is shining at mid-day. I needed none to convince me that the love of my reconciled God and Father was shining full upon my soul, with an enlightening, purifying and vivifying influence. When objections assailed me, I found myself much in the situation of the man, who opposed to all the cavils of the Jews, this simple, yet irresistible answer. 'Whether these things be as you say, I know not; *one thing I know, that whereas I was blind, now I see.*' From that time I have continued to sit at the feet of Jesus, and to hear his word; taking him for my Teacher and Guide in things temporal as well as spiritual. He has found in me a disciple so slow of comprehension, so prone to forget his lessons, and to act in opposition to his commands, that were he not infinitely 'meek and lowly in heart,' he would long ago have cast me off in anger. But he still continues to bear with me, and to give me 'line upon line, and precept upon precept.' And I am certain that he will never leave me nor forsake me; for though I am variable and inconstant, with him is no variableness, neither shadow of turning."

After her recovery from this fearful snare of Satan, she was mercifully preserved from 'turning again to folly,' and led forth in the path of the just, with increasing light, strength and establishment. Depending upon the teaching of the Spirit of God, her path in Divine knowledge became as the shining light, that shineth more and more unto the perfect day. During her short life she was indefatigable in the employment of her talents for the good of others. She wrote and published a work called the "Test of Truth;" the great object of which was to set forth her own case, as a beacon of warning, an example of encouragement, and a monument of Divine Grace, for the special use of those who might be brought into the same seductive atmosphere of temptation.

Of a powerful and cultivated mind, her intellectual habits were a source of much gratification to her; but it was delightful to observe her Christian simplicity and watchfulness

to subordinate these valuable enjoyments to the primary object of the glory of God.

The period of her illness embraced a large portion of her life. From her childhood, her health was delicate ; and a long illness, which occasioned her leaving school, left a debility in her constitution, from which she suffered, more or less, to the end of life. Violent pains in her head, chest and side, appeared, however, to be the commencement of that disease, which gradually developed a fatal character. From about her twentieth year, except in the year 1827, when she changed her residence, she never moved beyond the garden, and only two or three times ventured into the outward air. For the last two years she was entirely confined to her room, and unable to be dressed. She generally kept her bed, till within the last seven or eight months, when a violent cough, and spasms in the heart, prevented a reclining position, except when she was compelled to return to it by fainting and exhaustion. The only resource was a chair well supported with pillows, in which she sat up day and night, and from which the assistance of three persons was required to remove her during the last few weeks of her life.

As her illness evidently approached its termination, her employments assumed a character more exclusively spiritual. She was occupied in girding up her loins, and trimming her lamp, in constant and delighted expectation of her Lord's immediate coming.

And now it was, that the Christian graces which had been matured in the school of affliction, and under the influence of habitual communion with her God, displayed more manifestly their holiness, beauty and consolation.

The following letter, written in the immediate prospect of eternity, is valuable, as an exhibition of those views of the gospel, which will alone stay the soul in perfect peace at that awful juncture.

“ July 5, 1830.

“ I find, my beloved friend, that in death no past good works, no holy endeavours or desires, can give the least comfort, except as evidences that we have been accepted for Christ's sake. My sole confidence is—that I have cast my poor guilty soul entirely, and without reserve, on the free mercy of God in Christ Jesus ; casting far from me every other hope. My good works—where are they ? I can remember none. They are too poor to think of without the profoundest humiliation. My desires and endeavours—O my dear friend, they are, indeed, ‘ coverings too narrow for any one to wrap themselves in,’ at the moment of entering into the presence of God. But my

Saviour hath clothed me with his perfect righteousness, and I wrap myself round in it with unspeakable feelings of security. I examine it on every side, and find it 'perfect and entire, wanting nothing.' I am not afraid in this my wedding garment, to appear even before the King of kings. I think I hear my Saviour perpetually saying to me—"Not for thy sake do I this, be it known unto thee; be ashamed and confounded for thine own ways." A sinful worm. My Jehovah, my Righteousness, my Tower and Strength, my Rock of defence, my Sun, and my Shield, my complete Salvation—O may He be your God and Guide, for ever and ever."

She was usually favoured throughout the last months of her life with a remarkable sense of the Divine presence. During times of extreme agony, "Christ," she said, "is with me, 'touched with the feeling of mine infirmities.'" Her intercourse with God at this solemn season, while it was most intimate, was yet *most hallowed*. One evening, after a day of great bodily suffering, her cousin went into her chamber to take leave of her for the night. The room was darkened, and perfectly quiet; and the state of her soul seemed to accord with the outer tranquillity. She said—"I can scarcely speak to you. The sense of the presence of God is so powerful, that it almost overcomes me. He has often manifested himself to me; but never in such a manner as this night. Indeed I feel ready to exclaim with Job—"I have heard of thee by the hearing of the ear; but now mine eye seeth thee.'" She said very little more, being evidently too deeply impressed to converse; but her cousin adds—"I shall never forget that night."

Yet this sacredness of feeling was mingled with *cheerful delight*. It was truly Hooker's 'reverend gaiety'—"Oh!" said she one day to a friend, "he gives me to speak to him 'face to face;' and sometimes, when I am so weak that I cannot utter words, his 'Spirit helpeth my infirmities, and maketh intercession for me with groanings that cannot be uttered.' I love to feel my weakness, that I may experience 'his strength made perfect in weakness.' I delight to lie low before him."

She loved to speak of the character of God. Her mind appeared to be much expanded in the contemplation of his unsearchable nature and glorious perfections. "How delightful," she observed on one occasion, "to think that 'God is light, and in Him is no darkness at all.' All his dispensations are light; and though now they seem dark to us, hereafter, all clouds will be dispelled."

The concentration of all her thoughts upon eternity was peculiarly striking and edifying to those around her. This

main concern for the last few months of her life absorbed her entire interest. Nothing unconnected with it seemed to possess any claim upon her attention. The engrossing delights of intellectual study were relinquished for ever. She had no enjoyment of any train of conversation, except that which directly led her mind and contemplation heavenward. Communion with God was the one object of her desire.

The same warm temper of love to the Lord's people that had distinguished her general profession was ruling to the last. Even in her state of distressing weakness, she could not be satisfied without seeing some of them round her bed, that she might enjoy sensible communion with them. However weak they might be in faith, or low in condition, her heart was fervently drawn out in union with them. In referring to some refreshing intercourse with two eminent Christians, she observed—"How good my gracious God is in thus sending his saints to commune with me upon those deep and precious things which now form my only consolation—my 'joy and the rejoicing of my heart.' But"—added she—acknowledging the supremacy of her heavenly Friend—"after all, His presence is the only unfailing source of happiness. 'With him is the fountain of life; in his light shall we see light.'"

The expressions of her deep humility, were peculiarly striking during her illness. All her attainments in the Christian life were never thought of, but as dross and dung. Her sense of unprofitableness kept her low in the dust, while the recollections of faith, exercised in habitual application to the blood of her Redeemer, upheld her from despondency.

Her self-abasing apprehension was, however, combined with ardent gratitude to God as the author, and to her friends as the channel, of all her mercies. Every attention, every act of kindness from her parents and nurses, excited the most lively emotions of thankfulness. Speaking one day of the kindness of her nurses, a friend observed,—“But oh! how kind, how much kinder *is Christ.*” “Yes”—she replied—“but even all this kindness of the creature flows to me *through his love, his kindness.*” Thus did all her earthly comforts receive a double relish—thus also were her bitterest trials sweetened by being traced up to their Divine source, and by flowing into her soul through the delightful channel of the mediation of her Saviour.

Such was her enjoyment at some seasons of agony—that her “pains,” as she said on one occasion, “were sweeter than honey or the honey-comb.” At one of her times of distress she remarked—“I am a child lying in the arms of Christ, and he treats me with more than a mother's tenderness.”

It is almost needless to add as the concluding article of detail—that the sting of death was removed from her.

“It is not death to me”—she would say, “Jesus hath tasted death for me, and hath drunk up all its bitterness.” Her frequent reference to her departure was in calm composure—like making preparation for a short journey, or a temporary absence. At other times it was in joyful hope. On one occasion—six months before her death—when she was thought to be dying, she unexpectedly revived, and, seeing her weeping friends around her, asked her dear mother why they were all in tears—adding with great animation—“Do you think that I shall be with Jesus to-morrow?” At another of these times, she exclaimed, “If the Lord should come and take me this night—but, oh! that is too much to hope for.” After a violent attack of coughing and spasm, a friend observed—“I fear you suffer much.” “Oh, no!” she replied, “I delight to feel the pins of the tabernacle taking out.”

For a short time, however, before her death, the enemy was permitted to harass her soul, and her lively apprehensions of the gospel were occasionally obscured. At one of these times she said to a friend, “Christ is not so precious to me as he deserves.” “No,” it was replied, “he is so to none.” “But she added, “he ‘feeds me with food convenient for me,’ though I do not experience those spiritual enjoyments I so ardently long for.” At another time she remarked, that often in the experience of the Lord’s servants, a season of darkness had preceded some special manifestation of his love.

The dark clouds which ‘for a small moment’ had been permitted to spread themselves over her soul, were however shortly dispelled; and “at evening time it was light.” Her extreme weakness indeed prevented much utterance; but the few words that could be gathered from her, were descriptive of the peace and joy that reigned within. “My weakness,” she said, “reposes on his strength—my folly on his wisdom.” When a friend, in allusion to her late painful exercises, observed, “God was ‘leading her *by the right way* to the city of habitation,’” she replied—“O! yes—but how different is the case of those, who ‘wander in the wilderness in a solitary way, and *find no city to dwell* in!’” In the last visit of this beloved attendant, “God”—she said to him—“is the rock of my salvation.” Then speaking of her being detained in her earthly tabernacle—she added—“It is a comfort to think that ‘Christ has the keys of death and of hell.’ All is well. May God be with you, during the remainder of your pilgrimage! I can only lie as an infant in the hands of God.”

Her bodily sufferings at the last period were most severe, arising from a complication of diseases. Her lungs, which had been supposed to be sound, were discovered after her death to be fatally diseased. Her heart also was found to be enlarged. Her weakness and inability to recline for so many weeks, produced dropsy in her feet and legs. This was, however, from time to time relieved by incision. Her life terminated at last by a rapid mortification in one of her legs. The last day of her life was a day of intense agony. She was obliged to take doses of opium, which before she could not touch, so that the day and night, till she expired, were passed in a doze, or in the most violent suffering. A few words only were preserved at this affecting crisis. A day or two before her death, she cried—"Come, Lord Jesus; come quickly; nevertheless 'not my will, but thine be done.'" At another time, speaking of "the glory that shall be revealed"—she exclaimed—"Eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God hath prepared for them that love him." Alluding to those who watched by her side, she said—"What a comfort that we are not watching alone! 'He that keepeth Israel, shall neither slumber nor sleep.'" Then again, shortly after, "I know whom I have believed." Then again, in a moment of excruciating suffering, to her mother, "Pray for me, that my patience may not fail me at the last." The last words she was heard to utter before her death in a moment of deep agony were, "I am come into deep waters; O God my rock, 'hold thou me up, and I shall be safe.'" The next morning, December 10, 1830, without a sigh or struggle, she entered into her eternal rest.

Thus upheld by the good hope of the gospel—thus having displayed in lovely concord the diversified graces of the Christian profession—thus having been abundantly refreshed by the consolations of Christ, this blessed sufferer, this ransomed sinner, this victorious believer, fell asleep in the arms of her Saviour and her God. She heard, and gladly obeyed the call of her Lord—"Come up hither." "Lay down the cross, and take the crown."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne."

THE END.

THE
PRINCIPLES OF PEACE
EXEMPLIFIED.



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THE
PRINCIPLES OF PEACE
EXEMPLIFIED.

It is generally known, that an objection to take part in war, in any shape, forms one of the tenets of the Society of Friends, commonly called Quakers. This objection is purely religious, and is founded upon what they conceive to be the spirit of the Gospel Dispensation, as it is illustrated in the precepts of Christ and his apostles, and exemplified in their practice. They consider that it must follow, as a necessary consequence, that a religion, breathing peace and good-will to men, cannot, in any case, be supported by the spirit of war. They believe that, on the contrary, the practice of this evil among the professors of Christianity, has tended more than any other circumstance, to prevent its propagation in the world, to tarnish its excellency in the eyes of Jews and Pagans, and to confirm their speculative and practical errors. As it was not by the secular arm, but in direct opposition to the sword, that it obtained an entrance in the minds of men, and was first promulgated, so they believe, that its final establishment in the nations of the earth, will be effected through the medium of the softening influence of its pacific spirit, and by the glorious example of peace and concord among its followers.

In the year 1798, the rebellion in Ireland afforded a striking occasion to the members of this society, who are scattered abroad in different parts of that kingdom, to put the efficacy of their peaceful principles to the test. It is, however, to be presumed, that even if outward preservation had not been experienced, they who conscientiously take the maxims of peace for the rule of their conduct, would hold it not less their duty to conform to these principles, because the reward of such an endeavour to act in obedience to their Divine Master's will, is not always to be looked for in the present life. Long before the awful period arrived, they had seen a spirit of contention working in the minds of the people, and it appeared obvious, that as deep-seated animosity was concentrating its forces on either side, nothing short of a dreadful conflict could extinguish

their mutual hatred in mutual slaughter. A considerable time previous to the breaking out of the rebellion, the society recommended to its members, that all who had guns or other weapons in their possession, should destroy them; in order, as was stated by the Yearly Meeting, "to prevent their being made use of to the destruction of any of our fellow-creatures, and more fully and clearly to support our peaceable and Christian testimony in these perilous times." A little after this, when the government ordered all arms to be given up to the magistrates, it was a source of satisfaction to many, that in a general way, the members of the society were found to be without any such thing in their possession.

As the state of public affairs was drawing nearer to a crisis, the situation of the society, especially of those who resided in the vicinity of the contending parties, was a subject of deep and awful solicitude to its feeling members; and many individuals had the efficacy of their religious principles against war put in various ways to a severe proof. A Friend residing in the village of Ferns, in the county of Wexford, observing, that on the eve of the insurrection, a melancholy silence prevailed, inquired of a person if there was any thing more than usual in prospect, and was told the country people were collecting in large bodies. At this intelligence, a cloud of darkness, as he described it, overspread his mind, and he was brought into a state of unutterable distress. He knew, indeed, that he had endeavoured to place his dependence upon an Almighty protector; but the feelings natural to every human being possessed of a Christian, peaceable disposition, at the prospect of the gulf that was opening to thousands of his misguided fellow-creatures, of the ruin and desolation about to fall upon his country, and of imminent danger to himself and his family, produced for some hours a conflict of which he found it impossible to convey an adequate idea, and almost beyond what he seemed able to endure. At midnight the town was filled with consternation; guards and divisions of the army were placed in different quarters; and the protestant inhabitants were in continual terror. He prevailed upon his family to retire to bed, but they could not sleep; yet they endeavoured to attain that solemn retirement of soul, in which it is best prepared to meet the calamities of life, and to rely on the mercy and power of Omnipotence. In the morning the scene was very awful, the houses and stacks of corn were in flames in every direction around them, some being set on fire by the yeomanry, and some by their enemies, so that, between the two parties, total devastation seemed to be at hand. The protestant inhabitants

were fleeing into the towns and villages for safety, some of them wounded, and bringing the news of others that were slain. Property was then of little account, for it was every one's concern to escape with his life. The military left the town in the evening, and with them the protestants, both those who came in for safety, and those who resided there.

The next morning it was filled with an ungovernable multitude of many thousands of United Irishmen, in pursuit of the army. The Friend's house was soon filled with them, when, to his astonishment and humbling admiration, instead of the massacre he and his family had dreaded, they were met by caresses and marks of friendship; the insurgents declaring that they intended them no injury, but would fight for, and protect them. Several of the poor protestants, mostly women, returning homeward to the villages which they had deserted when the army left, came to the Friend's door as persons who had no dwelling-place. They stood in the street, looking up and down in all the eloquence of silent distress. Though he had but small accommodations, his heart and house were both open to the afflicted, and notwithstanding the severe threatenings of the then ruling party, for entertaining those to whom they were hostile, he and his family endeavoured to accommodate all they could, without distinction. This was also the case in the houses of most other members of the society in any way exposed to the contending parties. During the continuance of the struggle, their houses appeared to be marked out for places of entertainment. They were almost constantly full day and night; and it was matter of surprise that their provisions held out as they did, to the end of the conflict. The members of the society, and some of the then oppressed party, conveyed provisions to one another privately. The United men sometimes offered part of their own stock, but when it was known to be plunder, or, as it was called, 'the spoils of war,' the Friends declined to accept it; and it was evident that such refusal was mostly taken in the light of an offence. From the number of United men who came to lodge almost every night in Friends' houses, they were in continual danger of falling a prey to the king's army, if it should make an attack on the town, and on the other hand, the Friends were continually threatened by the pikemen, for not turning out the poor fugitive protestant women and their children, who had taken shelter under their roof. But though they appeared to be in danger, according to human apprehension, from both parties, they were, in fact, alternately protected by both. Some of them came one morning to a Friend, and told him his house was to be burned that day in consequence of his refusal to turn

out the protestant woman that were in it. He replied, that if they did so, he could not help it, but that as long as he had a house he would keep it open to succour the distressed, and if they burned it for that reason, he must only turn out along with them, and share their affliction. It so happened that this was the regular day on which the meeting for worship of the society in that quarter was to be held, about a mile from Ferns, and notwithstanding the alarming denunciation, he considered it his duty to take his family with him to meeting, leaving his home with a heavy heart, as he expected soon to be without a habitation, as well as the means of present support. On his return to Ferns, however, he was rejoiced to see his dwelling entire, and his heart was filled with praises and thankfulness to the good Providence that had preserved it. Whatever might have been the reason that prevented them from executing the threat, their evil disposition towards him on that account seemed to be changed, for they did not make any requisition of the kind afterwards. Throughout the calamity, it was his uniform experience, that the more he attended to what he conceived to be right, in his own conduct, the more he seemed to be respected by them. Even when he remonstrated with them on account of the cruelties committed by their party, they quietly listened, and frequently acknowledged the wrong. A party of the king's army came to Ferns, to disperse the United Irishmen who held possession of the place. On hearing that they were coming in, the Friend stood at his own door, lest he should be suspected of being an enemy. When the military came near, one of the soldiers stepping out of the ranks, presented a gun to his breast, and was on the point of drawing the trigger, when the Friend called to him to "*desist from murder.*" The soldier, like one struck with amazement, immediately let the gun fall from his shoulder, and presently his officers interfered for the Friend's protection; whose life was thus preserved as on the right hand and on the left.

Notwithstanding Friends belonging to the same meeting were in some instances several miles distant from each other, they did not suffer their perplexities at home to interfere with the sacred duty of religious worship abroad, or to prevent them from traversing the country filled with armed men, amidst dangers if possible still greater than those they had left, in order that they might assemble together for this solemn purpose. Consequently, in going to and returning from their meetings, they had to encounter many difficulties, besides the struggle between their faith and their natural fears in leaving their houses and property, a prey, perhaps, to pillage or to flames,

during their absence. Human prudence it is likely would have induced them in such an awful extremity to remain at home, and to look after their outward affairs ; but the sense of what they owed to their Maker, and to the society of which they were members, in many instances overbalanced these selfish considerations, and it appears, that in most cases, they left behind them a better guardian than human prudence. On one occasion, a family received notice, that unless they gave up the attendance of meetings, and united in the Roman Catholic form of worship, they should individually be put to death, and their houses should be burned. As the following was to be their day of public worship, the heads of the family were brought under deep mental exercise, accompanied with fervent prayers that they might be enabled to come to a right determination in the conflict between their religious duty on one side, and apprehensions for the safety of their family on the other. On collecting the individuals together, with a degree of humble confidence that the best direction would be afforded, after a little solemn retirement, they laid the matter before their children. The noble and intrepid language of their eldest son, then a very young man, on this memorable occasion, is worthy of being recorded. "Father," said he, "rejoice that we are found worthy to suffer." His parents were much affected, and their minds so much strengthened in consequence, that they immediately concluded to attend their meeting next day. In the morning they proceeded to their place of worship accordingly, without seeking to avoid the armed insurgents by going into the fields ; but keeping the public high-road, they were permitted to accomplish their purpose in safety, and expressed the satisfaction they felt in having thus fulfilled what they considered to be their duty. They were not then apprised of the circumstance which in the mean time had occurred, that the king's army had entered into that part of the country, and it so disconcerted the plans of the insurgents, that they were prevented from carrying their wicked designs into execution.

A signal preservation was also experienced by another Friend. His house, which was situated in rather a lonely part of the country, was ransacked and stripped of every thing valuable by a party of insurgents. Some hours after the depredation, another party entered for the same purpose, and the captain, discrediting the Friend's simple statement of what had already occurred, or irritated at the disappointment, raised his sword to murder him ; when his wife, rising from her seat, with much emotion and firmness exclaimed, "thou canst not touch a hair of my husband's head unless Divine Providence permit

thee." The man was so struck by her Christian fortitude, that he let the sword drop from his hand, and stooping to pick it up, without uttering a word he turned away, and quietly withdrew his men.

A person of great respectability in the County of Westmeath, living in a wild, thinly inhabited district, not far from the town of Moate, has given the following striking testimony, from his own observations at that period. "All those in this quarter, *who professed principles of peace*, were marvellously spared from extreme suffering; some living in solitary places, surrounded by that class who were generally in a state of rebellion. Some so circumstanced could not leave their usual habitations, though strongly urged by their few protestant neighbours to flee with them to the garrison towns. Oh, the heart-rending scenes some such have witnessed, their neighbours running hither and thither with their families and goods, and calling upon them to flee from certain destruction. Yet some were favoured with faith and patience to abide in their lots, conscientiously adhering to the revealed law of their God, and thus did experience, to their humbling admiration, the name of the Lord to be a strong tower, in which they found safety. I could with wonder, love and praise, relate some marvellous deliverances mercifully vouchsafed to me, when surrounded by bodies of armed men, and when no human being of any other description was near; yet through divine aid, and that alone, was I enabled to refuse to take up arms, or take their oaths, or join them, assigning as a reason that I could not fight nor swear for or against them. They threatened, they pondered, they debated, marvelled, and ultimately liberated me, though they said I was in the power of many thousands then assembled."

A Friend living in a retired part of the county of Waterford, had a large family of young children, and kept several servants. A little before the battle of Ross, two of the nursery maids, Roman Catholics, left the house. This circumstance gave some alarm to the family, which was however mitigated in degree by their return after the battle, in which the United Irishmen were defeated. The mistress interrogated the elder of the servants, respecting their reasons for thus leaving the family at such a time, and in a state of such distress, and represented their ingratitude after having experienced so many marks of kindness from their master and mistress, during a period of some years' servitude. The girl acknowledged it all with many tears; but added, "mistress, if you knew all, you would not condemn us." Some days after, her mistress spoke to her

again, and requested her to be more explicit, because she did not understand what was meant by the words, "If you knew all," &c.; and on urging the subject in a very kind manner, the servant burst into tears, and acknowledged that she and her fellow-servant, had been enjoined by an authority to which they had been accustomed to yield implicit obedience, "if the battle of Ross was favourable to the Irish, to kill the young children, and this," said she, "we could not do, you had been like tender and kind parents to us, and the children we love as our own, and therefore we determined to leave the house, never to return any more, if the battle should be favourable to the Irish."

The following account was communicated by a valuable Friend, who felt himself placed in a situation which exposed him to a kind of trial, different in many respects from what others had to experience, in support of the testimony against war. It not only shows the delicacy of those religious feelings which may arise in truly devoted minds, and the benefit of yielding them faithful obedience, but may afford a useful lesson to others, to attend to the pointings of duty in themselves, even when their nearest friends may not see things exactly in the same light. "At the time when we were under the power of the military, and the civil authority suspended, the town of C—— was threatened, or in expectation of being attacked. On walking out one morning, I observed posted up in various places, a printed order from the general in the following terms: 'In case of alarm in the night, the inhabitants are required to place lights in the middle stories of their houses. The most severe and instantaneous punishment will be inflicted on such as neglect to comply with the order.' A cloud of distress came over my mind on reading this notice. I knew that 'light in the windows,' was that the soldiers might discern the enemy, and be able to fight; and that the '*most severe and instantaneous punishment*,' was a license to the soldiers to put all instantly to death, where this order was not complied with. As I could not fight myself, I found I dare not hold a light for another to fight for me. This would be taking a more active part in a contest than I was easy to do, and how to act was a nice and difficult point. I informed Friends how I felt, but I found they did not all see alike, and few thought themselves so restricted as I did. At length, after a few days, I felt inclined to go to the general myself, and asking a friend to accompany me, I went. He received us in a civil manner, and patiently heard me, whilst I told him that as I could not fight myself, I was not easy to hold a candle for another to do it for

me. I believe he perceived the distress of my mind, and the first thing he said, was, 'I think it is a pity you did not let me know your uneasiness sooner.' He said he had issued the order as consistent with his duty as commanding officer, and having issued it he could not well rescind it now, but said, if I would furnish him with the names of such Friends as were uneasy to comply with the order, and where they lived, he would endeavour to have them protected in case of alarm. I told him, that perhaps there were some who could not say till the time of trial came, how far they might be easy to comply or not, and then it would be too late. Then with much condescension and kindness, he desired me to furnish him with the names of all the members of the society in town, and he would endeavour that they should not suffer for non-compliance with his order. This I complied with, but the town not being attacked, the general's kind intentions were not called forth. It was however, I thought, a memorable circumstance, that a general in the midst of commotion, should so patiently listen to my reasons for not complying with his order, and promise as far as he could to protect us. As well as I can now remember, he went so far as to say, he did not think he should have issued the order just as he did, if he knew it would have given Friends so much uneasiness."

In this variety of circumstances, and of perils, to which they were exposed, it is natural enough to inquire whether the society lost any of its members. We are enabled to answer this question by an authentic document, issued by the Yearly Meeting of Dublin, which contains the following passage. "It is worthy of commemoration, and cause of humble thankfulness to the Preserver of men, that amidst the carnage and destruction which frequently prevailed in some parts, and notwithstanding the jeopardy in which some Friends stood every hour, and that they had frequently to pass through violent and enraged men, in going to, and returning from our religious meetings, which, with very few exceptions, were constantly kept up, that the lives of the members of our society were so signally preserved." And in the same document, an extract is given from the epistle from the Yearly Meeting held in Dublin in 1801, addressed to the Yearly Meeting of Philadelphia, which states, that "It was cause of grateful acknowledgment to the God and Father of all our mercies, that in retrospection to that gloomy season, when in some places, Friends did not know but that every day would be their last, seeing and hearing of so many of their neighbours being put to death, that no member of our society fell a sacrifice in that way but one

young man." That an exception should thus be made of one young man, in the accidents or allotments of a society composed of some thousands, is in itself a remarkable occurrence; and every one must be desirous to know under what circumstances the death of this individual took place. There are some cases in which an apparent exception confirms the law, and we are much mistaken, if, in this particular instance, the very exception will not be found to establish the principle, so far from weakening its practical force. This young man, apprehending that his life was in danger, and that he could find no means of protection but in outward means of defence, took up the resolution accordingly to put on a military uniform and to associate with armed men. He told his connexions that they would all be murdered if they remained in such a defenceless state in the country, and taking with him some papers of consequence, he fled to a neighbouring garrison town. But it so happened, that the very town he chose, as a place of refuge, was attacked and taken by the insurgents; and from the most credible information that can be collected, it appears that when the contest was over, and he was wantonly firing out of a window upon them, the door of the house was forced open by the enraged enemy; and, in terror of his life, he sought to conceal himself in an upper chamber, where he was soon discovered and put to death.

By the afflictive circumstances attendant on war, many who had been in comfortable situations were greatly reduced, and left almost destitute; to provide for their wants, a voluntary subscription was raised in Ireland, in which Friends of England and the United States of America freely offered to join; but their aid was not needed; so much was raised, that a part had to be returned to the subscribers.

Without question, it must afford a pleasing reflection to every humane mind, that a Religious Society, conformably to the analogy of the outward body, should, in this way, suffer and sympathise in the sufferings of all its members; and, though dispersed over a nation, should constitute, as it were, but a single family, bound together by common interests.

Viewed abstractedly as the effect of a benevolent Christian economy, practised in a particular Society, the fact must also be a source of gratification, that strangers even in distant countries, should offer their kind assistance to those in need. For, we are told, that the Friends in England, and even in America, requested permission to send their contributions, should they be required.

But, contemplating the fact, as if the same principles of con-

duct might be made applicable to the whole Christian community, how consoling and animating would the prospect be, of all the members of the Christian church, however scattered, and however divided by minute shades of opinion, being brought to unite in the bond of peace, in a common desire to do each other good, to obey the same rule, and to adopt in their practice the same principles !

It would require no great stretch of faith to believe, that conduct like this would lead them to a union which no earthly power could shake, and that Jews, Mahometans, and Pagans would bow down with reverence to the spirit of Christianity, and surrender their might before the excellency of such a peaceful dominion. Because, these, constituting part of the human family, and therefore objects of this Catholic benevolence, would receive from their Christian neighbours such lessons of peace and good will, as would imbue them with kind dispositions, and take away all evil intentions from their minds.

It could not injure any, whatever might be their opinions with regard to the necessity of war, to study with deep attention the moral effect of this Christian spirit of universal charity ; which has thus a tendency to unite together nations, kindreds and people, as children of one parent, and servants of one Lord,—“ thinking no evil,” “ forbearing one another,” “ loving one another,” “ preferring one another,” “ seeking the good of all ;” and to compare it with the opposite spirit, which is ever busy in discovering faults, in awakening evil surmisings, in sowing the seeds of contention, and setting man at variance with man, in kindling the flame of war, and promoting the misery, demoralization and destruction of the human race. How can we conceive it possible that these opposite dispositions should ever be brought to coincide in the *perfect* character, the true disciple of Jesus Christ.

Is it possible that the same individual can be actuated at the same time by the maxims and principles of peace, and the maxims and principles of war ? But if these are incompatible, and war could be tolerated under the Christian code ; then the maxims and principles of peace, might be dispensed with under the same code. Where shall we find the authority for thus stripping off the distinguishing badge of the Christian, that he may be fitted for the field of battle ? There is no such authority : it is opposed by every rule and maxim, by every law and principle in the New Testament. Consequently, the maxims and principles of peace cannot, under any circumstances, be dispensed with ; and warlike habits and dispositions are entirely incompatible with the meek and forgiving spirit of

Christianity. The rule of expediency, as it is called, may promise much : and men may employ their sophistry in attempting to reconcile the two characters. But calculations of present advantage, can never be admitted to form a part of the motives by which a Christian should be governed ; nor will he, who, in simplicity of heart, wishes to follow the example of a meek and forgiving Saviour, with faithful obedience to his laws, and humble confidence in his divine protection, ever be justified in forsaking the direct and straight-forward course of integrity, though life and property may seem to be at stake, for the serpentine mazes of a wily policy, by which he might bring himself to think that he could secure these transitory blessings.

The following extract from Ramond's travels in the Pyrenees, contains some reflections that are worthy of being added. Speaking of the Spanish smugglers, he says, " These smugglers are familiarised at all times with peril, and march in the very face of death, and certainly would be a subject of dread to most travellers ; for where are they to be dreaded more than in deserts, where crime has no earthly witness, and the feeble no assistance ? As for myself, *alone and unarmed*, I have met them without anxiety, and have accompanied them without fear. Armed, I should have been their enemy, unarmed they have respected me. In such expectation I have long since laid aside all menacing apparatus whatever ; the man of peace among mankind, has a much more sacred defence, his character." When such feelings as these arise in the breast of a man, who simply from outward observation, is led to view human nature as a compound of good and evil, that may be conciliated by kindness, and aggrieved by the contrary, how strong in the eyes of a Christian must be the sanction of principles, derived from the spirit of his holy religion, whose direct object is to cherish such benevolent dispositions as would lead to universal peace and harmony in the world, if men would suffer themselves to be influenced by them in their conduct towards each other.

THE END.

ACCOUNT
OF
CHARLES DUNSDON,
OF
SEMINGTON, WILTSHIRE,
ENGLAND.



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BRIEF MEMOIR
OF
CHARLES DUNSDON.

THE subject of the following pages was born the 27th of eleventh month, 1799, at Steeple Ashton, a rural and secluded village in the vicinity of the populous manufacturing district of Wiltshire.

Before he had completed his sixth year, he was left, by the death of his parents, to the care of his elder sister, to whose authority he yielded a ready obedience. He was taught to read and write at a day-school in his native village, and at an early period was favoured with the visitations of divine love.

When ten years of age, he went out to daily labour as plough-boy, and continued in this employment for about seven years. During this time he was regular in his attendance at a place of worship; was a sober steady lad, and always brought home his wages to his sister, who still continued to manage for him. The individual for whom he drove the horses says, that he never heard him use a bad word, nor ever saw him give way to passion, although at times sorely tried.

At seventeen years of age he left his sister's care, and obtained a situation with a farmer in an adjoining hamlet of the same parish. Here, being strong and healthy, and having a good share of natural spirits, he often found it difficult to withstand the many temptations to which he was exposed; being often thrown into company where drinking, idle conversation, and various other follies were indulged in. At first these things were very trying to him; the witness for God in the secret of his heart showing them to be evil, and warning him to refrain; but not being sufficiently attentive to this faithful monitor, he began to take delight in these things. His master, finding him a lively cheerful companion, often took him with him to the neighbouring fairs and other places of amusement. On his return from these merry-makings, when alone, his distress of mind was at times so great, that he would come to the conclusion never to do the like again; but as there

resolutions were made merely in his own strength, they were again and again broken when temptation presented itself. But the Almighty still in mercy followed him, and his hand was at times heavy upon him for his many transgressions. He was thus at length fully convinced that the path of self-denial was the only one that led to peace; and being favoured to see the emptiness of worldly pleasures, and their insufficiency to produce happiness, his mind became increasingly turned to seek for those consolations which he now believed religion alone could afford. He turned, therefore, with full purpose of heart unto Him from whom all strength cometh; by whose gracious assistance he was enabled to break off from his sins, and more openly to take up his cross. He was, in consequence, often the subject of ridicule, and much tried by the taunts and jeers of his former companions, all which he bore with patience, though he often found it hard work, and, to use his own words, "I often found it necessary, many times in a day, to lift up my heart to God for strength to enable me to persevere."

Notwithstanding he felt such condemnation in his own heart on account of sin, he was considered to be an unusually steady young man. He was strictly honest, and his word, even from a child, could always be depended upon; but now he saw that if he wished to lay up for himself treasure in heaven, it was not enough to be a moral character, and to be honest between man and man, but that he must be honest and faithful to his God also. Thus his mind became increasingly open to see that religion was a deep and inward work, carried on between the soul of man and God, its Creator and Redeemer.

About this time, he one evening observed a number of people going to a lecture, and, hoping that he might receive some good, he thought he also would go. The text chosen on this occasion was from *Hosea*, vi. 1. "Come and let us return unto the Lord: for he hath torn and he will heal us: he hath smitten, and he will bind us up." He was particularly struck with the text itself, and the way in which it was treated tended greatly to the enlightening of his mind, as to the means of reconciliation between the guilty soul of man and an offended God, through the merits and mediation of a crucified Redeemer.

He returned home much distressed, and not wishing to have his feelings interrupted, instead of joining the rest of the family, he retired into a room by himself, and there, in deep prostration of soul, under a sense of his own unworthiness,

he besought the Lord so to carry on His work in his heart, that from that day forward, he might know a death unto sin, and a new birth unto righteousness. Thus humbled and contrited before the Lord, he became effectually awakened to seek after enduring happiness, earnestly imploring that all within him might be brought into subjection to his holy will.

From this time, he became daily more and more acquainted with the inward operation of the Holy Spirit; and convinced that nothing short of an entire submission to its refining power, could ever destroy those strong propensities to evil with which he was so much tried; and which, at times, he feared he should never overcome. He was often much distressed, when reflecting on those things which appertain to the life which is to come, his mind being much occupied therewith when at work; and on his return home of an evening, he would frequently sit quite silent. At these times, the tears of tenderness were often seen running down his cheeks, which he would endeavour to conceal, lest he should appear to be what he was not, in respect to religious attainments; at other times, when much depressed, he would go into another room by himself, and there pour forth his secret prayers to the Almighty for help. It was also his frequent practice, at this time, to sit up great part of the night reading the Scriptures.

Thus was he brought to see the necessity, as well as privilege, of that state of mind which the apostle Paul speaks of, when he says, "Pray without ceasing." 1 *Thes.* v. 17. He perceived that something different from the outward expression of our wants to the Almighty in words, must be meant; something which could be exercised at all times, and which did not obstruct our outward employments; and thus gradually a state of watching unto prayer became, in some measure, habitual to him; and he was often favoured, when following the plough, or otherwise engaged in his daily occupation, to hold communion with his God, so that, as he has in effect often expressed himself, his labour seemed light; and, whilst his outward man was exhausted, his internal strength was renewed.

His conversation became uniformly of a serious cast, and he was remarkably diligent in attending public worship on all occasions when practicable; and having known, in his own experience, the sufficiency of the grace of God, he was at times brought under great exercise of mind on account of others; particularly some of his own near connexions, who, he feared, were living in a careless, unconcerned state; and

under these feelings, he would often affectionately entreat them to consider the awful situation in which they were standing, telling them what God had done for his soul, and inviting them, by those mercies he had witnessed, to come, taste, and see the goodness of the Lord.

He had now reached his twentieth year, and in the early part of 1819, he engaged with a farmer in a neighbouring parish (Melksham); here his occupation was that of ploughman or carter. His master soon discovered that he was a man of principle, and therefore placed great confidence in him; and since his death, he has informed the writer that he never had had a servant who always considered his interest so much as Charles. He was often out from home with the horses: on these occasions, he took money with him to pay turnpike and other expenses, and on his return, he always gave a remarkably correct account, having used as much care in the expenditure of it as if it had been his own. He was never in the habit of staying about unnecessarily at public houses, but, when the horses had had the necessary refreshment, he went on, and returned home as soon as possible.

In speaking of public houses, he has several times said, that he never could feel satisfied to go to them merely for the sake of drinking and smoking with a friend; for he was satisfied, that any one who thus voluntarily spent his time there, was sure to come away worse than he went. He said he had many times, when out with his master's horses, been obliged to spend an evening, and sleep at a public house; but not being there from choice, and endeavouring to be watchful, he hoped he had been preserved; although at such times he was often obliged to witness things of which he could not by any means approve, yet he had seldom felt himself at liberty openly to express his disapprobation; but he always endeavoured, by the solidity of his deportment, to show that he could by no means join with them, and then, if any one asked him the cause, he endeavoured, in as meek a way as possible, to point out how displeasing such conduct was in the Divine sight.

His conduct to the plough-boys and others who worked with him, was remarkably exemplary, and well worthy of imitation, showing the solicitude he felt for their best welfare. When any of the boys behaved amiss and vexed him, instead of swearing at or beating them, he would call them to him, and in a quiet, serious manner, ask them if they were aware that the Almighty could see them; that He knew all they

were doing, even their most secret thoughts; and then he would tell them, how displeasing such conduct was to Him,—adding, that if he was to beat them ever so much, that would not satisfy the Almighty, but they must pray to Him to forgive them and help them to do better in future. Thus he would reason with them, till the starting tears often evidently showed that the witness for God in their youthful hearts was in a measure reached; although at the time they often tried to make it appear that they did not care any thing about it, yet some of them have since acknowledged that they never forgot it; and that the recollection of it often proved a check to them afterwards.

It was also his frequent practice, when the boys were cleaning the horses, &c. in the stable, instead of letting them spend their time in singing idle songs, or in useless, or, as is too often the case, vicious conversation, to amuse, and at the same time instruct them, by relating the history of Moses, Abraham, or any other scripture character,—taking care to point out to them the blessed effects of a life dedicated to the service of God, and the unhappy effects of the contrary; indeed, it may be said, that on all occasions in which he took part in the conversation, it was his aim to give it an instructive tendency.

Having saved sufficient money to furnish a cottage comfortably, and have a few pounds left, he began to think of marrying. In mentioning the subject to a friend, he told her he thought his mind would be more settled, and he wished to choose that state of life in which he thought he could serve God best. The more he contemplated this interesting subject, the more important he saw it to be to make a right choice; believing that not only his present, but also his everlasting happiness much depended on it. Under these feelings, he was often led in secret to pray to the Almighty, (who has promised, that if we acknowledge Him in all our ways, He will direct our paths,) to enable him to make choice of one who was also under the influence of religious principles, and who might, in things pertaining to salvation, prove a true helpmate to him. He took a small cottage at Littleton Wood, in the Parish of Semington, a village about two miles from Melksham, which he neatly furnished: he removed there to live, but still continued to work at the same farm, at which he had been employed for several years.

In 1823, he was married to Betty Smith, a young woman about his own age, who resided at Steeple Ashton, with whom he had been acquainted for some years.

The first twelve months had nearly passed away, when he was called upon to endure a severe trial in the loss of his first child, and the dangerous and lingering illness of his wife; but knowing where to look for help, he was supported under it, and enabled to feel resigned to the divine will. In a letter addressed to his sister, after speaking very feelingly of his wife's illness, and expressing a hope that, with care, she would still be spared to him, he says: "The little boy is dead, but God knows what is best for us: may he make us content with his will."

His wife gradually got better, but was not able to go out of the house for several months: during this time, he was remarkably kind and attentive to her. After his return home of an evening from the labours of the day, he was accustomed, as his wife sat at work, to read aloud a few chapters from the Bible, and then they generally conversed a little about what he had been reading. Before they retired to rest, it was his constant practice to endeavour to check all worldly thoughts, and to feel after a sense of the Lord's presence. He was also careful to examine his actions during the past day; and if he was sensible of having transgressed the righteous law of God, so to humble himself in his sight, as to be enabled to close his eyes under a sense of his forgiveness and love; and in the morning, he seldom left his room without attempting to lift up his heart to Him for preservation during the coming day. These seasons were frequently owned by the influence of divine love, strengthening and comforting him.

Towards the latter end of the year 1825, he had a serious illness, and was confined at home several weeks. A friend who visited him at this time, says of him, that though his illness was apparently dangerous, he did not appear to be agitated with fear, or deprived of hope, but there was an unusual degree of that solemnity of feeling so much to be desired.

He was naturally of a shy, retiring character; notwithstanding which, the concern he felt for the spiritual welfare of his neighbours, often led him to call on them, and try to stir them up to greater diligence; and for the young and rising generation, he was particularly desirous that they might, by an early dedication of their hearts to God, be preserved from the many snares that attend the slippery path of youth, and thereby be spared that pain and misery, which an indulgence in the vain pleasures of the world, is sure one day or other to cause them. He frequently spoke with great pleasure of those who, he believed, were walking in the path of

self-denial, and it was his delight to encourage them to persevere; but he was cautious, in so doing, not to encourage any undue dependence on man. He remarked, that he thought a growth in that which is good is often retarded by looking too much to our fellow-men for help, instead of depending more entirely on the teaching of the Holy Spirit, which we are promised shall teach us all things, and lead us into all truth; "I used," said he, "to be fond of running about to one and the other, but I hope I am got beyond that now." "The kingdom of God is within you," and there, he now felt from experience, it must be sought.

In 1827, he removed to reside at Semington. Here, being at a coal-pit on a very wet night, and having to wait long for the loading of his wagon, he wrapped himself up in his damp great-coat, and lay down to sleep on some hay.

The next evening, on his return home, he found he had taken a very violent cold; he continued to work, however, for several days, but at last became so ill that he was obliged to keep his bed. Hearing he was unwell, I called rather late in the evening to see him, and found him in a very alarming state, labouring under a severe attack of inflammation of the lungs; his breathing was very short and oppressed, and every attempt to speak produced violent attacks of coughing. Desiring he would not speak, I sat quietly on the side of the bed for a considerable time. I found that he was quite sensible of his danger, and from the peace and serenity which appeared in his countenance, doubted not but that he experienced that confidence in his Redeemer, which makes the true believer more than conqueror. Although no conversation took place, I was much gratified with my visit. I stayed till a late hour, and then took leave of him, hardly expecting that he would survive till the morning. The following evening, I visited him again, and was pleased to find that the disease had taken a favourable turn, and that there appeared considerable ground to hope for his recovery. I remarked, that when I left him the night before, I hardly expected to see him living at this time. He answered, "No, sir, I did not expect it myself, but the Lord knows what is best for us." I said, "seeing thou wast fully aware of thy situation, how didst thou feel in the prospect of death?" He looked up very pleasantly, and said, "very peaceful and quiet—it did not take me by surprise; this is not the first time I have thought of dying. I have been endeavouring to prepare for such a time as this for some years past." The cough coming on, I requested he would not attempt to talk again, but after a little pause, he

said, "O! how good the Lord is; there is a support in religion when every thing else fails; and I believe if it should please the Lord to release me, there is a place of rest prepared for my immortal soul; but it is all in mercy, nothing of my own; I have nothing to trust to but the mercy of God in Christ Jesus."

During the whole of this illness, his mind was preserved in a remarkably quiet, peaceful state, and a person who was with him most of the time, remarked that she never saw him show any sign of impatience, or heard a murmuring word escape from him. Indeed it was quite a privilege to sit an hour by his bedside, particularly when he was well enough to converse.

He gradually improved, but as his bodily strength increased, his gracious Lord saw meet to prove him with poverty of spirit. He said to a person who called, "The enemy knows when we are weak; he has been very busy with me for some days past, but he has not been suffered to prevail; 'tis hard work at such times to keep our minds stayed upon the Lord." It was his practice, when thus tried, instead of struggling with the temptation, or wasting time in bemoaning his situation, to turn at once in simple faith to God for help, by which means he often experienced, that "the name of the Lord is a strong tower, to which the righteous flee and are safe." *Prov. xviii. 10.* Thus he did on the present occasion, so that he was soon favoured with a return of that evenness of spirits, for which he was so peculiarly remarkable. His strength rapidly increased, and after being confined at home about a month, he resumed his usual employment.

Calling to see him one evening, I found he was gone to Steeple Ashton, and had taken his eldest daughter with him. After I had been sitting some time conversing with his wife, he came in, appearing remarkably solid and thoughtful. His wife remarked to him, that she had been favoured with very comfortable feelings since he had been gone, and hoped he had had a pleasant walk; he replied, "the Lord has appeared to me in a wonderful manner; I never had such feelings in my life as I have had to-night coming home, and it is not gone now; if you will sit down and be quiet, I will try to tell you." After a short pause, he continued: "As I was walking along, with the little girl in my arms, being much depressed both in body and mind, I was endeavouring to look to the Lord for help under our present trials. After awhile, I found my mind brought into such a quiet, peaceful state, and I felt such a sense of the love and goodness of God, that

I could not go on, but sat down on a heap of stones by the side of the road. I remained there some time before I was able to move; my feelings quite overcame me, and the tears of joy ran down my cheeks. Then I looked up, and the moon was shining so bright, that every thing seemed peaceful and quiet about me, and I felt such liberty to beg of the Lord that he would enable us to persevere in the right way, and give us strength to bear up under all our trials, and when it should please him to take us out of this troublesome world, that he would in mercy grant us an admittance into his glorious kingdom. Then I looked at the little maid as she lay in my lap, and I felt my mind drawn out in such desires for her, that as she grew in stature, she might grow in the grace and favour of God. My mind was so full of the love of God, that I could not help praying for the whole human race, that all might be brought to a sense of their situation, and sincerely repent before it was too late. After awhile, I got up and walked quietly home, but O! the peace and calm that I felt! I never felt such nearness to the Lord before: there seemed nothing between my soul and Him. I think nothing can ever make me doubt the mercy and goodness of God towards the vilest sinner living." After relating the above, he sat silent a considerable time, and seemed fearful of entering much into conversation, lest he should dissipate the feelings with which he had been favoured, and which he said in some measure still remained.

Being a man of few words, he was little known, even among his nearest neighbours; many of whom, for want of a better knowledge of his real character, considered him rather dull and stupid.

He was very cautious not to enter into free conversation on religious subjects, unless he felt his mind in some degree prepared for it; knowing that "The preparations of the heart in man, and the answer of the tongue, is from the Lord." *Prov.* xvi. 1. He said he believed many persons suffered great loss from expressing their feelings so freely, without waiting to know more of this preparation, by which alone their conversation could be truly edifying and instructive to others, or satisfactory to themselves.

For the last few months there appeared an increased degree of watchfulness in all his actions, and quickened attention to his religious duties; from his remarks, it was obvious that his views of the inward and spiritual nature of true religion were much deepened.

About this time, he was affected with a pain in the nerves.

of his cheek, which appeared to be something of the *Tic douloureux*; the pain was at times very violent, particularly at night, so that he frequently got very little or no sleep: this continued for several months; various means were used, but with little success: he bore it very patiently, knowing that the Lord doth not afflict willingly, but that all our trials, if rightly borne, would lead to our purification, and in the end perhaps prove our greatest blessings. He was much weakened by the violence of the pain and loss of sleep, and at times felt discouraged, fearing that he should be obliged to give up his work and apply to the parish for assistance.

I called one evening, and sat some time with him. On inquiring for his health, he replied that he still suffered a good deal from pain in his face, but the Lord was very good to him, and he thought he had never spent such a day in his life, or at least when at work, as he had done that day; that his mind had been so clothed with good during the whole of the time, that his labour appeared nothing to him, although he had been occupied nearly twelve hours, pitching and loading bean sheaves, during which he and his companion had conversed but little, lest they should dissipate the precious feeling with which they were favoured.

On the 23d, I called again, and sat some time with him. He informed me that he had slept nearly the whole of the previous night, and had been free from pain all day; which he had not been able to say for a long time past. He was very cheerful, and several times expressed his thankfulness for his present blessings. I took my leave, little supposing it was the last time I should ever see him at his own house.

He had been employed for several days past in carrying timber from Monks, near Corsham, to Semington; and on the 25th, he went again for that purpose: having carefully loaded the carriage, he was returning homewards, when coming down a narrow and rather steep road, one of the pieces of timber slipping forward, disabled the off-wheel horse, and threw the whole weight on the other, which, being more than he was equal to bear, forced the carriage onwards, and Charles, in his anxiety to prevent the horses from being injured, was crushed between the carriage and a wall, by which he was dreadfully bruised, having his right shoulder dislocated, the bone behind much fractured, five or six ribs on the right, and one on the left side broken, and the whole region of the chest appeared to have been violently pressed inwards; he was also very much bruised and cut in various parts of the face and body. In this state he was carried to

The Asylum at Corsham, about a mile distant, where every kind attention was paid him by the superintendent and his wife, and proper medical assistance procured.

The accident happened about three o'clock in the afternoon, and, about seven, his wife, and several others who felt interested about him, came to him. His sufferings, which were extreme, he was enabled to bear with a wonderful degree of patience and resignation. Speaking gave him much pain, but as he himself expressed it, he felt such a sense of the love and goodness of God, that he could at times hardly help giving vent to his feelings. It being remarked to him that his bodily sufferings must be very great, he replied : Yes, my pain is very great, but O ! what a mercy it is that my senses are so clear, and that my mind is kept so quiet and peaceful, for even at the very moment when I was crushed between the carriage and the wall, (although I had not been thinking of good things before,) I felt such a sense of the presence of God, and that all that was then happening was with his knowledge and permission, that all anxiety as to how it might end seemed taken from me. I felt satisfied that His hand was with me, and that, if He pleased, He could spare my life, but if He saw right to take it, I believed it would be in mercy to my poor soul." At various times, during his short illness, he alluded to his feelings at this time, saying, "O ! how merciful the Lord is to me, for from the time I was first taken, He has never left me, nor suffered my faith to be shaken ; the enemy has not been permitted for a moment to rob me of my peace, or cause a single doubt to arise in my mind." At another time, alluding to the same, he said, "My confidence in the mercy of God, through our Lord and Saviour Jesus Christ, is so strong, and has been through the whole of this illness, that if all the devils in hell were to try to rob me of my peace, they could not do it."

The pain and difficulty of breathing were at times so great, that it appeared hardly likely he would survive through the night ; but towards morning, he was so much relieved as to be able to bear being moved, in order to make the bed more comfortable. A person coming in, and finding him apparently much better, remarked that he could not help indulging some faint hope of his recovery ; he said, "Do you think so, sir ?" and then, after a short pause, added, "Well, if it be the will of God, I must endeavour to be resigned to it, but I hope I shall never leave this bed alive : I would much rather depart and be with Christ, which is far better."

He several times requested to be left quite alone for a short

time, in order that his mind might be entirely abstracted from all outward objects, and stayed wholly upon God, so that nothing might interrupt or obstruct that inward communion of soul with the Most High, which was now his only support, and of which he was in a large degree favoured to partake. At times, when his sufferings were very acute, he would get a little restless ; but in the midst of it, he would say, " Now, let us try to be quiet a little ;" he would then lie perfectly still, sometimes fifteen or twenty minutes at a time, and in silence wait to feel his spiritual strength renewed ; afterwards, he would break forth in some remarkably sweet expression, as the following : " Oh ! what a merciful God we have to do with ! He never fails those who look to Him in sincerity for help. He knows what I suffer in my poor body ; O ! the sweet peace that I feel ! were it not for that, how could I bear it ?"

At another time, he said, " I have often heard those lines,

' Jesus can make a dying bed,
Feel soft as downy pillows are :
While on his breast I lean my head,
And breathe my life out sweetly there.'

But O ! the difference between hearing it and feeling it ! now I feel it, O ! the peace and happiness that I feel, I cannot possibly express it ; through faith in my dear Redeemer, I can now say, ' I am thine and thou art mine.' "

One afternoon, seeing his wife much distressed, he said, " Don't distress yourself, Betsy ; I shall soon be where all pain and sorrow shall cease : we have not been long together, but we have enjoyed much happiness, and had many precious seasons. We have had many trials, but the Lord has raised us up friends, and helped us through. It will not be long before we shall meet again, to spend a happy and never-ending eternity together ; and you must remember that there is still a God who has promised to be a husband to the widow, and a father to the fatherless ; and I believe you will not be forsaken."

He frequently spoke, without the least emotion, of his death, and on one of these occasions, he said, " I should like people to know how happy I died ; not that it will do me any good, but perhaps it might encourage others, to give up more entirely to serve the Lord."

To a person who was sitting by him, he said, " Notwithstanding the blessed assurance which I now feel of everlasting happiness, yet I am sensible, that had I been more atten-

live to the inward manifestations of the Spirit of Christ in my heart, I might have made much greater advances in the spiritual life than I have done; but I have fallen very far short of what the Lord would have had me to be, had I been more obedient to that internal Teacher; for as you read the other night, "He is indeed all-sufficient, and is ever waiting to do us good." Frequently, after lying still for some time, apparently engaged in mental supplication, he would exclaim, "O! happy! happy!" On one of these occasions, his wife remarked to him, that she hoped he did not build on anything of his own. He replied, "No, nothing but Christ." He said nothing more at that time, but the following day, looking at her very pleasantly, he said, "Betsy, you had your doubts and fears about me yesterday, had not you?" She replied, that she had no evidence against him, but as there were many ways of deceiving ourselves, she thought it would be a satisfaction to her, to hear from his own lips, on what foundation he was building. He then said, in a solemn manner, "On the death and sufferings of Jesus Christ, the Rock of Ages—I have had such sweet communion with him in spirit, and he has given me faith to believe, all will be well."—Through the whole of his short but deeply trying illness, he was preserved in a wonderful degree of patience and resignation; never being once heard to complain, even when suffering the most excruciating pain; and his mind seemed remarkably divested of every burden.

Several of his fellow-servants, and others of his acquaintance, came to see him the afternoon previous to his death; to whom, although much reduced, he was enabled to hand some weighty advice and counsel. To one of them, he said, "O! what a mercy it is that the Lord has drawn your heart to seek him in your youth; when you are brought into the situation I am in, you will not think that you began too soon, or gave up too much to serve him. O! it is a blessed thing to give our prime to the Lord." To another, he said, "Mind your never-dying soul, and do not let earthly cares have too much place; it is high time to awake out of sleep, and lead a different life; you will find it an awful situation to be brought on a death-bed! Oh, prepare for death!"

In the evening, he lay for several hours in great agony; and suffering much from oppressed and laborious breathing, he said, "If this continues, I cannot hold it long." His wife said, "I hope, my dear, you feel your mind stayed on the Lord, and that there is a crown of glory laid up for you." "Yes," he replied, "yes, I feel the Lord very near me; but

I cannot talk now." He then lay perfectly still, with his eyes steadfastly fixed upwards, apparently earnestly engaged in mental supplication. His breathing now became so much oppressed, that his friends were standing around the bed in almost momentary expectation of his dissolution. On a person asking him a question, he requested that he might not be disturbed, still keeping his eyes steadfastly fixed on one point, a sweet smile at times playing over his dying features. In about twenty minutes, he revived a little, and looked round on those about him. The heavenly expression of his countenance at this time, exhibiting so much peace and joy, was very impressive, and scarcely to be conceived by those who were not present on this deeply interesting and instructive occasion. It is not in the power of words to express the solemnity of this scene.

He then said, in an unusually loud, clear voice, which had for several hours previously been almost inaudible, from extreme pain and weakness : " I believe I am about to enter an awful eternity, but through the mercy of my dear Redeemer, I am not afraid to die, for I feel that that God whom I have endeavoured to serve, is now supporting me ; what else could support me in this trying hour ! The pain of the body is great, almost more than I can bear ; but it sinks into nothing when I look at the crown of glory which my dear Saviour has prepared for me. I have not been following a cunningly devised fable ; no ! I now find it a real support to me. I shall soon be where the wicked shall cease from troubling, and the weary soul shall be forever at rest.

Shall soon resign this fleeting breath,
And die, my father's God to meet.

Come, Lord Jesus, come quickly, and if it be Thy will, take me to Thyself."

He was then quite exhausted, and lay sometime gasping for breath, till at length it appeared as if he had almost ceased to breathe. His wife then knelt down by the side of the bed, and her feelings so far overpowered her, that she sobbed aloud several times ; she was requested to try to restrain her feelings, as she would disturb her husband : she said, " He knows what I am about ; it won't disturb him. I am wrestling with my God for the spirit of prayer, to enable me to take the bitterest cup He ever gave me to drink." Just at this time, he turned his head on that side, and with the same heavenly smile still on his countenance, which was preserved during the whole time he was speaking, he added ; " Though I walk

through the valley of the shadow of death, I fear no evil, for Thou art with me, Thy rod and Thy staff, they comfort me. The sting of death is sin, and the strength of sin is the law. But thanks be to God—He—giveth me the—vic—tory,—through—our—Lord—Jesus—Christ.”

The last few words were spoken at intervals, and in so low a voice as to be scarcely audible. He lay perfectly still for a considerable time, when, contrary to expectation, he so far recovered as to be able to speak, in a low whisper, without much difficulty.

For several hours previous to his death, he was at times a little rambling, but still, as often as returning recollection enabled him, he expressed his joy and his confidence in the Saviour.

He quietly resigned his breath to Him who gave it, about 12 o'clock on the night of the 29th, being four days from the time the accident happened; and his remains were interred at Steeple Ashton, his native village, on the 3d of the Ninth month, 1829. He had not yet attained his thirtieth year.

THE END.

OATHS;
THEIR MORAL CHARACTER
AND EFFECTS.

EXTRACTED FROM

"ESSAYS ON THE PRINCIPLES OF MORALITY," &c.

By JONATHAN DYMOND.



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OATHS, THEIR MORAL CHARACTER, &c.

AN Oath is that whereby we call God to witness the truth of what we say, with a Curse upon ourselves, either implied or expressed, should it prove false.”*

Supposing the Christian scriptures to contain no information respecting the moral character of oaths, how far is it reasonable, or prudent, or reverent, for a man to stake his salvation upon the truth of what he says? To bring forward so tremendous an event as “everlasting destruction from the presence of the Lord,” in attestation of the offence perhaps of a poacher, or of the claim to a field, is surely to make unwarrantably light of most awful things. This consideration applies, even if a man is sure that he speaks the truth: but who is, beforehand, sure of this? Oaths in evidence, for example, are taken before the testimony is given. A person swears that he will speak the truth. Who, I ask, is sure that he will do this? Who is sure that the embarrassment of a public examination, that the ensnaring questions of counsel, that the secret influence of inclination or interest, will not occasion him to utter one inaccurate expression? Who, at any rate, is so sure of this, that it is rational, or justifiable, specifically to stake his salvation upon his accuracy? Thousands of honest men have been mistaken; their allegations have been sincere, but untrue. And if this should be thought not a legitimate objection, let it be remembered, that few men’s minds are so sternly upright, that they can answer a variety of questions upon subjects on which their feelings, and wishes, and interest are involved, without some little deduction from the truth, in speaking of matters that are against their cause, or some little overcolouring of facts in their own favour. It is a circumstance of constant occurrence, that even a well-intentioned witness adds to or deducts a little from the truth. Who then, amidst such temptation, would make, who ought to make, his hope of heaven dependent on his strict adherence to accurate veracity? And if such considerations indicate the impropriety of swearing upon subjects which affect the lives,

* Milton: Christian Doctrine, p. 579.

and liberties, and property of others, how shall we estimate the impropriety of using these dreadful imprecations to attest the delivery of a summons for a debt of half a crown!

These are moral objections to the use of oaths independently of any reference to the direct moral law. Another objection of the same kind is this: To take an oath is to assume that the Deity will become a party in the case,—that we can call upon Him, when we please, to follow up, by the exercise of His almighty power, the contracts (often the very insignificant contracts) which men make with men. Is it not irreverent, and for that reason immoral, to call upon Him to exercise this power in reference to subjects which are so insignificant that other men will scarcely listen with patience to their details?

Upon every subject of questionable rectitude that is sanctioned by habit and the usages of society, a person should place himself in the independent situation of an inquirer. He should not seek for arguments to defend an existing practice, but should simply inquire what our practice ought to be. One of the most powerful causes of the slow amendment of public institutions, consists in this circumstance, that most men endeavour rather to justify what exists than to consider whether it ought to exist or not. This cause operates upon the question of oaths. We therefore invite the reader, in considering the citation which follows, to suppose himself to be one of the listeners at the mount,—to know nothing of the customs of the present day, and to have no *desire* to justify them.

“Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all: neither by heaven, for it is God’s throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea yea, nay nay; for whatsoever is more than these, cometh of evil.”*

If a person should take a New Testament, and read these words to ten intelligent Asiatics who had never heard of them before, does any man believe that a single individual of them would think that the words did not prohibit *all* oaths? I lay stress upon this consideration: if ten unbiassed persons would, at the first hearing, say the prohibition was universal, we have no contemptible argument that that is the real meaning of the words. For to whom were the words addressed? Not

* Matt. v. 33—37.

to schoolmen, of whom it was known that they would make nice distinctions and curious investigations; not to men of learning, who were in the habit of cautiously weighing the import of words;—but to a multitude,—a mixed and unschooled multitude. It was to such persons that the prohibition was addressed; it was to such apprehensions that its form was adapted.

“It hath been said of old time, Thou shalt *not forswear thyself*.” Why refer to what was said of old time? For this reason assuredly; to point out, that the present requisitions were *different* from the former; that what was prohibited now, was *different* from what was prohibited before. And what was prohibited before? Swearing *falsely*,—Swearing and *not performing*: What then could be prohibited now? Swearing *truly*,—Swearing, even, and *performing*: that is, swearing at all; for it is manifest that if truth may not be attested by an oath, no oath may be taken. Of old time it was said, “Ye shall not swear by my name *falsely*.”* “If a man swear an oath to bind his soul with a bond, he shall not *break* his word.”† There could be no intelligible purpose in contradicting the new precept from these, but to point out a characteristic difference; and there is no intelligible characteristic difference but that which denounces all oaths. Such were the views of the early Christians. “The old law,” says one of them, “is satisfied with the honest *keeping* of the oath, but Christ cuts off the *opportunity* of perjury.”‡ In acknowledging that this prefatory reference to the former law, is in my view absolutely conclusive of our Christian duty, I would remark, as an extraordinary circumstance, that Dr. Paley, in citing the passage, omits this introduction and takes no notice of it in his argument.

“I say unto you, Swear *not at all*.” The words are absolute and exclusive.

“Neither by heaven, nor by the earth, nor by Jerusalem, nor by thy own head.” Respecting this enumeration it is said that it prohibits swearing by certain objects, but not by all objects. To which a sufficient answer is found in the parallel passage in James: “Swear not,” he says, “neither by heaven, neither by the earth, neither by *any other* oath.”§ This mode of prohibition, by which an absolute and universal rule is first proposed and then followed by certain *examples* of the prohibited things, is elsewhere employed in Scripture. “Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image; or any likeness of any thing that is in heaven above; or that is in the earth beneath; or

* Lev. xix. 12.

† Numb. xxx. 2.

‡ Basil.

§ Jas. v. 12

that is in the water under the earth.”* No man supposes that this after-enumeration was designed to restrict the obligation of the law,—Thou shalt have no other gods before me. Yet it were as reasonable to say that it was lawful to make idols in the form of imaginary monsters, because they were not mentioned in the enumeration, as that it is lawful to swear any given kind of oath because it is not mentioned in the enumeration. Upon this part of the prohibition it is curious that two contradictory opinions are advanced by the defenders of oaths. The first class of reasoners says, The prohibition allows us to swear by the Deity, but disallows swearing by inferior things. The second class says, The prohibition allows swearing by inferior things, but disallows swearing by the Deity. Of the first class is Milton. The injunction, he says, “does not prohibit us from swearing by the name of God,—we are only commanded not to swear by heaven, &c.”† But here again the Scripture itself furnishes a conclusive answer. It asserts, that to swear by heaven *is to swear by the Deity*: “He that shall swear by heaven, sweareth by the throne of God, and *by Him* that sitteth thereon.”‡ To prohibit swearing by heaven, is therefore to prohibit swearing by God.—Amongst the second class is Dr. Paley. He says, “On account of the relation which these things [the heavens, the earth, &c.] bore to the Supreme Being, to swear by any of them was in effect and substance to swear by *Him*; for which reason our Saviour says, Swear not at all; that is, neither directly by God, nor indirectly by any thing related to Him.”§ But if we are thus prohibited from swearing by any thing related to Him, how happens it that Paley proceeds to justify judicial oaths? Does not the judicial deponent swear by something related to God? Does he not swear by something much more nearly related than the earth or our own heads? Is not our hope of salvation more nearly related than a member of our bodies?—But after he has thus taken pains to show that swearing by the Almighty was especially forbidden, he enforces his general argument by saying, that Christ *did* swear by the Almighty! He says that the high priest examined our Saviour upon oath, “by the living God;” which oath he took. This is wonderful; and the more wonderful, because of these two arguments, the one immediately follows the other. It is contended, within half a dozen lines, first, that Christ forbade swearing by God, and next, that He violated his own command.

“But let your communication be yea yea, nay nay.” This

* Exod. xx. 3. See also, xx. 4. † Christ. Doct. p. 582. ‡ Matt. xxiii. 22.
§ Mor. & Pol. Phil. b. 3, p. 1, c. 16.

is remarkable : it is positive superadded to negative commands. We are told not only what we ought not, but what we ought to do. It has indeed been said that the expression "your communication," fixes the meaning to apply to the ordinary intercourse of life. But to this there is a fatal objection : the whole prohibition *sets out* with a reference not to conversational language but to solemn declarations on solemn occasions. Oaths, Oaths "to the Lord," are placed at the head of the passage ; and it is too manifest to be insisted upon, that solemn declarations, and not every-day talk, were the subject of the prohibition.

"Whatsoever is more than these, cometh of evil." This is indeed most accurately true. Evil is the foundation of oaths : it is because men are bad that it is supposed oaths are needed : take away the wickedness of mankind, and we shall still have occasion for No and Yes, but we shall need nothing "more than these." And this consideration furnishes a distinct motive to a good man to decline to swear. To take an oath is tacitly to acknowledge that this "evil" exists in his own mind, —that with him Christianity has not effected its destined objects.

From this investigation of the passage, it appears manifest that all swearing upon all occasions is prohibited. Yet the ordinary opinion, or rather, perhaps, the ordinary defence is, that the passage has no reference to judicial oaths.—"We explain our Saviour's words to relate not to judicial oaths, but to the practice of vain, wanton, and unauthorized swearing in common discourse." To this we have just seen that there is one conclusive answer : our Saviour distinctly and specifically mentions, as the subject of his instructions, *solemn oaths*. But there is another conclusive answer even upon our opponents' own showing. They say, first, that Christ described particular forms of oaths which might be employed, and next, that his precepts referred to wanton swearing ;—that is to say, that Christ described what particular forms of wanton swearing he allowed and what he disallowed ! You cannot avoid this monstrous conclusion. If Christ spoke only of vain and wanton swearing, and if he described the modes that were lawful, he sanctioned wanton swearing provided we swear in the prescribed form.

With such distinctness of evidence as to the universality of the prohibition of oaths by Jesus Christ, it is not in strictness necessary to refer to those passages in the New Testament which some persons adduce in favour of their employment. If Christ have prohibited them, nothing else can prove them to be right. Our reference to these passages will accordingly be short.

"I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God." To those who allege that Christ, in answering to this "Thou hast said," took an oath, a sufficient answer has already been intimated. If Christ then took an oath, he swore by the Deity, and this is precisely the very kind of oath which it is acknowledged he himself forbade. But what imaginable reason could there be for examining him upon oath? Who ever heard of calling upon a prisoner to *swear* that he was guilty? Nothing was wanted but a simple declaration that he was the Son of God. With this view, the proceeding was extremely natural. Finding that, to the less urgent solicitation he made no reply, the high priest proceeded to the more urgent. Schleusner expressly remarks upon the passage, that the words, I adjure, do not here mean "I make to swear or put upon oath," but, "I solemnly and in the name of God exhort and enjoin." This is evidently the natural, and the only natural meaning; just as it was the natural meaning when the evil spirit said, "I adjure thee by the living God that thou torment me not." The evil spirit surely did not administer an oath.

"God is my witness that without ceasing I make mention of you always in my prayers."* That the Almighty was witness to the subject of his prayers, is most true; but to state this truth is not to swear. Neither this language nor that which is indicated below, contains the characteristics of an oath according to the definitions even of those who urge the expressions. None of them contain, according to Milton's definition, "a curse upon ourselves;" nor according to Paley's, an "invocation of God's vengeance." Similar language, but in a more emphatic form, is employed in writing to the Corinthian converts. It appears from 2 Cor. ii, that Paul had resolved not again to go to Corinth in heaviness, lest he should make them sorry. And to assure them *why* he had made this resolution, he says, "I call God for a record upon my soul that *to spare you* I came not as yet unto Corinth." In order to show this to be an oath, it will be necessary to show that the apostle imprecated the vengeance of God if he did not speak the truth. Who can show this?—The expression appears to me to be only an emphatical mode of saying, God is witness; or as the expression is sometimes employed in the present day, God knows that such was my endeavour or desire.

The next and the last argument is of a very exceptionable class: it is founded upon silence. "For men verily swear by the greater, and an oath for confirmation is to them an end of

* Rom. i. 9. See also 1 Thess. ii. 5. and Gal. i. 20.

all strife.”* Respecting this it is said that it “speaks of the custom of swearing judicially without any mark of censure or disapprobation.” Will it then be contended that whatever an apostle mentions without reprobating, he approves? The same apostle speaks just in the same manner of the pagan games; of running a race for prizes and of “striving for the mastery.” Yet who would admit the argument, that *because* Paul did not then censure the games, he thought them right? The existing customs both of swearing and of the games, are adduced merely by way of *illustration* of the writer’s subject.

Respecting the lawfulness of oaths then, as determined by the Christian Scriptures, how does the balance of evidence stand? On the one side, we have plain emphatical prohibitions,—prohibitions of which the distinctness is more fully proved the more they are investigated: on the other we have—counter precepts? No—It is not even pretended: but we have examples of the use of language of which it is saying much to say, that it is *doubtful* whether they are oaths or not. How then would the man of reason and of philosophy decide? —“Many of the Christian fathers,” says Grotius, “condemned *all* oaths without exception.”† Grotius was himself an advocate of oaths. “I say nothing of perjury,” says Tertullian, “since *swearing itself* is unlawful to Christians.”‡ Chrysostom says, “Do not say to me, I swear for a just purpose: it is no longer lawful for thee to swear either justly or unjustly.”§ “He who,” says Gregory of Nysse, “has precluded murder by taking away anger, and who has driven away the pollution of adultery by subduing desire, has expelled from our life the curse of perjury by forbidding us to swear; for where there is no oath there can be no infringement of it.”|| Such is the conviction which the language of Christ conveyed to the early converts to his pure religion; and such is the conviction which I think it would convey to us, if custom had not familiarized us with the evil, and if we did not read the New Testament rather to find justifications of our practice, than to discover the truth and to apply it to our conduct.

INEFFICACY OF OATHS.

Of the influence of legal penalties in binding to veracity, little needs to be said. It is obvious that if they induce men to refrain from theft and violence, they will induce men to refrain from perjury. Jurymen swear that they will give a verdict according to the evidence, and yet it is perfectly well known that

* Heb. vi. 16.

† Rights of War and Peace.

‡ De Idol. cap. 11.

§ In Gen. ii. Hom. xv.

|| In Cant. Hom. 13

they often assent to a verdict which they believe to be contrary to that evidence. They do not all coincide in the verdict which the foreman pronounces ; it is indeed often impossible that they should coincide. This perjury is committed by multitudes ; yet what juryman cares for it, or refuses, in consequence of his oath, to deliver a verdict which he believes to be improper ? The reason that they do not care, is, that the oath, as such, does not bind their consciences. It stands alone. The public do not often reprobate the violation of such oaths ; the law does not punish it ; jurymen learn to think that it is no harm to violate them ; and the resulting conclusion is, that the form of an oath cannot and does not supply the deficiency ;—it cannot and does not apply the religious sanction.

Step a few yards from the jury-box to the witness-box, and you see the difference. There public opinion interposes its power—there the punishment of perjury impends—there the religious sanction is applied—and there, consequently, men regard the truth. If the simple intervention of an oath was that which bound men to veracity, they would be bound in the jury-box as much as at ten feet off : but it is not.

To take an oath in voluntary ignorance of the obligations which it is intended to impose, and to excuse ourselves for disregarding them because we do not know what they are, cannot surely be right. Yet it is often difficult, sometimes impossible, to discover what an oath requires. The absence of precision in the meaning of terms, the alteration of general usages whilst the forms of oaths remain the same, and the original want of explicitness of the forms themselves, throw sometimes insuperable obstacles in the way of discovering, when a man takes an oath, what it is that he binds himself to do.

“The truth, the whole truth, and nothing but the truth, touching the matter in question.” Is the witness to understand by this that if he truly answers all questions that are put to him, he conforms to the requisitions of the oath ? If he is, the terms of the oath are very exceptionable, for many a witness may give true answers to a counsel, and yet not tell “the whole truth.” Or does the oath bind him to give an exact narrative of every particular connected with the matter in question, whether asked or not ? If it does, multitudes commit perjury. How then shall a witness act ? Shall he commit perjury by withholding all information but that which is asked ? Or shall he be ridiculed and perhaps silenced in court for attempting to narrate all that he has sworn to disclose ? Here again the morality of the people is injuriously affected. To take an oath to do a certain prescribed act, and then to do only just that which

custom happens to prescribe, is to ensnare the conscience and practically to diminish the sanctions of veracity. The evil may be avoided either by disusing all previous promises to speak the truth or to adapt the terms of the promise (if that can be done) to the duties which the law or which custom expects. "You shall true answer make to all such questions as shall be asked of you," is the form when a person is sworn upon a *voir dire*; and if this is all that the law expects when he is giving evidence, why not use the same form? If, however, in deference to the reasonings against the use of any oaths, the oath in evidence were abolished, no difficulty could remain: for to *promise* in any form to speak the truth, is, as we have seen, absurd.

Whilst the oath in evidence continues to be imposed, it is not an easy task to determine in what sense the witness should understand it. If you decide by the meaning of the legislature which imposed the oath, it appears manifest that he should tell all he knows, whether asked or not. But what, it may be asked, is the meaning of a law, but that which the authorized expounders of the law determine? And if they habitually admit an interpretation at variance with the terms of the oath, is not their sanction an authoritative explanation of the legislature's meaning? These are questions which I pretend not with confidence to determine. The mischiefs which result from the uncertainty are to be charged upon the legislatures which do not remove the evil. I would, however, suggest that the meaning of a form in such cases is to be sought, not so much in the meaning of the original imposers, as in that of those who now sanction the form by permitting it to exist. This doubtless opens wide the door to extreme licentiousness of interpretation. Nor can that door be closed. There is no other remedial measure than an alteration of the forms or an abolition of the oath.

THE EFFECTS OF OATHS.

There is a power and efficacy in our religion which elevates those who heartily accept it above that low moral state in which alone an oath can even be supposed to be of advantage. It is the testimony even of infidelity, that "wherever men of uncommon energy and dignity of mind have existed, they have felt the degradation of binding their assertions with an oath."* This degradation, this descent from the proper ground on which a man of integrity should stand, illustrates the proposition that whatever exceeds affirmation "cometh of evil." The evil origin is so palpable that you cannot comply with the custom without feeling that you sacrifice the dignity of virtue. It is related of Solon that

* Godwin: Political Justice, v. 2, p. 633.

he said "A good man ought to be in that estimation that he needs not an oath; because it is to be reputed a lessening of his honour if he be forced to swear."* If to take an oath, lessened a pagan's honour, what must be its effect upon a Christian's purity?

Oaths, at least the system of oaths which obtains in this country, tends powerfully to deprave the moral character. We have seen that they are continually violated,—that men are continually referring to the most tremendous sanctions of religion with the habitual belief that those sanctions impose no practical obligation. Can this have any other tendency than to diminish the influence of religious sanctions upon other things? If a man sets light by the divine vengeance in a jury-box to-day, is he likely to give full weight to that vengeance before a magistrate to-morrow? We cannot prevent the effects of habit. Such things will infallibly deteriorate the moral character, because they infallibly diminish the power of those principles upon which the moral character is founded.

Oaths encourage falsehood. The effect of instituting oaths is to diminish the practical obligation of simple affirmation. The law says, You must speak the truth when you are upon your oath; which is the same thing as to say that it is less harm to violate truth when you are not on your oath. The court sometimes reminds a witness that he is upon oath, which is equivalent to saying, If you were not, we should think less of your mendacity. The same lesson is inculcated by the assignation of penalties to perjury and not to falsehood. What is a man to conclude, but that the law thinks light of the crime which it does not punish; and that since he may lie with impunity, it is not much harm to lie? Common language bears testimony to the effect. The vulgar phrase, I will take my oath to it, clearly evinces the prevalent notion that a man may lie with less guilt when he does not take his oath. No answer can be made to this remark, unless any one can show that the extra sanction of an oath is so much added to the obligation which would otherwise attach to simple affirmation. And who can show this? Experience proves the contrary: "Experience bears ample testimony to the fact, that the prevalence of oaths among men (Christians not excepted) has produced a very material and very general effect in reducing their estimate of the obligation of plain truth, in its natural and simple forms."†—"There is no cause of insincerity, prevarication, and falsehood, more powerful, than the practice of administering oaths in a court of justice."‡

Upon this subject the legislator plays a desperate game

* Stobæus · Serm. 3 † Gurney: Observations, &c. c. x. ‡ Godwin: v 2, p. 634

against the morality of a people. He wishes to make them speak the truth, when they undertake an office or deliver evidence. Even supposing him to succeed, what is the cost? That of diminishing the motives to veracity in all the affairs of life. A man may not be called upon to take an oath above two or three times in his life, but he is called upon to speak the truth every day.

A few, but a few serious, words remain. The investigations of this chapter are not matters to employ speculation, but to influence our practice. If it be indeed true that Jesus Christ has imperatively forbidden us to employ an oath, a duty, an imperative duty, is imposed upon us. It is worse than merely vain to hear his laws unless we obey them. Of him, therefore, who is assured of the prohibition, it is indispensably required that he should refuse an oath. There is no other means of maintaining our allegiance to God. Our pretensions to Christianity are at stake: for he who, knowing the Christian law, will not conform to it, is certainly not a Christian. How then does it happen, that although persons frequently acknowledge they think oaths are forbidden, so few, when they are called upon to swear, decline to do it? Alas! this offers one evidence amongst the many, of the want of uncompromising moral principles in the world,—of such principles as it has been the endeavour of these pages to enforce,—of such principles as would prompt us and enable us to sacrifice *every* thing to Christian fidelity. By what means do the persons of whom we speak suppose that the will of God respecting oaths is to be effected? To whose practice do they look for an exemplification of the Christian standard? Do they await some miracle by which the whole world shall be convinced, and oaths shall be abolished without the agency of man? Such are not the means by which it is the pleasure of the Universal Lord to act. He effects his moral purposes by the instrumentality of faithful men. Where are these faithful men?—But let it be: if those who are called to this fidelity refuse, theirs will be the dishonour and the offence. But the work will eventually be done. Other and better men will assuredly arise to acquire the Christian honour and to receive the Christian reward.

THE
RIGHTS
OF
SELF-DEFENCE.

BY
JONATHAN DYMOND.



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THE RIGHTS OF SELF-DEFENCE.

THE right of defending ourselves against violence is easily deducible from the law of nature. There is, however, little need to deduce it, because mankind are at least *sufficiently* persuaded of its lawfulness. The great question which the opinions and principles that now influence the world make it needful to discuss is, whether the right of self-defence is absolute and unconditional,—Whether every action whatever is lawful, provided it is necessary to the preservation of life? They who maintain the affirmative maintain a great deal; for they maintain that whenever life is endangered, all rules of morality are, as it respects the individual, suspended, annihilated: every moral obligation is taken away by the single fact that life is threatened.

Yet the language that is ordinarily held upon the subject implies the supposition of all this. "If our lives are threatened with assassination or open violence from the hands of robbers or enemies, *any* means of defence would be allowed and laudable."* Again: "There is one case in which *all* extremities are justifiable, namely, when our life is assaulted and it becomes necessary for our preservation to kill the assailant."†

The reader may the more willingly inquire whether these propositions are true, because most of those who lay them down are at little pains to *prove* their truth. Men are extremely willing to acquiesce in it without proof, and writers and speakers think it unnecessary to adduce it. Thus perhaps it happens that fallacy is not detected because it is not sought.—If the reader should think that some of the instances which follow are remote from the ordinary affairs of life, he is requested to remember that we are discussing the soundness of an alleged *absolute rule*. If it be found that there are or have been cases in which it is not absolute,—cases in which *all* extremities are not lawful in defence of life,—then the rule is not sound: then there are some limits to the right of self-defence.

If "*any* means of defence are laudable," if "*all* extremities are justifiable," then they are not confined to acts of resistance to the assailing party. There may be other conditions upon which life may be preserved than that of violence towards *him*. Some ruffians seize a man in the highway, and will kill him unless he will conduct them to his neighbour's property and assist them in carry-

* Grotius: Rights of War and Peace.

† Paley: Mor. and Pol. Phil. p. 3, b. 4, c. 1.

ing it off. May this man unite with them in the robbery in order to save his life, or may he not? If he may, what becomes of the law, Thou shalt not steal? If he may not, then *not every means* by which a man may preserve his life is "laudable" or "allowed." We have found an exception to the rule. There are twenty other wicked things which violent men may make the sole condition of not taking our lives. Do all wicked things become lawful because life is at stake? If they do, morality surely is at an end: if they do not, such propositions as those of Grotius and Paley are untrue.

A pagan has unalterably resolved to offer me up in sacrifice on the morrow, unless I will acknowledge the Deity of his gods and worship them. I shall presume that the Christian will regard these acts as being, under every possible circumstance, unlawful. The night offers me an opportunity of assassinating him. Now I am placed, so far as the argument is concerned, in precisely the same situation with respect to this man, as a traveller is with respect to a ruffian with a pistol. Life in both cases depends on killing the offender. Both are acts of self-defence. Am I at liberty to assassinate this man? The heart of the Christian surely answers, No. Here then is a case in which I may not take a violent man's life in order to save my own.—We have said that the heart of the Christian answers, No: and this, we think, is a just species of appeal. But if any one doubts whether the assassination would be unlawful, let him consider whether one of the Christian apostles would have committed it in such a case. Here, at any rate, the heart of every man answers, No. And mark the reason,—because every man perceives that the act would have been palpably inconsistent with the apostolic character and conduct; or, which is the same thing, with a *Christian* character and conduct.

Or put such a case in a somewhat different form. A furious Turk holds a scimitar over my head, and declares he will instantly dispatch me unless I abjure Christianity and acknowledge the divine legation of "the Prophet." Now there are two supposable ways in which I may save my life; one by contriving to stab the Turk, and one "by denying Christ before men." You say I am not at liberty to deny Christ, but I am at liberty to stab the man. *Why* am I not at liberty to deny Him? Because Christianity forbids it. Then we require you to show that Christianity does *not* forbid you to take his life. Our religion pronounces both actions to be wrong. You say that under these circumstances the *killing* is right. Where is your proof? What is the ground of your distinction? But, whether it can be adduced or not, our immediate argument is established—That there are *some* things which it is not lawful to do in order to preserve our lives. This conclusion has indeed been practically acted upon. A company of inquisitors and their agents are about to conduct a good man to the stake. If he could by any means destroy these men, he might save his life.—It is a question therefore of self-defence. Supposing these means to be within his power,—supposing he could contrive a mine, and by suddenly firing it, blow his persecutors into the air,—would it be lawful and Christian thus

to act? No. The common judgments of mankind respecting the right temper and conduct of the martyr pronounce it to be wrong. It is pronounced to be wrong by the language and example of the first teachers of Christianity. The conclusion therefore again is, that all extremities are *not* allowable in order to preserve life;—that *there is a limit to the right of self-defence*.

It would be to no purpose to say that in some of the instances which have been proposed, *religious* duties interfere with and limit the rights of self-defence. This is a common fallacy; religious duties and moral duties are identical in point of obligation, for they are imposed by one authority. Religious duties are not obligatory for any other reason than that which attaches to moral duties also; namely, the will of God. He who violates the moral law is as truly unfaithful in his allegiance to God, as he who denies Christ before men. So that we come at last to one single and simple question, whether taking the life of a person who threatens ours is or is not compatible with the moral law. We refer for an answer to the broad principles of Christian piety and Christian benevolence; that piety which reposes habitual confidence in the Divine Providence, and an habitual preference of futurity to the present time; and that benevolence which not only loves our neighbours as ourselves, but feels that the Samaritan or the *enemy* is a neighbour. There is no conjuncture in life in which the exercise of this benevolence may be suspended; none in which we are not required to maintain and to practise it. Whether want implores our compassion, or ingratitude returns ills for our kindness; whether a fellow-creature is drowning in a river or assailing us on the highway; everywhere, and under all circumstances, the duty remains.

Is killing an assailant, then, *within* or *without* the limits of this benevolence?—As to the man, it is evident that no good-will is exercised towards him by shooting him through the head. Who indeed will dispute that, before we can destroy him, benevolence towards him must be excluded from our minds? We not only exercise no benevolence ourselves, but preclude him from receiving it from any human heart: and, which is a serious item in the account, we cut him off from all possibility of reformation. To call sinners to repentance was one of the great characteristics of the mission of Christ. Does it appear consistent with this characteristic for one of his followers to take away from a sinner the power of repentance? Is it an act that accords, and is congruous, with Christian love?

But an argument has been attempted here. That we may “kill the assailant is evident in a state of nature, unless it can be shown that we are bound to prefer the aggressor’s life to our own; that is to say, to love our enemy *better* than ourselves, which can never be a debt of justice nor anywhere appears to be a duty of charity.”* The answer is this: That although we may not be required to love our enemy *better* than ourselves, we are required to love him *as* ourselves; and therefore, in the supposed case, it would still be a question equally balanced which life ought to be sacrificed; for a

* Paley: Mor. and Pol. Phil. p. 3, b. 4, c. 1.

is quite clear that if we kill the assailant, we love him *less than* ourselves, which does seem to militate against a duty of charity. But the truth is, that he who, from motives of obedience to the will of God, spares the aggressor's life even to the endangering his own, does exercise love both to the aggressor and to himself, *perfectly*: to the aggressor, because by sparing his life we give him the opportunity of repentance and amendment: to himself, because every act of obedience to God is perfect benevolence towards ourselves; it is consulting and promoting our most valuable interests; it is propitiating the favour of Him who is emphatically "a rich rewarder."—So that the question remains as before, not whether we should love our enemy better than ourselves, but whether Christian principles are acted upon in destroying him; and if they are not, whether we should prefer Christianity to ourselves; whether we should be willing to lose our life for Christ's sake and the gospel's.

Perhaps it will be said that we should exercise benevolence to the public as well as to the offender, and that we may exercise more benevolence to them by killing than by sparing him. But very few persons, when they kill a man who attacks them, kill him out of benevolence to the public. That is not the motive which influences their conduct, or which they at all take into the account. Besides, it is by no means certain that the public would lose any thing by the forbearance. To be sure, a man can do no more mischief after he is killed; but then it is to be remembered, that robbers are more desperate and more murderous from the apprehension of swords and pistols than they would be without it. Men are desperate in proportion to their apprehensions of danger. The plunderer, who feels a confidence that his own life will not be taken, may conduct his plunder with comparative gentleness; while he who knows that his life is in immediate jeopardy stuns or murders his victim lest he should be killed himself. The *great* evil which a family sustains by a robbery is often not the loss, but the terror and the danger; and these are the evils which, by the exercise of forbearance, would be diminished. So that if some bad men are prevented from committing robberies by the fear of death, the public gains in other ways by the forbearance: nor is it by any means certain that the balance of advantages is in favour of the more violent course.—The argument which we are opposing proceeds on the supposition that our own lives are endangered. Now it is a fact that this very danger results, in part, from the want of habits of forbearance. We publicly profess that we would kill an assailant; and the assailant, knowing this, prepares to kill us when otherwise he would forbear.

And, after all, if it were granted that a person is at liberty to take an assailant's life, *in order to preserve his own*, how is he to know, in the major'ty of instances, whether his own would be taken? When a man breaks into a person's house, and this person, as soon as he comes up with the robber, takes out a pistol and shoots him, we are not to be told that this man was killed "in defence of life." Or, go a step further, and a step further still, by which the intention of the robber to commit personal violence or inflict death is

more and more probable: you must at last shoot him in uncertainty, whether your life was endangered or not. Besides, you can withdraw,—you can fly. None but the predetermined murderer *wishes* to commit murder. But, perhaps, you exclaim, “Fly! Fly, and leave your property unprotected!” Yes,—unless you mean to say that preservation of property, as well as preservation of life, makes it lawful to kill an offender. This were to adopt a new and a very different proposition; but a proposition which I suspect cannot be separated in practice from the former. He who affirms that he may kill another in order to preserve his life, and that he may endanger his life in order to protect his property, does, in reality, affirm that he may kill another in order to preserve his property. But such a proposition, in an unconditional form, no one surely will tolerate. The laws of the land do not admit it, nor do they even admit the right of taking another’s life simply because he is attempting to take ours. They require that we should be tender even of the murderer’s life, and that we should fly rather than destroy it.*

We say that the proposition that we may take life in order to preserve our property is intolerable. To preserve how much? five hundred pounds, or fifty, or ten, or a shilling, or a sixpence? It has actually been declared that the rights of self-defence “justify a man in taking all forcible methods which are necessary in order to procure the restitution of the freedom or the property of which he had been unjustly deprived.”† All forcible methods to obtain restitution of property! No limit to the nature or effects of the force! No limit to the insignificance of the amount of the property! Apply, then, the rule. A boy snatches a bunch of grapes from a fruiterer’s stall. The fruiterer runs after the thief, but finds that he is too light of foot to be overtaken. Moreover the boy eats as he runs. “All forcible methods,” reasons the fruiterer, “are justifiable to obtain restitution of property. I may fire after the plunderer, and when he falls, regain my grapes.” All this is just and right, if Gisborne’s proposition is true. It is a dangerous thing to lay down maxims in morality.

The conclusion then to which we are led by these inquiries is, that he who kills another, even upon the plea of self-defence, does not do it in the predominance nor in the exercise of Christian dispositions; and if this is true, is it not also true that his life cannot be thus taken in conformity with the Christian law?

But this is very far from concluding that no resistance may be made to aggression. We may make, and we ought to make, a great deal. It is the duty of the civil magistrate to repress the violence of one man towards another, and by consequence it is the duty of the individual, when the civil power cannot operate, to endeavour to repress it himself. I perceive no reasonable exception to the rule,—that whatever Christianity permits the magistrate to do in order to restrain violence, it permits the individual, under such circumstances, to do also.

Many kinds of resistance to aggression come strictly within the

* Blackstone: Com. v. 4, c. 4.

† Gisborne: Moral Philosophy.

fulfilment of the law of benevolence. He who by securing or temporarily disabling a man prevents him from committing an act of great turpitude, is certainly his benefactor; and if he be thus reserved for justice, the benevolence is great both to him and to the public. It is an act of much kindness to a bad man to secure him for the penalties of the law: or it *would be* such if penal law were in the state in which it ought to be, and to which it appears to be making some approaches. It would then be very probable that the man would be reformed; and this is the greatest benefit which can be conferred upon him and upon the community.

The exercise of Christian forbearance towards violent men is not tantamount to an invitation of outrage. Cowardice is one thing; this forbearance is another. The man of true forbearance is of all men the least cowardly. It requires courage in a greater degree and of a higher order to practise it when life is threatened, than to draw a sword or fire a pistol.—No: It is the peculiar privilege of Christian virtue to approve itself even to the bad. There is something in the nature of that calmness, and self-possession, and forbearance, that religion effects, which obtains, nay which almost commands, regard and respect. How different the effect upon the violent tenants of Newgate—the hardihood of a turnkey and the mild courage of an Elizabeth Fry! Experience, incontestable experience, has proved that the minds of few men are so depraved or desperate as to prevent them from being *influenced* by real Christian conduct. Let him therefore who advocates the taking the life of an aggressor, first show that all other means of safety are vain; let him show that bad men, notwithstanding the exercise of true Christian forbearance, persist in their purposes of death:—when he has done this he will have adduced an argument in favour of taking their lives which will not, indeed, be conclusive, but which will approach nearer to conclusiveness than any that has yet been adduced.

Of the consequences of forbearance, even in the case of personal attack, there are some examples. Archbishop Sharpe was assaulted by a footpad on the highway, who presented a pistol and demanded his money. The archbishop spoke to the robber in the language of a fellow-man and of a Christian. The man was really in distress, and the prelate gave him such money as he had, and promised that if he would call at the palace, he would make up the amount to fifty pounds. This was the sum of which the robber had said he stood in the utmost need. The man called and received the money. About a year and a half afterward, this man again came to the palace and brought back the same sum. He said that his circumstances had become improved, and that, through the “astonishing goodness” of the archbishop, he had become “the most penitent, the most grateful, and the happiest of his species.”—Let the reader consider how different the archbishop’s feelings were, from what they would have been if, by his hand, this man had been cut off.*

Barclay, the apologist, was attacked by a highwayman. He sub-

* See Lond. Chron Aug. 12, 1785. See also Life of Granville Sharpe, *1839*, p. 13

calculated for the ordinary modes of resistance a calm expostulation. The felon dropped his presented pistol, and offered no further violence. A Leonard Fell was similarly attacked, and from him the robber took both his money and his horse, and then threatened to blow out his brains. Fell solemnly spoke to the man on the wickedness of his life. The robber was astonished: he had expected, perhaps, curses, or perhaps a dagger. He declared he would not keep either the horse or the money, and returned both. "If thine enemy hunger, *feed him*; for in so doing thou shalt heap coals of fire upon his head."*—The tenor of the short narrative that follows is somewhat different. Ellwood, who is known to the literary world as the suggester to Milton of *Paradise Regained*, was attending his father in his coach. Two men waylaid them in the dark and stopped the carriage. Young Ellwood got out, and on going up to the nearest, the ruffian raised a heavy club, "when," says Ellwood, "I whipped out my rapier and made a pass upon him. I could not have failed running him through up to the hilt," but the sudden appearance of the bright blade terrified the man so that he stepped aside, avoided the thrust, and both he and the other fled. "At that time," proceeds Ellwood, "and for a good while after, I had no regret upon my mind for what I had done." This was while he was young, and when the forbearing principles of Christianity had little influence upon him. But afterward, when this influence became powerful, "a sort of horror," he says, "seized on me when I considered how near I had been to the staining of my hands with human blood. And whensoever afterward I went that way, and indeed as often since as the matter has come into my remembrance, my soul has blessed Him who preserved and withheld me from shedding man's blood."†

That those over whom, as over Ellwood, the influence of Christianity is imperfect and weak, should think themselves at liberty upon such occasions to take the lives of their fellow-men, needs to be no subject of wonder. Christianity, if we would rightly estimate its obligations, must be felt in the heart. They in whose hearts it is not felt, or felt but little, cannot be expected perfectly to know what its obligations are. I know not therefore that more appropriate advice can be given to him who contends for the lawfulness of taking another man's life in order to save his own, than that he would first inquire whether the influence of religion is dominant in his mind. If it is not, let him suspend his decision until he has attained to the fullness of the stature of a Christian man. Then, as he will be of that number who *do* the will of Heaven, he may hope to "know, of this doctrine, whether it be of God."

* Select Anecdotes, &c. by John Barclay.

† Ellwood's Life.

AN ACCOUNT
OF
THE LAST ILLNESS
OF
HANNAH DUDLEY.



PHILADELPHIA:

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NO. 50, NORTH FOURTH STREET

No. 50.

HANNAH DUDLEY.

The following account of Hannah Dudley has been compiled from a narrative respecting her, published by her sister, Elizabeth Dudley.

HANNAH DUDLEY, daughter of Robert and Mary Dudley, was born at Clonmel, in Ireland, in the year 1784.

Her disposition was amiable and tender, combined with a degree of reserve, so that, although naturally cheerful, she shrunk from observation, and was peculiarly diffident in her manner. She was seriously thoughtful from a child, fond of reading the Holy Scriptures, and remarkable for the solidity of her demeanour in religious meetings, which she delighted to attend. The favourable impressions thus early made upon her mind, were afterwards, in some measure, counteracted by indulgence in self-gratification; and she took greater latitude with respect to dress and reading than was consistent with her education, though not to an extent which would generally be deemed reprehensible. In the 20th year of her age she had a long and suffering illness, during which it pleased the Lord so to renew the visitation of his love as greatly to humble and contrite her spirit. In this state she saw the vanity and unsatisfying nature of worldly enjoyments, mourned over the time which she had spent unprofitably, and was brought under conviction for deviating even in little things from that simplicity which she then felt it would be right for her to practise, however it might be in the cross to her natural inclination. She was strengthened to enter into covenant with her Heavenly Father by the sacrifice of her will and affections; and when raised from the bed of sickness, the fruits of humble dedication were obvious to others. She continued subject to trying attacks of indisposition, but her patient endurance of pain, increasing watchfulness and stability of conduct, with an evident weaning from worldly objects, proved that the great work of transformation was powerfully, though secretly carried forward in her heart.

The blessed effects of a change from a state of nature to a state of grace, were apparent during the illness that terminated her life. It commenced in the 1st month, 1810, and was attended with great pain and suffering, which she was enabled to bear with becoming resignation and patience.

Soon after being taken, she observed, when conversing with her mother and sister, "I have been thinking of the 91st Psalm ; does it not end with 'I will bless him with long life, and shew him my salvation ?'" At her request her sister then read the chapter, and when she came to the last verse, Hannah cheerfully said, "that is not one of the blessings I desire," meaning long life : her mother answering, "but, my love, thou hast no objection, if such be the Divine will?" She replied, "oh, no, if it be the Lord's blessed will." That night, while in great pain, she said she was afraid of being impatient, on which her sister remarked, that she had always been much favoured with patience when tried by illness. She answered, "the Lord has never laid more on me than he enabled me to bear ; we should be poor creatures without his help." She then calmly expressed her persuasion that she should not recover, and soon after repeated the passage from 2 Corinthians, "We are troubled on every side, yet not distressed ; persecuted, but not forsaken ; cast down, but not destroyed ; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." After a while she again spoke of the improbability of her recovery, and mentioned her absent brothers with much tenderness, desiring that when any one wrote, her love might be given them, adding, "I think I shall never see them again ; but if not, we must be satisfied. His holy, blessed will, be done!" On her sister saying that she hoped such a sorrow as losing her did not await them, she cheerfully repeated, "*Sorrow !*" Her sister answered, "that it will not be sorrow to thee, my love, I can readily believe, but it will be a sore privation to us."

Hannah replied, alluding to the term *sorrow*, "I hope not, I trust in the mercy of a gracious Saviour, and rely on his merits only." At another time, being in great agony, she clasped her hands, as in the attitude of prayer, and exclaimed, "Oh ! merciful Father ! thou hast never laid more on me than thou enabled me to bear." Presently after she queried where is that expression, "The Lord hear thee in the day of trouble ;" her mother repeated the verse to her, Psalms, 20th chapter, 1st verse. "Yes," said she, "but there is something more." The whole passage was then repeated, "Send thee help from the sanctuary, and strengthen thee out of Zion ; grant thee according to thine own heart, and fulfil all thy counsel." "Yes, yes," said she, "that is it ; oh ! merciful goodness !" On getting a little ease, she quickly informed her anxious attendants that she was

better, being always desirous to say any thing calculated to relieve their minds. Her amiable, affectionate solicitude for those she loved never seemed more acute, and she often expressed the fear that those who watched over her sick bed would injure themselves by their care for her, saying, "I am not worth half the trouble you have with me." Hearing some noise in the street, which she was told was owing to a ball being in the neighbourhood, she remarked, "how giddy the world is, and how serious every thing appears to one who is not likely to recover;" then, lying still a while, she looked at her sister with inexpressible sweetness, and said, "Come, let us join with angels round the throne!"

On another occasion, complaining that she felt very heavily loaded with illness, yet could hardly tell where her pain was, she said in a solemn and impressive manner, "It is in seasons like this we find the necessity of exerting all the little religion we may be favoured with; *every other support fails me now.*" The Holy Scriptures appeared to be much the subject of her meditations, and the remembrance of them to contribute largely to her comfort. At a time when her bodily affliction seemed enough to absorb every other feeling, she repeated the language of John Locke respecting the sacred records, "They have God for their author, salvation for their end, and truth, without any mixture of error, for their matter;" and added, "How just is the description!" When undergoing violent pain she would say, in an animated and heavenly tone of voice, "What are these sufferings when compared to what the Saviour bore for us. *The sufferings of this present time are not worthy to be compared with the glory which shall be revealed.*" Whenever a little respite from pain was afforded, she would mention it as a mercy, and express her gratitude for the present relief. The fifth of the second month was a day of great suffering to her, and the following night very distressing; in the morning she said with composure, "Surely Dr. — is too honest a man to tell you I am recovering; I am not, nor do I believe I ever shall; I have never lost the belief that I should not recover. I dreamed last night that I saw my precious father, and remembering that he was gone, I asked him if he was happy? He answered me in the sweetest manner by repeating that passage of Scripture which he used to speak of on his death-bed, relative to *the general assembly and church of the first born*, adding, 'thou shalt be with me in a short time, only make thy peace with God, and he will admit thee into his holy presence.' " She wept while relating this dream; and a hope being expressed by her sister, that her peace was not then

to make, she said, "*If I only had an evidence*, but I trust I shall at last." She was then reminded of the manner in which she had been favoured at the beginning of her illness, when she said, she could rejoice in the prospect of being taken away. "Yes," she replied, "and I hope I can rejoice; I trust in my Saviour. I have many sins, and I pray they may go beforehand to judgment." "It is an unspeakable favour, that even when I am racked with pain, I feel such sweet peace as more than compensates for all I suffer. Oh! what condescension of a gracious Saviour to a poor sinner! this bed is not like a bed of sickness: I feel holy joy."

Speaking to her mother of her illness, and its probable increase and termination, she said, "If I grow worse, my dear mother, do not get any other physicians;" her mother replying, that she knew her confidence was not in man, but in the Lord. "Ah!" said she, "what poor creatures we should be but for his help!" her mother observing, Thou canst say with Job, that "painful nights and wearisome days are appointed thee." "Yes," she returned, "I suffer much, but what are mine when compared with the sufferings of many others, and though my nights are trying, there are times when my Saviour is near me! I feel him near me." Again, speaking of her death, she said, "tell my dear brothers not to grieve like those who have no hope. I trust we shall meet in another and a better world: take care of our precious mother." Her prospect of a glorious fruition appeared to be unclouded, and the whole tenor of her conduct, as well as expressions, evinced that she was patiently waiting the Lord's time for an admittance into that mansion of rest which she confidently, though humbly, believed was prepared for her, through the merits and mercies of a crucified Redeemer. At one time she suffered much from the use of a painful prescription, which seemed almost too much for her exhausted state, and she frequently exclaimed, "mercy! mercy!" When a little relieved, she said with tenderness, "I was very unguarded a while ago, I was impatient;" her sister answering that no impatience had been observed. Hannah replied, with emphasis, "*I felt it*, I was unwatchful." Thus was the "swift witness" attended to by this happily instructed spirit, and no allowance made for emotions which perhaps few would deem culpable under such distress as was allotted her.

As the disease progressed she became unable to speak much, but the little she did utter clearly evinced that the Lord still sustained her in holy confidence. Oft times, when a sentence could hardly be connected, the language of supplication was heard, and her patient acquiescence with the divine will mani-

fested in words like these, "Oh! Lord, look down upon thy poor child; heavenly Father! not my will, but thine be done," &c. At a period of extreme debility, her mother observing that she did believe her soul was anchored on the Rock of Ages, and that the Lord was her Father and helper, Hannah said, in an animated manner, "Come then, holy Father! Lord, preserve me! oh! the encumbering flesh."

At another time, when speaking to her mother respecting the nature of her disorder, she signified how unimportant it was what name it might be called, and said, "we must all have something to bring us to our end;" then, turning to the subject which appeared to her the *only* one worthy of attention, she spoke of her strong confidence in the mercy of the Redeemer, and said that her hopes of salvation were grounded on that alone, observing, "Oh, my dear mother, what could works do for me now?" Her mother replied, "nothing, my precious child, all we have to trust to is the mercy of God in Christ Jesus." During the whole of the 22d of 2d month, this patient sufferer endured great pain and weakness, being generally unable to say more than yes or no, and even that effort frequently produced distressing symptoms. About 11 o'clock in the evening, the family were surprised by her reviving so as to call them all by name. Finding that only her mother and sisters were in the room, she asked for her brother, who quickly came in, and they all sat round the bed, when to their admiration she was strengthened to approach the throne of grace in the language of solemn supplication, praying for them individually, and commending in a strain of christian confidence, yet deep humility, all and each of her near connexions to the Lord's protecting care; and then, for herself, "Oh! gracious Lord and Saviour, look down upon thy poor dying sinner, favour her with an evidence that she shall be received up into glory; but thou hast already, my God and Saviour, nearly done so. Oh! accept my humble thanks for thy preserving care throughout my life, and for the last five weeks that thou hast been near me and supported me. Thou hast answered my petitions. Oh! my Saviour! *posture* is nothing, thou hearest prayer!" She then sent messages to her absent brothers, and sweetly addressed her sisters in the language of serious advice, concluding with "comfort our dear tried mother, console and support her." After they had all remained some time silent, she inquired, "who are here?" Her mother answered, "none but thy poor mother, thy sisters and brother, and *the Shepherd of Israel.*" "He is here," she replied, "He is near me." She afterwards said, "Give my love to Dr. —, tell him I am

much obliged to him for his kind attention, but that the knowledge of this world gendereth to bondage. I am afraid he is too fond of vain philosophy to think enough of religion." She then gave her sister a message for a relation at a distance, comprising much important counsel in a few words; and mentioning the attendance of places of amusement, she said, in a feeling manner, "Oh! it is a pity, a great pity, a sin, and waste of time." After lying still a few minutes, she broke forth thus: "What is life! a bubble, five and twenty years and a little more, and all is over; but I am taken in great mercy, oh! in great mercy, I do believe, from the evil to come. The grass withereth, the flower fadeth, but the word of our God shall stand for ever!" Remaining a while quiet, she said, "I hope I have not said more than was given me," her mother telling her that she need not fear, as it was evident her lips had been touched with a live coal from the holy altar. "It is the Lord's doing," she replied, "It is his doing, oh! what mercy! He hears and answers prayer!"

It is worthy of remark, that although she had spoken so much more during this solemnly interesting scene, (which lasted about two hours,) than at any time of her illness, yet she did not seem at all exhausted by it, nor to suffer afterwards from such great exertion of voice: for notwithstanding her weakness was such that her friends had generally to lean over her in order to gather what she said, she spoke while thus engaged in so clear and distinct a manner, that she could be heard in any part of the room. For about two weeks after this memorable period, her debility was such that she could seldom bear to be touched, or have any one very near the bed, and usually made signs for what she wished done, the distressing sickness at her stomach rendering it hard to her to speak a word. Yet ejaculations were sometimes heard, which manifested that her mind was still kept in confidence, and her faith in the sufficiency of her Almighty helper preserved unshaken. One evening during this period, after her mother had supplicated at her bed-side, and was engaged to petition that the Lord might preserve her amidst all the suffering he saw meet to dispense, in steady reliance upon himself, and grant that patience might have its perfect work, &c. Hannah said, "Amen! Amen!" with uncommon energy, and then made this appeal: "Thou hast told me that mine eyes shall see thy salvation. Thou hast told me so in the secret of my heart; only, Lord, keep me in the patience, until it is thy good pleasure to set the spirit free."

During exquisite distress of body, the following aspirations were distinctly heard, though uttered in a weak and broken

voice: "Gracious Father, remember I am but dust! Oh! my Saviour, look down with compassion upon thy poor sufferer, take her this night if it be thy good pleasure, yet not my will, but thine be done!"

On the 14th of third month her sufferings and consequent debility were very great, so that her friends sometimes apprehended she had really ceased to breathe; yet on a little revival, it was evident that her faith and patience continued in lively exercise. At this time she expressed herself thus: "How pleasant it will be to get home, after all these conflicts, into the arms of Jesus! how trifling they will then appear, though so hard to poor mortality: but the Lord is near; oh, what an eminent favour, what an unspeakable mercy, that he is so near: from the very first he has seemed to overshadow me, all my impatience he passes by and forgives, he remembers that I am but dust, he smiles on, he comforts, he cherishes me." Her sister remarked that her bodily sufferings had been very great almost throughout her sickness. "Yes," she answered, "in the beginning I had great conflict, and felt my pain very trying, but at length I got to resignation, and by prayer could say, *Thy will be done*; and now I have desired that when I am taken it may be in a calm and tranquil moment, that the pangs may not be such as to preclude the possibility of my nearest connexions being around me; but the Lord's blessed will be done. He is all goodness to me, and will relieve me in his own good time. At length the messenger of mercy arrived. On the 19th of the 3d month her purified spirit was released from the shackles of mortality, and, there is good reason to believe, admitted into the mansions of everlasting rest and peace. Her desire for an easy and tranquil exit was remarkably granted, her close being so calm and peaceful, that those around her dying bed did not know the exact moment of her departure.

THE END.



ON

CONFORMITY TO THE WORLD.

Extracted from Mary Jane Graham's Letters.

I FEAR you will think me strict if I tell you all I think on this subject, but I will tell you, since you desire it; and I know that God is able and willing too to give you *joys* so much *superior* to every worldly amusement, that you will wonder you could ever give them a thought. I must say then, that the world and worldly amusements appear to me quite inconsistent with the character of a Christian; and that we can never enjoy happy converse with God till we give them up. The Christian is described in the scriptures, as "the temple of the living God." Now where *the holy* God takes up his abode, surely that heart must be sanctified and set apart from every common use, wholly devoted to his service. The spirit of the world which reigns in worldly company, is quite opposite to his Spirit; and "the friendship of the world" there sought, "is enmity with God." I know this would be called uncharitable, but I do not wish to be more charitable than the Bible: and surely experience proves it to be true. No, my dear friend, that cannot be a proper place for a Christian, where religion is the thing that must not be named; neither can we say, our own hearts may be as well employed there as elsewhere, for the very sweetest meditation on heavenly things (if we can thus meditate in the midst of vanity) would be spoiled by the thought, that there were none who enjoyed like communion with ourselves; and we should soon have to seek with Joseph a place "to weep in," to weep over our companions and friends, who are thus "feeding on ashes," delighting themselves in things that cannot profit. The fact is, when Christians venture into such places, they must either have heavenly thoughts (and then the amusement would appear disgusting and uninteresting), or else, if the amusement is amusing to them, it fills their hearts with a crowd of vain thoughts, shuts out Christ, and lets in self and the world, and so prepares room for doubts and fears, and much bitter repentance, before the

Spirit will again shine upon a heart which has so wantonly despised his grace.

But many will say—"All this may take place if we stay at home;" our worldly hearts may be compelled to own, that we should have been as well at a place of public resort, as in our own room. But surely it does but make the argument stronger against indulging in any thing which tends to foment such thoughts. If we are so weak, why go into temptation? We may fall into a worldly frame of mind in the absence of any worldly pleasures; but because we have got a cruel enemy within, shall we expose ourselves to the attacks of an enemy without? Let us at least have the comfort of not having gone in quest of our misery. Temptations enough will come to us; let us not go to them.

Let me draw your attention to the sweet precept of our Lord: "Let your loins be girded about, and your lights burning; and you yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him *immediately*." Now, I am sure, you would not choose that your Lord should come for you, while engaged in worldly amusements; nor would you feel, that he found you watching, nor would you be ready to "*open immediately*;" but would rather ask time to collect your scattered thoughts, and trim the wasted lamp.

"Whether therefore ye eat or drink, or whatsoever ye do, *do all to the glory of God*." And—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Let us then always ask ourselves, before we set about any study or employment, or enter into any company—"Am I doing this 'to the glory of God?' Is it my sole, or at least my principal motive? Can I 'do it in the name of the Lord Jesus?' Can I boldly say—it is such an action as He would approve? And can I look up to Him all the time I am doing it, for his sanction and blessing?" If we can answer the question satisfactorily, the action must be right; but if, on the contrary, the mind recoils at even asking such a question, be assured there is something wrong in it. This seems to me the marked distinction between the Christian and the worldling; the latter lives to himself, the former "to Him who died for him and rose again." The one consults his own pleasure, ease, and safety, leans to his own understanding, and seeks his own glory. The Christian prays that his will may be quite swallowed up in the will of Jesus, "ceases from his own wisdom," and makes Christ his wisdom; he no longer receives the honour which cometh of man, but desires that Christ, the Author of all his good things, may have all the glory of them. His fleshly nature strives hard against this, and would lead him to please and honour himself again; and this is the great conflict between the flesh and the spirit, which makes the Christian life so truly called a warfare.

Taking this consideration with us, then, that Christ—not self—is to be the end of all our actions, and that whether we eat or drink, or speak, go in or out, are alone or in company, or engaged in study, we must do all to the glory of God and in the name of the Lord Jesus,—I think it will give us a very different view of our duty, as to worldly company and employments, from any that worldly wisdom or policy can give us.

It cannot be, however, for the glory of God, that we should be morose and unsociable. The friends and relations we have, are his gifts, and therefore must not be despised or neglected. Besides, we ought to bear in mind that the “redeemed of the Lord” are the “salt of the earth,” “a peculiar people,” created anew in Christ Jesus, for the very purpose of showing forth his praises; and how can we do this, if we shut ourselves out altogether from the world? It is false humility, that makes us say, “I can never do any good,”—for the meaner the instrument, the more is the glory of God displayed in doing good with it; and as it is all God’s doings and not ours, we have no reason to be proud of it, but rather abased at the sight of our own unfitness.

I consider it the greatest blessing to a worldly family to have one Christian among them, for who can tell but God may regard the prayers and tears of that one, and make him or her the messenger of peace to the rest? Thus far then, I think it right to go into worldly company, in the discharge of relative duties, or to avail ourselves of any providential opportunities of Christian usefulness. Let us, however, be careful, that our own spiritual state be not affected by it; for we are never required to enter into any thing to the hurt of our own souls. But, on the other hand, I think this kind of mixing with worldly company will be rather a sacrifice than a pleasure to us. For think what it is to go amongst worldly people “in the name of the Lord Jesus,” and “to the glory of our God.” Even if we do not feel called upon to speak to them directly on the subject, still, if we keep this aim in view, in how many little things must we show that our sentiments are opposite to theirs!

But when I have lost sight of this great end, Oh! the anguish I have endured! “What will people think of me if I set up to be so much better than others?” This ensnaring question has often made me put on a levity of manners, I did not feel at first, but which, persisted in, has become real, and I have been in heart as in appearance, the worldliest of the worldly. And when I have come to myself, how can I describe the bitterness of thinking that I had done dishonour to the cause of my only friend, lost the sweet sense of his redeeming love, missed many opportunities of saying a word which he might have blessed, and by my light and foolish conduct given occasion to the world to think that religion was a thing in word only, not in power! And now I have proposed many privations to you, what have I to offer in return? Nothing but the

love of Jesus. The blessed spirits above want nothing else to make them happy. O let us pray for this love. Let us cast off the spirit of bondage, and not come to God as slaves, but as redeemed children who love to serve him, and who find his "service perfect freedom." Let us pray that more of the "love of God may be shed abroad in our hearts." It is but a little ray of this love that has warmed my heart, yet I can tell you, it is worth renouncing ten thousand worlds for. For though the word "communion with God" is considered (by some) as the mere creation of an enthusiastic imagination, yet we can prove by the Scriptures that there is such a thing as "holding fellowship with the Father and the Son," as "walking with God," day by day, "in perfect peace," as "having Christ living in us," and his "Holy Spirit abiding in us;" for by this only can we know "that we are in Christ, by his Spirit which abideth in us." Now let us suppose a person enjoying real, sober, scriptural converse with God, and that daily; must not this be a happiness superior to any the world can give? See what David thought of it—"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. In God is my salvation and my glory; the rock of my strength, and my refuge is in God. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips. Whom have I in heaven but thee? and I desire none on earth beside thee." And so in numerous songs has David left on record what he thought of "communion with God." And I need not multiply proofs, that communion with his Creator is the best, and noblest, and happiest thing of which a creature is capable. But until we are delivered from the spirit of the world, we cannot be expected to consider any harm in the customs of the world. For the giving up of the world consists not only in renouncing its pleasures, its company, its pursuits, but in putting off its temper and spirit, that we may put on the spirit and temper that were in Jesus Christ. When the spirit of the world is thus exchanged for the spirit of Christ, the amusements and gaieties of the world must come to be extremely vain and unsatisfying. I have known religious people who have not seen the necessity of separating themselves entirely from the world at first; but I never knew any one who did not see it at last. Let me then close this subject by calling to your remembrance that encouraging invitation in Corinthians: "Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

A

BRIEF MEMOIR

OF

ANDREW UNDERHILL;

WITH

AN ACCOUNT OF HIS LAST ILLNESS.



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No. 52.

BRIEF MEMOIR, &c.

ANDREW UNDERHILL, who died in Philadelphia on the 18th of first month, 1823, in the twenty-sixth year of his age, was a member of the Society of Friends, and of respectable family connections. He resided, during most of the last three or four years of his life, in Richmond, Va., being there engaged in mercantile business. In this situation he was much deprived of the benefit of associating with serious persons of his own religious persuasion, and possessing an intelligent and cultivated mind, united with a pleasing exterior, and engaging manners, his company was courted by those of a different description, and he was often induced to mingle in the circle of gaiety and fashion. There is, however, reason to believe that his mind was at times mercifully visited with the tendering influences of divine love, and in some degree enlightened to understand and receive the glorious truths of the gospel. In the fourth month, 1821, he had an attack of sickness, on recovering from which he thus writes:—"My beloved mother's affectionate and anxious letter came to hand last night, and I have again to regret, that I should be so often the source of anxiety to my friends; indeed, the knowledge of what they feel on my account, is one of the most painful circumstances attending the frequent indispositions with which I have been lately visited, having been generally favoured with good spirits, and I think a good degree of patience: it is a time for reflection, a school of instruction, and one in which I trust I shall gain some wisdom, if wisdom I can be taught. It is, indeed, the most unaccountable propensity of the human mind, that amidst constant admonitions of the uncertainty of this life, we should go on with such perfect disregard of the concerns of that which is to come; we are not only admonished what we ought to do, but with what spirit we ought to do it; yet how soon does the bustle of the world, from acting directly upon the senses, gain the ascendancy in our thoughts, and a thousand busy meddling considerations of interest or ambition, draw us insensibly away

from the good resolutions formed at a time, when the world had no attractions for us, and all earthly things appeared but 'vanity and vexation of spirit;' indeed, the very consciousness of such neglect, would sink the mind into utter despondency, were it not supported by the ardour of fresh resolutions, and an humble hope, that the cup of mercy was not yet exhausted."

His health continued to be precarious, and in the fifth month, 1822, he was again taken with bilious fever, from the effects of which it appears he never entirely recovered. In the course of the following summer, pain in his side, hoarseness, and other alarming symptoms coming on, his medical friend advised him to leave Richmond, and recommended his returning to his family in Philadelphia.

He accordingly returned about the first of the eighth month; but, unwilling to subject himself to a tedious confinement while it could be avoided, he resolved to visit Saratoga Springs, in the hope that their healing virtues might restore health to his enfeebled frame.

The relief he hoped to derive from this source was not obtained, and when he returned after the absence of a few weeks to his friends in Philadelphia, it was painfully evident to them that the waters and the journey had been alike unavailing. It soon after became apparent that his lungs were seriously affected, and as the disease progressed in defiance of medical treatment, his physician recommended as the most probable means of restoration, that he should pass the coming winter in a more temperate climate.

The consideration of this proposal for a time pressed heavily on his mind; but, feeling his own weakness, and sensible that the advantages to be derived from the change were very uncertain, and dreading to be separated from all who were most dear to him in life, he finally decided to remain at home, and quietly wait the issue of the solemn dispensation. From this time it was evident that his mind was deeply impressed with a sense of the awfulness of his situation; and that he was labouring after a more perfect knowledge of the things that make for peace, and things that accompany salvation. About this period a friend kindly put into his hand "A brief Memoir of the Life of Dr. Bateman;" a little work that seemed to be singularly blessed to him; opening to the view of his conflicting mind, a comforting prospect of the mercy and condescending goodness of his Redeemer; upon whom he seemed in

child-like simplicity to cast all his care; and as his strength diminished, his faith and hope were increased; and a consoling evidence was at length afforded, that the resignation of his will was accepted, his transgressions blotted out, and his name recorded in the book of life.

His decline was rapid; but he continued to come down stairs till the close of the year. On new-year's day he kept his chamber, and was extremely weak and languid; but read at intervals in the New Testament, and one or two other religious books that he had placed before him. On the evening of the 8th, he remarked in reference to the tenets of the Unitarians, as stated in Adams' Dictionary of Religions, "It won't do—that doctrine will not stand:—there is no other name given under heaven among men, whereby we can be saved, but by the name of Jesus." At another time, when some allusion had been made to such principles, he said with much feeling, "As I was reflecting the other night, upon my own situation, and almost overwhelmed with a sense of my sins, my mind became suddenly illuminated to perceive, that though they were of the scarlet dye, a Saviour's blood could make me white as wool. The distress I had felt was removed; and a sweetness left, that I had never before experienced." On the 11th of the month, a friend having called and delivered a message of love from her sister, he said, "As she has been so kind as to express an interest for me, tell her that, though I am gradually weakening, my mind is all calmness, and I am favoured to experience perfect resignation to the approaching event—Yes!" he repeated with emphasis, "perfect resignation!" After a pause, he added in a low voice: "the goodness of God is wonderful! wonderful indeed! for though my sins were as scarlet, I have been favoured to experience that they are all forgiven; and that saving faith has been given me, by which I have an assurance that through the merits of the Son, I shall find acceptance with the Father." He then opened the 3d vol. of H. K. White's Remains, in which he had been reading, observed that he had been particularly interested with one of his letters, and read aloud, in a feeling manner, the following paragraphs:

"We are manifestly but poor helpless creatures, and exposed to much care and misery; but faith in Jesus Christ, affords us what our nature most wants; a basis on which we may repose ourselves, and all our cares and fears, with cer-

tainty and satisfaction,—trusting in him, we can look upon the dim future with hope and confidence.”

“None can comprehend the exquisite satisfaction attendant on Christian faith, but those who have had some experience of it. The support it is in trouble, the full confidence it brings along with it of God’s truth and mercy, the delightful food it affords to calm and serious meditation; and above all, the sweet serenity it throws over our anticipations of death, are beyond any power of man to describe.”

One day when greatly oppressed with difficulty of breathing, he was asked which was the hardest to bear—the oppression, or severe pain. He answered: “O, I never think of that; I early ascertained that it was my duty to bear what is sent me, and bless the hand that gives it.” In the same frame of pious resignation and humble trust, at another time he said, “I have not once dared to pray either for life or death.”

On the morning of the 13th he was very languid, and after walking a few times over the floor, reseated himself in an easy chair; saying: “It is the Christian’s privilege to die. I can set my seal to that.” In the afternoon he was visited by two young men from New-York, who spent several hours with him, listening with affectionate attention to his every word. At parting he discovered much emotion, and presently observed: “They have taken a great deal of pains to come and see me; I don’t know whether they have gained any instruction.” His mother replied that she hoped he had been strengthened to tell them what his views of life were now. “I had to tell them,” said he, “to fear God and keep his commandments.”

The 14th was a day of great weakness.—Towards evening, conversing with a friend, he expressed himself thus: (alluding to his hoarseness.) “The loss of my voice is a great privation: my heart seems so filled with the love of my Redeemer, I desire to sound forth his praises, but I have not the power.” On the evening of the 15th, he inquired how long he had kept his chamber; and being told two weeks, he said with emotion: “I may truly say, the goodness of God to my soul has been wonderful! that with so little suffering, I should have to believe that my sins will be forgiven, by simply coming to the feet of the Saviour. I have indeed some sinking moments, from a fear that I may be deceived; and yet the language was plain, ‘Thy faith hath made thee whole;’ and I have no doubt that I shall be admitted into the palace of the King of kings.”

Afterwards, several of the family having collected around him, he expressed himself further, as follows : “ When you come to lie on a sick-bed, and look at eternity, and then at the world, it will sink into utter insignificance. I am astonished now, that any one can be willing to live here, without an assurance that they are so living as to obtain divine acceptance ; when they know not the hour they will be called upon to give an account of their stewardship. I have been plucked as a brand from the burning. There is no cause for sorrow and grief, but of rejoicing, that my small portion of suffering will work out for me such an exceeding and eternal weight of glory. I have had such an ecstatic view of the glory of the heavenly host, that the idea of being permitted to join such a company, overwhelmed me with intensity of feeling ; and in a little time—a few years—I doubt not we shall meet again, a family of love, to join in singing praises to the most high God.”

He rose on the 16th in a state of great exhaustion and languor, but retaining the same consoling assurance of the love and mercy of his compassionate Creator and Redeemer. In the course of the day he observed, “ My mind, for two or three days past, has been so weak, that it has only been at intervals I have been able to breathe a prayer, but that will not be charged to my account. Great has been the goodness of God to me, and I hope it may not be lost upon those who are about me. I have been made sensible that my sins have been as scarlet ; but I have also been favoured to feel, through his loving kindness, they have been washed away by faith. In the evening he further remarked to a friend, “ My weakness is so great, that it seems at times to absorb all the faculties of my mind ; yet I am generally favoured to experience much calmness, and a blessed assurance, that through the mercy of my Redeemer, I shall be accepted.”

The ensuing night was a distressing one ; and the morning brought no relief. He was supported by a bed-chair, and so great was the struggle for breath, that the bed was felt to shake under him ; and it was necessary, almost constantly, to wipe the drops from his face. Yet not a murmur nor a complaint escaped him ; but the fervent prayer, faintly articulated, was often heard for patience and divine support. A relative having said that she was glad to find his mind so comfortable ; he replied : “ It is quite so. I am going to receive a crown of glory ; and that is worth more than ten thousand worlds.”

To another friend he gave his hand with a smile, saying : " I am almost gone." After a little while he said : " When I look at this scene of care, and disappointment and trial ; and from the little insight I have had into another, I know, it is one of such exquisite joy that none can conceive, who are not, in measure, partakers of the heavenly nature ; I wonder such an one as I, can ever expect to obtain it." Then after a pause, he added, in an animated manner : " But I know that my Redeemer liveth ; and he hath said, ' he that believeth in me, shall never die.' I know that he can prepare me to join the general assembly, and spirits of just men made perfect, in worshipping Father, Son, and Holy Spirit."

In the twilight of the evening, as one of his aunts was wiping the drops from his face, he said : " It runs a stream." Then pausing a moment, and raising his eyes, he said : " Gracious Father ! I thank thee that the conflict is so nearly over as I think it is." Soon after this he remarked, " The work is nearly finished—I don't expect to wait the rising of another sun ; but I may be mistaken."

Some of his near relatives sitting by him after tea, he said in a solemn manner : " The approach of death is always awful ; but to one who is looking for it from hour to hour, it is peculiarly awful. Death, as to me, has been robbed of his victory, through the cleansing blood of the holy Jesus ; who, if we are willing to submit to his dispensations, and obey the dictates of the light, will bring us to the Father, where we shall be received into the palace of the King of kings, and obtain a reward far beyond what we can possibly conceive." He was next engaged in fervent supplication on behalf of those around him, and the other beloved members of the family.—Some time after, he requested that the closing scene of the life of his cousin R. Mott, might be read to him, and in the course of the evening, desired his affectionate love might be offered to several of his distant friends, whom he named. Every remark, every word indicated an intellect unclouded—a mind tranquil and serene—perceptions strong and clear. He afterwards slept several hours, but seemed disturbed with painful dreams, under the impression of which he exclaimed, " I should have sunk to the ground, but for thy consoling love." About five o'clock in the morning, he said, in a deliberate manner, with a voice as strong and distinct as he had spoken for days past : " I feel that I am under his peculiar care." These words

sunk like balm into the softened hearts of the friends who watched in tearful silence around his dying bed, and for some time a solemn stillness prevailed. Some drink was then offered him, of which he took several spoonfuls without difficulty ; and shortly after was heard to repeat part of the text : “ Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

His respiration appeared to grow more and more easy. A momentary intermission was observed, and presently a sigh, so soft as scarcely to be perceived :—the absent members of the family were immediately called, but before they all collected, the purified spirit had gently passed away. Not a feature was discomposed—but he appeared to have fallen into a sweet sleep ; and when the sun arose, it shone upon a countenance serenely beautiful in death.

The foregoing memoir exhibits another proof in addition to the many which have preceded it, that a life of moral rectitude, and abstinence from grosser crimes, however essential it may be as one portion of our indispensable obligation, in order to find acceptance in the divine sight, is not of itself a passport to eternal happiness ; but that to obtain an admission within the pearl gates, we must come to the feet of the Lord Jesus ; and through his eternal power, experience the renovation of the heart, which He described in that emphatic language, which astonished a ruler in Israel ; ‘ Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.’ John iii. 3.

THE END

PRACTICAL
CHRISTIANITY.

Extracted from a Treatise by

ALEXANDER ARSCOTT.

"He that believeth on the Son of God hath the witness in himself."

1 JOHN v. 10.



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PREFACE.

ALEXANDER ARSCOTT, from whose writings the following pages have been selected, was a native of Devonshire, and born about the year 1677; his father, who was incumbent of South Moulton, in the said county, having designed him for his own profession, placed him at the University of Oxford; by the time his studies were completed, a change had taken place in his religious sentiments. His judgment became convinced of the accordance of the principles held by the people called Quakers, with the genuine Spirit of the Gospel; and he therefore believed it obligatory upon him to relinquish the prospect of pursuing that line of life for which he had been educated. This circumstance was very distressing to his parents, who had great hopes of promotion for their son, which were now entirely lost; but even their wishes and entreaties did not prevail over his sense of religious duty; being well qualified for a school-master, he settled in Bristol, where he continued engaged in this useful employment during the remainder of his life, which it appears terminated very peacefully, in the sixty-first year of his age. J. Gough, to whom Alexander Arscott was well known (in his *History of the People called Quakers*), gives him the following character:—

“His love to God was manifested by an unaffected and fervent piety; his love to his neighbours by his readiness to do good to all men, as far as in his power. In the Society of which he was a member, his service was very beneficial and extensive, not only publicly in the exercise of a lively and affecting ministry, and skilful exertions for introducing and preserving good order in general; but, in a more private way, in preventing differences, and promoting love and unity amongst them; under the impression of love and tender sympathetic concern, visiting the widow and fatherless, the afflicted in body and mind, the sick, the disconsolate, and the poor; to each of whom he would freely extend a hand of help, administering assistance, consolation, and generous contributions himself, and using his influence with others to contribute to the want of such as stood in need of food and raiment.—
‘Blessed are the merciful, for they shall obtain mercy.’”

PRACTICAL CHRISTIANITY.

“CHRISTIANITY is a Divine institution, by which God declares himself reconciled to mankind, for the sake, and on the account of, his beloved Son, the Lord Jesus Christ, and what he did and suffered for them, on condition of repentance, amendment of life, and perseverance in a state of holiness ; for which end he also offers them the help of his grace and good Spirit, which is sufficient for that end : all which, taken together, may be called *Salvation* ; though, in a proper sense, salvation consists in the last, viz. in that help which men receive from the grace and good Spirit of God, according to the words of the apostle, ‘If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.’ And again, ‘By grace are ye saved, through faith ; and that not of yourselves, it is the gift of God.’

“Now, it may be observed, that the Christian religion, so far as concerns the great and good ends of its institution, consists of two parts ; first, what our Lord Jesus Christ did and suffered for mankind, in the days of his flesh, without them : and secondly, what he did, and continues to do for them, *in them* ; or in other words, what they are enabled to do for themselves, through that help and assistance which he is pleased to afford them. The first includes the several particulars of his holy life, the good works which he wrought, in which he is our example ; the miracles which he did for the confirmation of his doctrine and Divine mission ; his death, by which, through the appointment of God, he became the propitiatory sacrifice for the sins of mankind ; his resurrection, by which he was fully declared to be the Son of God, with power ; all which, though the effects of them are lasting and permanent, yet were then done once for all, and no more to be repeated. But the second, viz. what Christ does for mankind, *in them* ; or what they are enabled to do for themselves, through his help, in order to repentance and conversion, and perseverance in a life of true piety and holiness—this being the standing experience of believers in him, throughout all generations,

remains to be more particularly considered in this place, being that, whereby all the good ends of religion are answered to mankind: The first of these I call *the external historical part of Christianity*; the last, *the internal experimental part*. And though I consider them, for distinction sake, as two parts, yet as they have a near relation and dependence one upon the other, they are not to be divided in the influence they have on man's salvation, the one being the effect or consequence of the other: for he 'gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;' and 'He died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again.' So that all the blessings of the Gospel, are conveyed to us by Jesus Christ, and are the effects and consequence of what he did and suffered in his own person, without us, but yet wrought in us by his good Spirit.

"Let us now consider a little more particularly what a Christian life is, according to the account we have of it in the Holy Scriptures. He that with seriousness and attention reads the New Testament, will find, that as the pollutions and defilements which men have contracted are in the heart, out of which, as out of a fountain, they issue forth into words and actions; so it is the principal business of a Christian, when he becomes engaged in the work of religion and godliness, to begin there first; to make clean the inside; to suppress the first motions and inclinations to evil, which arise in the heart; to regulate the mind, with all its faculties and powers, which John the Baptist calls, 'Laying the axe to the root of the tree;' which being in some good measure done, such may be safely trusted with respect to their outward actions. For all our actions being in conformity to the will, inclination, or desire of our minds; if these are taken off from things that are evil, and become rightly directed, that person cannot but in the general course of his actions, avoid evil, (the desire after it being taken away,) and pursue good: or in the words of our Lord, 'Make the tree good, and the fruit will be good;' the whole conversation will be so. That this is the peculiar business of the Christian religion, where it takes place, will appear to any impartial person, who shall, with a sincere and honest mind, peruse the doctrines and precepts left us by our Lord Jesus Christ and his apostles; especially in that excellent part of them contained in the 5th, 6th, and 7th chapters of Matthew.

“It will be readily allowed, that this work, if it can be effected, is a most excellent attainment. But some may say, it is more easy to write or speak of such a regulation of the mind, than to attain to it. I allow it, and will go so far as to say, that as to any ability which we as men have, of ourselves, it is impossible. And herein consists the excellency of the Christian Religion, that what is in itself otherwise impossible, God has made possible unto us, by affording us such help, as if rightly applied to, is sufficient for that end. What that help is, by what means conveyed to us, and how to be made use of for this great and good purpose, I am next to speak to.

“After our Lord had done, and suffered in this life, according to the will of God; being at last offered up a sacrifice on the cross, by which he became a propitiation for the sins of the whole world, and the remission of sins that are past; there being something further necessary, in order to our acceptance with God, namely, the delivering of us from the power of sin for the future, and bringing us up into a life of holiness, and preserving us in it; (it being most reasonable to suppose, that God is no more reconciled to men in a sinful state of life, since the death of Christ, than he was before,) therefore, for the rendering that work, which our Lord came to do, complete, after having humbled himself unto death, he was again exalted, by being raised from the dead, through the power of the Father; thereby effectually declaring himself to be the Son of God, the Saviour of the world.

“Of this, as the apostles themselves were witnesses, so with holy confidence they built upon it, as a most sure foundation; and having, at the same time, according to his promise, received the gift of the Holy Ghost, they went forth in the virtue thereof, and their preaching became powerful and effectual, to the converting multitudes to the faith of the Gospel.

“But this foundation, however good, was but a foundation, and something was to be built upon it. What was that? *Believing in him*; and in that faith, receiving the gifts of his Holy Spirit, which were repentance and conversion, and turning from the evil of their ways: as says the apostle Peter, ‘God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.’ ‘Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins: and we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him.’

Here was a testimony to the power of Christ's resurrection; as well as a twofold evidence of the coming of Christ, and the blessed effects of it, namely, that of the apostles, who were themselves witnesses of what they preached; and that of the Holy Ghost, which God gave, not only to the apostles, though to them in a very eminent degree, to fit them for the great work in which they were engaged; but also to all those who obeyed him,—which last was *an internal evidence, manifesting itself in the hearts of those which had it*. Nor was this the peculiar privilege of the Jews, though to them it was first preached; but was extended to the Gentiles also: as, first, in that memorable instance of Cornelius, upon which occasion, Peter introduces what he had to say with this general confession or acknowledgment, ‘Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.

“Christianity in the life and power of it, excels Christianity in the literal and historical profession. That is, the Christian, who, believing that there is power afforded to men by God, through Jesus Christ, for the overcoming evil, and doing good, applies himself, in this faith, to the throne of grace, from time to time, praying for grace to help in time of need, for the forsaking the one, and doing the other, and continues in that good exercise, in a daily watchfulness thereunto, throughout the whole course of his life: such a Christian, I say, has much the advantage of him, who professes indeed to believe what he finds recorded, of the life, death, resurrection, and ascension, &c. of our Lord Jesus Christ, and that he has left most excellent precepts and doctrines recorded in Holy Scripture, which he will endeavour, as far as the infirmities of human nature will admit of, to put in practice, but as to the doing the commands of Christ he is so far from pretending to do it, that he esteems it a presumption to assert the possibility of it; whereas it is evident to any one who reads the New Testament with seriousness and attention, that the design of the Christian religion was, not only to introduce into the world a set of most excellent precepts, such as mankind till then was never blessed with; but also, and more especially, to offer power to those who are willing to receive it, for the performance of them.

“The sum and substance of the Christian religion according to the Holy Scriptures, is this, viz. man having by transgressing the commands of God, rendered himself an object of his displeasure, as well as put himself out of a capacity of restoring

himself to the favour of God, through that weakness and depravity which sin hath brought him under, it hath pleased God to appoint a means for his help and recovery, in both these respects, namely, Jesus Christ, through whom, God the Father is reconciled unto man upon condition of repentance for sins past, and amendment of life; forsaking evil, and doing good; in a word, obeying God's commands, and not without this condition. To which end, he also offers him the light and help of his grace and good Spirit, that he may see and distinguish good and evil, be assisted and strengthened to do the one, and avoid the other, and live for evermore; which is a complete salvation, and a religion worthy of God; in itself most reasonable, and deserving our ready acceptance.

"As in natural knowledge, which depends on experiments, the certainty does not terminate in the judgment or assent of the mind barely, though from the reasonableness of the thing, the mind may have a good degree of certainty concerning it; but yet there remains some degree of suspense and doubtfulness, till an experiment which is rightly made and found to succeed, removes every appearance of uncertainty: so in religion, from the credibility of the history, which we have as much reason to believe, as any of the best attested accounts of things at that distance of time, and from other undoubted marks of sincerity and veracity, which appear everywhere in the writings of the New Testament; there is just reason to believe the truth of what is recorded. But, as the main end of the Christian faith is to make men better, to renew and sanctify the mind, which has been depraved; when men apply to this work, not trusting in themselves, but in the grace of God, for help and assistance, and in their so doing, find themselves helped and assisted by him; they are satisfied beyond all doubt or hesitation, concerning the truth of the Christian religion, being in the actual possession of the good effects of it, by which they not only believe the doctrines of Christianity, but know them fulfilled in their own experience, as to their main end and design.

"How may men attain this experience? — By attending to that which discovers to them the state of their minds, in the several circumstances (if I may so call it) of a Christian life, by obeying its discoveries; that is, in the first place, as it finds men in a sinful, polluted state, so it sets their sins in order before them, which is the first right step in order to the overcoming of them, and when through faith in his [Christ's] power

and sufficiency, and obedience thereunto, they have gained some degree of victory, then by attending from time to time, for further discoveries of those evils which yet remain, and seeking for further degrees of strength from him, for the destroying of them, and entering into, and persevering in, a virtuous, religious course of life, as the same is gradually opened to them by that *light* which makes all things manifest, not only what relates to men's words and actions, but also, and more especially what their thoughts, and the secret springs, and designs of all their words and actions are; for as the state and condition spiritually of every particular man, hath something in it peculiar to itself, by which it differs from the state of all others; so it is the Spirit of God alone, which at times and seasons, discovers to every mind, truly and impartially, what its state is, in such evident manner, that it cannot be deceived, if duly regarded.

"It is true, the Holy Scriptures contain general rules relating to our duty, both what we ought to do, and what to leave undone; but it is this faithful monitor in our own breast, that tells every man in particular, thou art the man, this is thy state, this thing thou oughtest to have omitted, and the other to have done, the thoughts of thy heart in this or the other action were or were not right.

"As the great end of the Christian religion, so far as concerns the part mankind are to act in it, is to renew and sanctify the mind, and consequently to reform the whole conversation, through the power and efficacy of the good Spirit of God, which is given for that end; so the principal evidence of the truth of it, is the experience of the effectual working of this power, by which those who are so happy as to become witnesses of it; not only are satisfied for ever themselves, as to the truth of the whole, but are also lights in the world, by which others seeing their good works, wrought by the power of godliness, are (or may be, if they apply themselves rightly to it) induced to make a proof of the same thing, in order that they may glorify God their Father who is in heaven.

"If it be enquired, how may we distinguish that understanding received from God, and the help which he gives us, to believe and act accordingly, from the understanding which arises from the exercise of our reason, and that power which results merely from our own will? I answer, that those who have this experience, know certainly, that as at times in their silent retirements, and humble waitings on God, they receive

an understanding of his will, relating to their present duty, in such a clear light, as leaves no doubt or hesitation ; so at other times, when this is withdrawn from them, they are at a loss again, and see themselves as they really are, ignorant and destitute ; and the case is the same in respect to power ; they are sensible, at times, of a certain vigour and liveliness attending them, by which they are not only preserved from evil of all kinds, but their hearts, all the powers and faculties of their soul, are enlarged to run the ways of God's commands with cheerfulness : whereas, at other times, when this seems to be withdrawn from them a little, they are reduced to a deep sense of their own weakness and insufficiency, in which they are humbled, and led to apply again for help to the throne of grace, which in due time is renewed to them, to their great and unspeakable comfort ; and as this understanding, and this strength, is sometimes in a sensible manner present with them, and sometimes seems to be hid from them ; so from hence they know it to be a thing not of themselves, or in their own power, but the gift of God : and therefore they find it their great duty and interest, in all times of difficulties, or temptations, from whatever cause they may proceed, to trust in the Lord, and to depend upon him for help, in which they never are disappointed ; but finding always success in this holy dependence on a Divine aid, their hearts become more and more fixed and established, trusting in him in all their afflictions and besetments, and praising him for those lively helps and encouragements already received.

“ Now in all this, there is an obvious distinction between what arises from our own understanding, merely so, and an understanding received from God ; and yet our own understandings, as men, are not unconcerned in it, but are in an agreeable manner exercised and employed ; for those necessary truths relating to faith and practice, being thus presented to them, and the mind being convinced thereof, either by one clear view, or by undeniable deductions of certain reasonings, agreeable to the capacity of the person whom they concern, joins with these convictions ; and the judgment, thus informed, moves the will to practise, not in an irresistible manner, so as to destroy its liberty, but by rational motives and persuasions, which, if duly attended to, determines the choice in favour of a religious, virtuous course of life : but if, through the prevalence of any beloved lusts or passions, the mind is prevailed on not to listen to these secret calls and invitations, but to adhere to its old vicious habits ; in this case the destruction of all such is

of themselves, by their neglecting that help which God has offered them. And therefore, though our salvation is principally and originally the work of God, yet our own consent is required, in order to our partaking of it, and our utmost diligence and application of mind, with humble prayer and supplication to God, and constant watchfulness and attention to that light that discovers both the evil and the good, and a steady dependence on the power of his grace, that we may thereby be enabled to avoid the one, and to do the other; which though it may seem somewhat difficult at first, by reason of that cross to our present inclinations, which attends it, until the power of vicious habits, to which men have been long accustomed, be weakened and broken; yet by degrees it will not only become more easy, but exceedingly pleasant and delightful, according to the saying of our Lord, 'Take my yoke upon you, for my yoke is easy, and my burden is light.' And the words of the wise man, 'Her ways (the ways of virtue and wisdom) are ways of pleasantness, and all her paths are peace.' For what greater pleasure can there be conceived, than that which a virtuous, pious soul enjoys, when in its faithful walking in obedience to God, it finds his peace to flow, and the light of his countenance to shine upon it: by which those that are enjoyers of it, are sensible of more real comfort at heart, than when their corn and wine, or any other external things increase; and much more so, than in the pleasures of a vicious course of life, which, however pleasant for a season, at last biteth like a serpent, and stingeth like an adder. Whereas the virtuous, religious man, not only enjoys peace and tranquillity in his passage through this world, but has a comfortable prospect and assurance of a happy exit at last: so that, in the words of the apostle, 'Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.'

"And therefore, I would recommend it as a matter of the greatest concern to all, that they would make trial of this plain, but certain way of the knowledge of God, and their duty to him, by following him in the way he would lead them.—And as I am well assured there is no man, but has some knowledge of his duty which is certain to him, and for the truth of it, dare freely appeal to every man's experience; so the only way to improve rightly in understanding, is to be faithful to this, though ever so little. And they that enter into a religious course of life this way find, in their faithful progress therein that which was at first but a small thing, as a grain of mustard

seed, to grow gradually, so as to become a great tree, bringing forth excellent fruits, both in knowledge and practice. And as this is the only door by which any man can rightly enter into the way of religion, so I would again make the most solemn appeal to the experience of mankind in general, whether ever any who thus trusted in the Lord, were disappointed or confounded.

“I know it is objected by some, *That as our powers and faculties, as men, are finite and imperfect, so there is no more required of us than an obedience suitable to such powers ; so that whoever does what he can, according to that understanding and ability with which, as man, he is endued, does his duty, and no more is required of him.*

“To put this matter in as clear a light as I am capable, I do not, by asserting the necessity and usefulness of a Divine aid in matters of religion, affirm, that whoever is in the belief of it, does from that time commence a perfect man, from all errors, both in judgment and practice ; for as no man becomes very wicked suddenly, but evil dispositions grow gradually stronger by time, till at last they become confirmed habits ; so those habits are not destroyed at once, but gradually weakened in time, and the contrary good dispositions raised and improved gradually, till at last they become confirmed habits of virtue and piety.

“And in the course of the proceeding of this good work, whilst the strength of evil habits is not entirely broken and destroyed, it is reasonable to suppose, that the effects of them may at times appear, where a constant careful watch is not kept, in some practices, according to the old course of conversation, which being the effects, not of wilfulness, but unwatchfulness, are no doubt pardonable ; and God, who is merciful, will heal the backslidings of these, and love them again freely, upon their repentance and reformation, where there is a true sincerity, and an honest application in heart and spirit to him for further strength, to be preserved for time to come ; by which means, as I said, the power of these evil habits will be gradually weakened, till at last they become entirely broken and destroyed ; which certainly is possible, upon the supposition of a Divine aid : and I would add, upon no other bottom ; and therefore in the whole progress of this good work, this belief ought to be always before us ; otherwise we shall be in danger, not only of falling into evil, but of indulging ourselves in it, supposing it impossible to be delivered from the power of

π; whereas those who are in the belief of a Divine aid always attending them, though they fail sometimes, will not from thence be so discouraged as to give over the pursuit, but taking the blame to themselves, for their neglect and unwatchfulness, continue to pursue their course, attending with the greater carefulness unto their guide, believing, that notwithstanding their weakness, they have a sufficient strength on their side, if they duly regard it, which may certainly be depended on for preservation from evil, and an improvement and perseverance in the way of virtue and piety. So that, on the one hand, they have the greatest encouragement to enter into, and persevere in the way of virtue and godliness, believing the complete attainment of that state possible, by Divine assistance; and on the other hand, if through unwatchfulness they should sometimes be overtaken with a fault, they do not therefore despair, nor are they so discouraged as to think the success impossible, but rather (having applied, with great humility, to the throne of grace for pardon and forgiveness) they become the more quickened in their diligence, not knowing how long it may please God to extend his mercy, or continue his Divine assistance, or even prolong their lives in this world.

“I shall conclude, therefore, with the most earnest request to all concerned, that they will be just to themselves, by putting this very necessary affair rightly upon trial. Do the will of God, as the same is made known to you, and for that end pray unto Him for the *help of his grace* and *good Spirit*; and by this means, you will gradually understand the doctrines of Christ; and as you grow in grace, you will grow more and more in the saving knowledge of him.

“And you that know the Lord in this manner, follow on to know him in the same: you that have witnessed strength from him, wait continually for the renewing of it; and I am well assured, that they who do so, shall never fall, but an entrance abundantly will be administered to them, into the everlasting kingdom of our Lord and Saviour, Jesus Christ.”

THE END.



DAVID BARCLAY.

DAVID BARCLAY, of Ury, in Scotland, was descended from an ancient and honourable family. He was born at Kirkcounhill, in the year 1610. Early in life he travelled into Germany, and enlisted in the army of Gustavus Adolphus, king of Sweden, but after having been engaged in many battles, and quickly risen to the rank of major; on the breaking out of the civil wars in his native country, he returned home. In these he bore a conspicuous part, and was intrusted with many important military commands, in which, by the energy and prudence he displayed, he gained great reputation. He was also engaged in several responsible stations in civil society, and was twice a member of Parliament. After the restoration he fell under the displeasure of the government, and was for some time kept a close prisoner in Edinburgh Castle, on account, it was alleged, of his having been a trustee under the Usurper, although he had suffered in the cause of Charles the 1st, not only by being thrust from all his posts on that account, but by having his estates seized for several years. He was liberated however, without any thing being laid to his charge, or reason given for his commitment.

It is after having taken a view of the stations occupied by such individuals in the world, and their connexion with those in political power, that we are more fully prepared to realize the difficulties of the path they afterwards had to walk in, at the same time that we are better qualified to appreciate the depth, and strength, and beauty of that spiritual work, which was effected in them. We can then more duly estimate what it cost them to refuse the glory of this world, with all the various opportunities that presented, of gratifying "the lust of the flesh, the lust of the eye, and the pride of life," as well as to accept with cheerful resignation "the reproach of Christ," by becoming fools for his sake, that so they might be "to the praise of his glory."

It was not till after he had passed the meridian of life, that David Barclay enlisted under the pacific banner of the cross of Christ, and came clearly to see the nature of that evil root in which all wars and fightings have their origin. He had disentangled himself from all public affairs, and lived in much privacy. In his

retirement from the world, he had given him a sight of his own heart, and of the uncertainty of all temporal things ; each day giving fresh evidence of their instability in every condition of life. He observed that neither justice nor innocence could protect, nor good offices done, secure a man from envy, malice, and persecution. In this perplexity, he thought it was high time to devote the remainder of his days wholly to the service of God and by so doing, more directly answer the great end of his creation.

With the desire to know the religion of Christ in its primitive purity, he applied himself closely to the reading of the New Testament, and was brought clearly to see in what it essentially consists. He saw that in itself it was "righteousness, and peace, and joy, in the Holy Ghost,"—that it taught to be humble, patient, self-denying—to endure all things, to suffer all things,—not to place our happiness or comfort on the world or the things of it.

In the year 1666, David Barclay joined the Society of Friends, under a full conviction that their practice and principles were most agreeable to the primitive standard recorded in the New Testament, and became as eminent for his religious and exemplary life, as formerly for his bravery, resolving to suffer indignities and injuries for conscience sake—a virtue he was before very much unacquainted with. Of these indignities he had a full portion to endure, having been often mobbed, and several times imprisoned, and suffered the loss of property for his testimony to the truth as it is in Jesus. One of his relations upon an occasion of uncommon rudeness, lamenting that he should now be treated so differently from what he had formerly been, he answered, "That he found more satisfaction, as well as honour, in being thus insulted for his religious principles than when, some years before, as was usual for the magistrates, as he passed the city of Aberdeen, to meet him several miles, and conduct him to a public entertainment in their town-house, and then convey him so far out again in order to gain his favour."

David Barclay spent the latter part of his life upon his estate of Ury, possessing in a high degree the esteem of all who knew him, but above all that inestimable treasure, "the peace of God which passeth all understanding," and which is alone able to keep the soul through Jesus Christ."

A few fleeting years thus spent in preparing to meet his Judge and Saviour, brought him to the seventy-sixth year of his age, soon after which he was seized by a fever, which in about two weeks was the means of removing him from this earthly career.

The following account of his solemn close, drawn up by his son, Robert Barclay, can scarcely be read without effect—it is so touching, so weighty, yet so simple ; discovering that dignified

composure and humble trust, which drew from survivors the declaration of their belief that he was "kept in the patience and faith of Jesus."

During the time of this last sickness, David Barclay was preserved in a quiet contented mind, freely resigned to the will of God; and gave several living testimonies to the truth, and to the love of God shed abroad in his heart by the Holy Ghost. Although there was hardly to be found one in a thousand like him for natural vigour at his age, and although his fever was at times very strong; yet he was never "insensible," nor did any wrong expression or action proceed from him; nor yet the least symptom of discontent or fretfulness. He had previously been troubled with a very painful disorder, and after the commencement of his illness had much suffering from that cause; and, about two days before his death, while those around were helping him up, in a sense of his weakness, and in an agony, he said, "I am going now,"—then instantly checking himself he added, "but I shall go to the Lord, and be gathered to many of my brethren who are gone before me—and to my dear son." This was his youngest son David, who died at sea about a year before, on his voyage to East Jersey.—He was an amiable youth of exemplary life and conversation, and was an acceptable preacher among Friends.

On the eleventh of the 8th month, (continues R. Barclay,) about two or three o'clock in the morning, he growing weaker, I drew nigh to him. He said, "Is this my son?" I said yea; and spake a few words, signifying my travail, that He who loved him might be near him to the end. He answered, "the Lord *is* nigh," repeating it, "You are my witnesses in the presence of God that the Lord *is* nigh." A little after he said, "The perfect discovery of the 'day-spring from on high,'—how great a blessing it hath been to me and to my family!" My wife desiring to know if he would have something to wet his mouth, he said, "It needed not." She said, it would refresh him: he laid his hand on his breast, saying, "He had that *inwardly* which refreshed him."—After a little while he added at several times these words, "*The truth is over all.*"

He took my eldest son to him and blessed him, saying—"He prayed God, he might never depart from the truth." My eldest daughter Patience coming near, he said, "Is this Patience?—let *patience* have its perfect work in thee!" And after kissing the others, he laid his hands upon them and blessed them. He called for my father-in-law and two of his daughters that were present, and spake some weighty words very kindly;—and perceiving one of them who was not a Friend weeping much, he desired for her that she might come to the truth; and bade her not weep for him but for herself.

A sober man, an apothecary, that waited upon him in his weak-

ness, coming near, he took him by the hand, saying, "Thou wilt bear me witness that in all this exercise, I have not been curious to tamper nor to pamper the flesh." He answered, "Sir, I can bear witness, that you have always minded the better and more substantial part; and rejoice to see the blessed end the Lord is bringing you to." He replied, "Bear a faithful and true witness:—yet it is *the life of righteousness*, it is the life of righteousness that we bear testimony to, and not to an empty profession." Then he called several times, "Come Lord Jesus, come, come!" And again, "My hope is in the Lord." Now and then he slept, perhaps during the space of ten hours. On observing a person come into the room, he thought it had been one of his tenants, a carpenter; I telling him it was not he, but another, he said to me, "See thou charge him to make no manner of superfluity upon my coffin."

About three in the afternoon, there came several friends from Aberdeen to see him. He took them by the hand and said several times, "They were come in a seasonable time." After some words were spoken, and one of them had prayed, which ended in praises, he held up his hands and said, "*Amen! amen for ever!*" And afterward when they stood looking at him, he said, "How precious is *the love of God* among his children, and *their love* one to another.—Thereby shall all men know that ye are Christ's disciples if you love one another.—How precious a thing it is to see brethren dwell together in love! My love is with you.—I leave it among you." About eight at night several friends standing around the bed, he perceiving some of them weep, said, "dear friends! all mind the *inward man*—heed not the *outward*: there is one that doth regard—the Lord of Hosts is his name!" After he heard the clock strike three in the morning, he said, "Now the time comes!" A little after he was heard to say, "Praises, praises, praises to the Lord!—Let now thy servant depart in peace.—Unto thy hand, O Father, I commit my soul, spirit and body.—Thy will, O Lord! be done in earth as it is in heaven." These sentences he spoke by short intervals one after another; and at a little after five in the morning, the twelfth day of the 8th month, fell asleep like a lamb, in remarkable quietness and calmness.

THE END.



CHARITY AND FORGIVENESS.

THE birth of the blessed Redeemer was thus announced by "the angel of the Lord," to "shepherds abiding in the field, keeping watch over their flock by night," "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord: and suddenly there was with the angel, a multitude of the heavenly host praising God, and saying, GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN."

When he afterwards walked amongst men, his divine precepts, which distinguish the holy religion he came to establish, were consistent with this angelic declaration. In answer to the question, "which is the great commandment in the law?" he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself."* In reply to the inquiry, "who is my neighbour?" he gives the following narration:—"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and

* Matthew xxii. 36, 39.

whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou," inquired Christ, "was neighbour unto him that fell among the thieves?" and when he was answered, "He that shewed mercy on him," then said Jesus, "Go, and do thou likewise."*

The precepts and the example of Christ uniformly tend to lead his followers to the practice of *peace* and *good will*. *Love* is a characteristic or mark by which they are to be known to be *his* disciples: he says, "a new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."†

And he not only commands his disciples to love *each other*, but he goes much further, he also commands us to love *our enemies*, in these words, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have you? And if ye salute your brethren only, what do ye more than others? Be ye therefore perfect, even as your Father which is in heaven is perfect."‡

The duty of forgiveness of injuries, is inculcated in the strongest manner in that excellent model of prayer, which our Lord gave his disciples, wherein we are taught to pray to be forgiven, *as we forgive*. And it may be remarked, that the only part of this prayer, on which it is recorded that he made any comment, is that respecting the duty of forgiveness: what stronger expressions could he use than these?—"For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive **NOT** men their trespasses, neither will your Father forgive your trespasses."§

Some persons are apt to profess, that they can forgive those whom they suppose to have injured them, when such are brought to know, and acknowledge their fault. But this is little else than a disguised pride, seeking for superiority. The love which Christ commanded goes much further, "This is my commandment, that ye love one another, as I have loved you."|| And how did the Lord love the world? Let the apostle answer: "God commendeth his love towards us, in that while we were yet sinners, Christ died for us."¶

* Luke x. 30-37.

† John xiii. 34, 35.

‡ Matthew vi. 44-48.

§ Matthew vi. 14, 15.

|| John xv. 12.

¶ Rom. v. 8.

And mark and remember his gracious dying words, when praying for his very persecutors, he said, "Father, forgive them, for they know not what they do."* And shall we expect access for our more feeble prayers, at the throne of grace, if we harbour any ill-will to our fellow-travellers towards immortality? Let us hear again the Saviour of men: "and when ye stand praying, forgive, if ye have aught against any."† He doth not allow time for seeing the injuring person become submissive; but—*Standing, forgive*: for, "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

And further, we are not only to forgive injuries, but also to seek to be reconciled to those who may have been injured by us: this also must be done before we can acceptably worship the God of Love. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift."‡

The following beautiful and comprehensive description of Charity or Love, is from the first Epistle of the Apostle Paul to the Corinthians.

"Though I speak with the tongues of men and of angels, and have not Charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not Charity, *I am nothing*. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; *beareth all things*, believeth all things, hopeth all things, endureth all things; *charity never faileth*; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. And now abideth faith, hope, charity, these three; but ~~the~~ greatest of these is Charity."

Let us now view some of the evil consequences of giving way to anger, and wrath, and revenge; we have an instance very soon after the creation of man, in Cain: we read in the Old Testament,§ "Cain was very wroth, and his countenance

* Luke xxiii. 34.

† Matthew v. 23, 24.

‡ Mark xi. 25.

§ Genesis, chap. iv.

fell ;” yet it is evident that he might have overcome this evil disposition, for we find, that the Lord said unto Cain, “ Why art thou wroth ? And why is thy countenance fallen ? If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin lieth at the door.” Here is the strongest evidence that he might have overcome the evil disposition and temper he was in, and have *done well* : but alas ! the evil prevailed, he gave way to wrath, and in the next verse it is recorded, “ Cain talked with Abel his brother, and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.” Here we see how naturally, if we give way to evil, one crime follows another.

Let us ever remember these words of our blessed Lord, “ without me ye can do nothing.”* We are incapable of overcoming any evil propensity without his divine assistance. Let us be encouraged to seek his holy help, by this gracious promise to his followers, “ lo ! I am with you alway to the end of the world :”† this promise he is fulfilling by his spiritual appearance in the hearts of the sons and daughters of men, causing them to feel condemnation when they do evil, and rewarding them with peace when they do well ; this is “ Christ” in us, “ the hope of glory.”‡

To conclude. How greatly do we lessen our own true happiness, by retaining anger in our hearts against any ; even when we try to persuade ourselves that we have some cause for it ! On the other hand, how calm, how tranquil, is his mind, who feels it clothed with love to all mankind !

Let none lie down at night with feelings of anger or revenge. If we should not live to see the light of another morning, how awful the idea of appearing before the Searcher of hearts in an unforgiving spirit ! Let us then remember the words of the Saviour himself, “ *If ye forgive not men their trespasses, neither will your Father forgive your trespasses.*”

* John xv. 5.

† Matt. xxviii. 20.

‡ Col. i. 27.

THE END.



CLARINDA,
A PIOUS COLOURED WOMAN
OF SOUTH CAROLINA,
WHO DIED AT THE AGE OF 102 YEARS.

THE subject of this memoir was brought up in a state of ignorance unworthy of a Christian country, and following the propensities of a corrupt heart, was, by her own confession, "sold under sin," and involved in almost every species of iniquity. For the furtherance of her wicked designs, she learned to play on the violin, and usually on the first day of the week sallied forth with her instrument, in order to draw persons of both sexes together, who, not having the fear of God before their eyes, delighted, like herself, in sinful and pernicious amusements, which keep the soul from God, and the heart from repentance. But even on these occasions she found it difficult to struggle against the Spirit of the Most High.

Often was it sounded in her conscience, "Clarinda, God ought not to be slighted"—"God ought not to be forgotten:" but these monitions were treated with derision, and in the hardness of her heart she would exclaim, "Go, you fool, I do not know God—Go, I do not wish to know him." On one occasion, whilst on her way to a dance, these blasphemous thoughts, in answer to the monitions of conscience, were passing through her mind, and in this frame she reached the place of appointment, and mingled in the gay throng. Whilst participating in the dance, she was seized with fits, and convulsively fell to the ground. From that moment she lost her love of dancing, and no more engaged in this vain amusement. She did not, however, forsake the evil of her ways, but continued her course of wickedness. Thus she went on for about twenty years, when she lost her only child, and was confined for several months by severe illness.

During this period of bodily suffering, her mind was brought under awful convictions for sin: she perceived that the Great Jehovah was a sin-hating and a sin-avenging God, and that he will by no means clear the guilty. She remained in a dis-

tressed state of mind for about three months, and when a little bodily strength was restored, she sought solitary places, where she poured out her soul unto the Lord, and in his own good time He spoke peace to her wounded spirit. One day, being thus engaged in earnest prayer, and looking unto the Lord for deliverance, the evening approached unregarded, her soul was deeply humbled, and the night passed in prayer, whilst rivers of tears (to use her own expressive language) ran down her cheeks, and she ceased not to implore mercy from Him who is able to bind up the broken-hearted. While thus engaged, and all this time ignorant of her Saviour, something whispered to her mind—"Ask in the name of Christ." She queried, "Who is Christ?" and in reply, these passages of Scripture seemed repeated to her—"Let not your heart be troubled, ye believe in God, believe also in me." "In my Father's house are many mansions: I go to prepare a place for you, that where I am there ye may be also."—"I am the way, the truth, and the life; no man cometh unto the Father but by me." Being desirous to know whence these impressions proceeded, she was made to believe that they were received through the influence of the Holy Spirit. This remarkable passage was also presented to her mind:—"Therefore being justified by faith, we have peace with God through our Lord and Saviour Jesus Christ." She was likewise reminded of several dreams she had formerly had; in one of which a person appeared to her and led her to a place into which she was permitted to look, where she saw "the spirits of just men made perfect," but was informed she could not enter therein. He then gave her a vial and a candle, telling her to keep the vial clean, and the candle burning till He came. She now saw that the vial was her heart, and the candle the Spirit of the Lord. In narrating this circumstance to a friend, she enlarged instructively on the necessity of keeping the heart, since out of it are the issues of life; adding, the eye sees and the heart lusts after the pleasures and possessions of this world, but the cross of self-denial must be borne—no outside religion will do. She now felt the love of God shed abroad in her heart,—the overwhelming burden of sin was removed, and she received ability to sing the praises of the Lord on the banks of deliverance.

Having been thus permitted to see the desire of her soul, she was anxious to learn more of the divine will, and inquired, like the apostle, "Lord! what wilt thou have me to do?" and like him she was commanded to be a witness of what she had seen and heard. Believing she had a commission given her to preach the Gospel, she began to warn the sinful and licentious, that they must crucify the man of sin, or forever forego the hope of salvation. This raised her a host of enemies, both white and coloured; she underwent for many years cruelty and persecution which could hardly obtain credence. She bore about on her body the visible marks of her faithful allegiance to the Lord Jesus; yet while alluding to

this, tears filled her eyes, and she said with emotion, "I am thankful that I have been found worthy to suffer for my blessed Saviour."

Although living in great poverty, and subsisting at times on casual charity, with health impaired by the sufferings through which she had passed, yet neither promises of protection, accompanied with the offer of the good things of this life, on the one hand, nor the dreadful persecution she endured on the other, could make her relinquish the office of a minister of the Gospel. This office she continued to exercise, holding meetings regularly on the first day of the week, at her own little habitation, where a greater number at times assembled than could be accommodated in the house.

It may be interesting to add some particulars relative to the trial of her faith and the persecution she suffered. One individual in whose neighbourhood she lived, who was much annoyed by hearing her sing and pray, offered, if she would desist, to provide her with a home and the comforts of life; but she replied, she had received a commission to preach the Gospel, and she would preach it as long as she had breath. Several ill-intentioned persons one night surrounded her house, and commanded her to come out to them. This she refused to do. After threatening her for some time, they forced open the door, and having seized their victim, they beat her cruelly, so that her head was deeply indented with the blows she received. At another time she was so much injured that she was left nearly lifeless on the open road, whither she had fled to escape from them; but her unsuccessful efforts increased the rage of her pursuers, and after treating her with the utmost barbarity, they left her. She was found after some time, but so exhausted by the loss of blood, that she was unable to walk, and from the effects of that cruelty she did not recover for years. But it may be said of her, that she joyfully bore persecution for Christ's sake.

A man who lived in the same village, being much incensed at the undaunted manner in which she stood forth as the minister of the meek and crucified Saviour, swore that he would beat her severely if ever he found an opportunity. One evening, as she was walking home on a solitary road, she saw this person riding towards her; she knew of his intentions, and from his character did not doubt that he would execute them. She trembled from head to foot—escape seemed impracticable, and prayer was her only refuge. As he advanced she observed that his handkerchief fell and was wafted by the wind to a little distance; she picked it up—he stopped his horse, and she handed it to him in a submissive manner—he looked at her fiercely for a moment, when his countenance softened—he took it, saying, "Well, Clarinda," and passed on.

She was not able to read a word till her 66th year, but was in the practice of getting persons to read the Holy Scriptures

to her; much of which she retained in her memory with remarkable accuracy. By dint of application she was at length able to read them herself; and those who visited her in advanced life, found her knowledge of the Scriptures, as well as her growth in grace, very surprising.

When she was one hundred years old, and very feeble, she would, if able to get out of bed, on the morning of the first day of the week, discharge what she thought to be her duty, by conversing with and exhorting both the white and coloured people who came to her house, often standing for half an hour at a time. Her zeal was indeed great, and her faith steadfast. She said she often wished she could write, that she might in this way also express her anxiety for the good of souls. Then she would have described more of the exercises of her mind upon the depravity of man by nature and by practice, with the unbounded and redeeming love and mercy of God through Jesus Christ.

The person who gives the account of Clarinda's death, says, "I was prevented seeing her often in her last moments; when I did she was always the same: her one theme the love of God to poor sinners, which was always her style of speaking. One day, as I sat by her bedside, she said to me, "Do you think I am a Christian?"—"Yes," I answered, "I do believe you are a Christian."—"I have tried to be," she replied, "but now that I suffer in my body, when I think what an unprofitable servant I have been, I am distressed." She then wept. "You know," I said, "it is not how much we can do, but what we do *sincerely* for the love of Christ, that is acceptable." She seemed comforted, and talked as usual. She showed me much affection when I left her, saying, "I shall not live long, my dear ——," and adding a few other words, blessed me, and bid me pray for her. She had frequently expressed her fears of the bodily sufferings of death, but not accompanied with a dread of eternal death. I asked her when she was ill, if she *now* feared to die. She said "No: this fear was taken away sometime previous to my illness."

She requested that her people, as she called them, might continue to meet at her house; but this was not allowed. I am told they meet sometimes elsewhere, and are called "Clarinda's People." When dying, she told those near her, to follow her *only* as she had followed Christ. Her death occurred in 1832. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age."

While perusing this remarkable account of "a brand plucked from the burning," let those who from their earliest years have enjoyed the inestimable privilege of access to the Sacred Volume, and various other religious means, seriously consider the blessed Saviour's words—"To whom much is given, of him shall be much required."

ON

MILITARY GLORY:

BY JONATHAN DYMOND.



PHILADELPHIA:

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ON MILITARY GLORY.

To prove that war is an evil were much the same as to prove that the light of the sun is a good. And yet, though no one will dispute the truth, there are few who consider and few who know how great the evil is. The practice is encircled with so many glittering fictions, that most men are content with but a vague and inadequate idea of the calamities, moral, physical, and political, which it inflicts upon our species. But if few men consider how prodigious its mischiefs are, they see enough to agree in the conclusion that the less frequently it happens the better for the common interests of man. By attaching notions of honour to the military profession, and of glory to military achievements, three wars probably have been occasioned where there otherwise would have been but one. To talk of the "splendours of conquest," and the "glories of victory," to extol those who "fall covered with honour in their country's cause," is to occasion the recurrence of wars, not because they are necessary, but because they are desired. It is in fact contributing, according to the speaker's power, to desolate provinces and set villages in flames, to ruin thousands and destroy thousands,—to inflict, in brief, all the evils and the miseries which war inflicts. "Splendours,"—"Glories,"—"Honours!"—The listening soldier wants to signalize himself like the heroes who are departed; he wants to thrust his sickle into the fields of fame and reap undying laurels:—How shall he signalize himself without a war, and on what field can he reap glory but in the field of battle? The consequence is inevitable: Multitudes desire war;—they are fond of war,—and it requires no sagacity to discover that to desire and to love it is to make it likely to happen. Thus a perpetual motive to human destruction is created, of which the tendency is as inevitable as the tendency of a stone to fall to the earth. The present state of public opinion manifestly promotes the recurrence of wars of all kinds, necessary (if such there are) and unnecessary. It promotes wars of pure aggression,—of the most unmingled wickedness: it promoted the wars of the departed Louises and Napolcons. It awards "glory" to the soldier, wherever be his achievements and in whatever cause.

Now, waiving the after-consideration as to the nature of glory itself, the individual may judge of his duties with respect to public opinion by its effects. To minister to the popular notions of glory is to encourage needless wars: it is therefore his duty not to minister to those notions. Common talk by a man's fireside contributes its little to the universal evil, and shares in the uni

versal offence. Of the writers of some books it is not too much to suppose, that they have occasioned more murders than all the clubs and pistols of assassins for ages have effected. Is there no responsibility for this?

But perhaps it will afford to some men new ideas if we inquire what the real nature of the military virtues is. They receive more of applause than virtues of any other kind. How does this happen? We must seek a solution in the seeming paradox that their pretensions to the characters of virtues are few and small. They receive much applause because they merit little. They could not subsist without it; and if men resolve to practise war, and consequently to require the conduct which gives success to war, they must decorate that conduct with glittering fictions, and extol the military virtues though they be neither good nor great. Of every species of real excellence it is the general characteristic that it is not anxious for applause. The more elevated the virtue the less the desire, and the less is the public voice a motion to action. What should we say of that man's benevolence who would not relieve a neighbour in distress unless the donation would be praised in a newspaper? What should we say of that man's piety who prayed only when he was "seen of men?" But the military virtues live upon applause; it is their vital element and their food, their great pervading motive and reward. Are there then among the respective virtues such discordances of character,—such total contrariety of nature and essence? No, no. But how then do you account for the fact, that while all other great virtues are independent of public praise and stand aloof from it, the military virtues can scarcely exist without it.

It is again a characteristic of exalted virtue that it tends to produce exalted virtues of other kinds. He that is distinguished by diffusive benevolence is rarely chargeable with profaneness or debauchery. The man of piety is not seen drunk. The man of candour and humility is not vindictive or unchaste. Can the same things be predicated of the tendency of military virtues? Do they tend powerfully to the production of all other virtues? Is the brave man peculiarly pious? Is the military patriot peculiarly chaste? Is he who pants for glory and acquires it, distinguished by unusual placability and temperance? No, no. How then do you account for the fact, that while other virtues thus strongly tend to produce and to foster one another, the military virtues have little of such tendency or none?

The simple truth, however veiled and however unwelcome, is this; that the military virtues will not endure examination. They are called what they are not, or what they are in a very inferior degree to that which popular notions imply. It would not serve the purposes of war to represent these qualities as be-

ing what they are: we therefore dress them with factitious and alluring ornaments; and they have been dressed so long that we admire the show, and forget to inquire what is underneath. Our applauses of military virtues do not adorn them like the natural bloom of loveliness; it is the paint of that which, if seen, would not attract, if it did not repel us. They are not like the verdure which adorns the meadow, but the greenness that conceals a bog. If the reader says that we indulge in declamation, we invite, we solicit him to investigate the truth. And yet, without inquiring further, there is conclusive evidence in the fact, that glory, that praise, is the vital principle of military virtue. Let us take sound rules for our guides of judgment, and it is not possible that we should regard any quality as possessing much virtue which lives only or chiefly upon praise. And who will pretend that the ranks of armies would be filled if no tongue talked of bravery and glory, and no newspaper published the achievements of a regiment?

"Truth is a naked and open daylight that doth not show the masks and mummeries and triumphs of the world half so stately and daintily as candle-lights." Let us dismiss then that candle-light examination which men are wont to adopt when they contemplate military virtues, and see what appearance they exhibit in the daylight of truth. Military *talent*, and *active courage*, and *patriotism*, or some other motive, appear to be the foundations and the subjects of our applause.

With respect to talent little needs to be said, since few have an opportunity of displaying it. An able general may exhibit his capacity for military affairs; but of the mass of those who join in battles and participate in their "glories," little more is expected than that they should be obedient and brave. And as to the few who have the opportunity of displaying talent, and who do display it, it is manifest that their claim to merit, independently of the purpose to which their talent is devoted, is little or none. A man deserves no applause for the possession or for the exercise of talent as such. One man may possess and exercise as much ability in corrupting the principles of his readers as another who corrects and purifies them. One man may exhibit as much ability in swindling as another in effectually legislating against swindlers. To applaud the *possession* of talent is absurd, and, like many other absurd actions, is greatly pernicious. Our approbation should depend on the objects upon which the talent is employed. Military talents, like all others, are only so far proper subjects of approbation as they are employed aright. Yet the popular notion appears to be, that the display of talent in a military leader is, *per se*, entitled to praise. You might as well applaud the dexterity of a corrupt minister of state. The truth is, that talent, as such, is not a proper subject

of moral approbation, any more than strength or beauty. But if we thus take away from the "glories" of military leaders all but that which is founded upon the causes in which their talents were engaged, what will remain to the Alexanders, and the Cæsars, and the Jenghizes, and the Louises, and the Charleses, and the Napoleons, with whose "glories" the idle voice of fame is filled? Cannot military-talents be exhibited indifferently by the good and the bad? Are they not in fact as often exhibited by vicious men as by virtuous? They are, and therefore they are not really deserving of praise. But if any man should say that the circumstance of a leader's exerting his talents "for his king and country" is of itself a good cause, and therefore entitles him to praise, I answer that such a man is deluding himself with idle fictions. I hope presently to show this. Meanwhile it is to be remarked, that if this be a valid claim to approbation, "king and country" must always be in the right. Who will affirm this? And yet if it is not shown, you may as well applaud the brigand chief with his thirty followers as the greater marauder with his thirty thousand.

Valour and bravery however may be exhibited by the many,—not by generals and admirals alone, but by ensigns and midshipmen, by seamen and by privates. What then is valour, and what is bravery? "There is nothing great but what is virtuous, nor indeed truly great but what is composed and quiet." There is much of truth in this. Yet where then is the greatness of bravery, for where is the composure and quietude of the quality? "Valour or active courage is for the most part constitutional, and therefore can have no more claim to moral merit than wit, beauty, or health." Accordingly, the question which we have just asked respecting military talent may be especially asked respecting bravery. Cannot bravery be exhibited in common by the good and the bad? Yet further. "It is a great weakness for a man to value himself upon any thing wherein he shall be outdone by fools and brutes." Is not the bravery of the bravest outdone even by brutes? When the soldier has vigorously assaulted the enemy, when though repulsed he returns to the conflict, when being wounded he still brandishes his sword till it drops from his grasp by faintness or death, he surely is brave. What then is the moral rank to which he has attained? He has attained to the rank of a bull-dog. The dog, too, vigorously assails his enemy; when tossed into the air he returns to the conflict; when gored he still continues to bite, and yields not his hold until he is stunned or killed. Contemplating bravery as such, there is not a man in Britain or in Europe whose bravery entitles him to praise which he must not share with the combatants of a cockpit. Of the moral qualities that are components of bravery, the reader may form some conception from this lan

guage of a man who is said to be a large landed proprietor, a magistrate, and a member of parliament. "I am one of those who think that *evil alone* does not result from poaching. The risk poachers run from the dangers that beset them, added to their occupation being carried on in cold dark nights, begets a hardihood of frame and contempt of danger that is not without its value. I never heard or knew of a poacher being a coward. They all make *good soldiers*; and military men are well aware that two or three men in each troop or company, of bold and enterprising spirits, are not without their effect on their comrades." The same may of course be said of smugglers and highwaymen. If these are the characters in whom we are peculiarly to seek for bravery, what are the moral qualities of bravery itself? All just, all rational, and, I will venture to affirm, all *permanent* reputation refers to the mind or to virtue; and what connexion has animal power or animal hardihood with intellect or goodness? I do not decry *courage*: He who was better acquainted than we are with the nature and worth of human actions attached much value to courage, but he attached none to bravery. Courage he recommended by his precepts and enforced by his example: bravery he never recommended at all. The wisdom of this distinction and its accordancy with the principles of his religion are plain. Bravery requires the existence of many of those dispositions which he disallowed. Animosity, the desire of retaliation, the disposition to injure and destroy, all this is necessary to the existence of bravery, but all this is incompatible with Christianity. The courage which Christianity requires is to bravery what fortitude is to daring,—an effort of the mental principles rather than of the spirits. It is a calm, steady determinateness of purpose, that will not be diverted by solicitation or awed by fear. "Behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. *But none of these things move me, neither count I my life dear unto myself.*" (Acts xx. 22.) What resemblance has bravery to courage like this? This courage is a virtue, and a virtue which it is difficult to acquire or to practise; and we have heedlessly or ingeniously transferred its praise to another quality which is inferior in its nature and easier to acquire, in order that we may obtain the reputation of virtue at a cheap rate.

And if we turn from actions to motives; from bravery to patriotism, we are presented with similar delusions, and with similar mischiefs as their consequence. To "fight nobly for our country," to "fall covered with glory in our country's cause," to "sacrifice our lives for the liberties and laws and religion of our country," are phrases in the mouth of multitudes. What do

they mean, and to whom do they apply? We contend that to say generally of those who perish in war that "they have died for their country," is simply untrue; and for this simple reason, that they did not fight for it. It is not true that patriotism is their motive. Why is a boy destined from school for the army? Is it that his father is more patriotic than his neighbour who destines his son for the bar? Or if the boy himself begs his father to buy an ensigncy, is it because he loves his country, or is it because he dreams of glory, and admires scarlet and plumes and swords? The officer enters the service in order that he may obtain an income, not in order to benefit his fellow-citizens. The private enters it because he prefers a soldier's life to another, or because he has no wish but the wish for change. And having entered the army, what is the motive that induces the private or his superiors to fight? It is that fighting is part of their business; that it is one of the conditions upon which they were hired. Patriotism is *not* the motive. Of those who fall in battle, is there one in a hundred who even thinks of his country's good? He thinks perhaps of glory and of the fame of his regiment—but rational views of his country's welfare are foreign to his mind. He has scarcely a thought about the matter. He fights in battle as a horse draws in a carriage, because he is compelled to do it, or because he has done it before; but he probably thinks no more of his country's good than the same horse if he were carrying corn to a granary would think he was providing for the comforts of his master. The truth therefore is, that we give to the soldier that of which we are wont to be sufficiently sparing,—a gratuitous concession of merit. If he but "fights bravely" he is a patriot, and secure of his praise.

To sacrifice our lives for the liberties and laws and religion of our native land are, undoubtedly, high-sounding words;—but who are they that will do it? Who is it that will sacrifice his life for his country? Will the senator who supports a war? Will the writer who declaims upon patriotism? Will the minister of religion who recommends the sacrifice? Take away war and its fictions, and there is not a man of them who will do it. Will he sacrifice his life *at home*? If the loss of his life in London or at York would procure just so much benefit to his country as the loss of one soldier's in the field, would he be willing to lay his head upon the block? Is he willing, for such a contribution to his country's good, to resign himself without notice and without remembrance to the executioner? Alas for the fictions of war! where is such a man!—Men will not sacrifice their lives at all unless it be in war; and they do not sacrifice them in war from motives of patriotism. In no rational use of language, therefore, can it be said that the soldier "dies for his country."

Not that there may not be, or that there have not been, persons who fight from motives of patriotism. But the occurrence is comparatively rare. There may be physicians who qualify themselves for practice from motives of benevolence to the sick ; or lawyers who assume the gown in order to plead for the injured and oppressed ;—but it is an unusual motive, and so is patriotism to the soldier.

Such and so low are the qualities which have obtained from deluded and deluding millions, fame, honours, glories. A prodigious structure, and almost without a base : a structure so vast, so brilliant, so attractive, that the greater portion of mankind are content to gaze in admiration, without any inquiry into its basis, or any solicitude for its durability. If, however, it should be that the gorgeous temple will be able to stand only till Christian truth and light become predominant, it surely will be wise of those who seek a niche in its apartments as their paramount and final good, to pause ere they proceed. If they desire a reputation that shall outlive guilt and fiction, let them look to the basis of military fame. If this fame should one day sink into oblivion and contempt, it will not be the first instance in which wide-spread glory has been found to be a glittering bubble that has burst and been forgotten. Look at the days of chivalry. Of the ten thousand Quixotes of the middle ages, where is now the honour or the name ? Yet poets once sang their praises, and the chronicler of their achievements believed he was recording everlasting fame. Let him who seeks for fame other than that which an era of Christian purity will allow make haste, for every hour that he delays its acquisition will shorten its duration.—This is certain, if there be certainty in the promises of Heaven.

But we must not forget the *purpose* for which these illustrations of the military virtues are offered to the reader ;—to remind him, not merely that they are fictions, but fictions which are the occasion of excess of misery to mankind ;—to remind him that it is his business, from considerations of humanity and of religion, to refuse to give currency to the popular delusions,—and to remind him that if he does promote them, he promotes, by the act, misery in all its forms and guilt in all its excesses. Upon such subjects, men are not left to exercise their own inclinations. Morality interposes its commands ; and they are commands which, if we would be moral, we must obey.

A

MEMOIR

OF

ANZONETTA REBECCA PETERS.



PHILADELPHIA:

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No. 58.

ANZONETTA REBECCA PETERS.

THE youthful subject of this memoir, Anzonetta Rebecca Peters, was a native of the city of New York, where she was born, in the year 1815. She was a near relative of Caroline Elizabeth Smelt, whose instructive history has been so widely circulated; and like her, a striking instance of the sanctifying and sustaining power of true religion. She enjoyed the blessing of a pious, devoted mother, who endeavoured to impress the mind of her child, at a very early age, with the importance of her eternal welfare. The fruit of this labour was not, however, immediately manifest. Anzonetta possessed naturally a violent temper, and at times evinced much self-will and obstinacy. Her mother was often grieved and humbled at the exhibition of her wayward temper: she spent hours in shedding bitter tears—hours in pouring out earnest supplications for her daughter.

But, in her fifth year, a marked change took place in her temper. Although she still needed discipline, her mother has no recollection of having had to reprove her for peevishness, irritability, or ill temper, after this period; notwithstanding frequent attacks of severe illness, accompanied by violent pain, to which she was subject from her eighth to her twelfth year.

As she grew up, she began to exhibit several striking traits of character, especially great neatness and attention to decorum. There was system, too, and method in all her habits. She carefully practised the maxim—"a place for every thing, and every thing in its place." Another characteristic was great decision and perseverance in whatever she undertook.

After her twelfth year, she enjoyed better health and greater buoyancy of spirits than she had previously done. The feelings of nature, which had been subdued, began to revive, and a fondness for rich and costly apparel manifested itself. Her mother remarks, at this period, she would have been fond of dancing—"but I thought it wrong for Christian parents to permit their children to acquire a taste for an amusement in which they could not indulge without becoming devoted to the sinful vanities of the world." At the same time, we are told that Anzonetta was so remarkable for her love of truth, that

the most implicit confidence could be placed in whatever she said ; and that she was very anxious to do what was right. She took a long time to consider before she acted ; but when once convinced that a thing was right, she was not easily turned from it. Still her heart seemed untouched—upon all that related to her eternal interests, she appeared cold and reserved. She was diligent in learning her Bible lessons,—never wanting to be reminded of them ; but manifested no interest in them beyond the correct performance of her task.

This apparent apathy continued till her fourteenth year, when her feelings were aroused by the sudden and happy death of a young acquaintance. During the following winter, the serious impressions made by this event were manifestly deepened : she was often seen with a Bible in her hand. The watchful eye of an anxious mother marked, with no slight interest, the fact that, at particular times each day, she retired to her room to commune there in secret. Still all her silent musings, reflections, and feelings were locked up in the deep recesses of her own bosom. When reminded of her obligations to the Almighty, and the importance of repentance, she made no reply, but remained silent and attentive.

The work of religion in the heart of Anzonetta appears to have been very gradual, and it was not till the winter of 1829, that she ventured to communicate, even to her mother, the deep interest which had been there excited on the subject of her eternal welfare. The death of a pious domestic, to whom she was strongly attached, and with whom she spent much time during her illness, seemed to be the means of effectually softening her heart. The sufferer's calm patience, her expressions of humble confidence in the Divine promises, made a deep impression on Anzonetta's mind. Her peaceful waiting for death, her daily preparation for the last summons, and her midnight prayers for herself and the family, were not lost upon those around her. Anzonetta displayed no violent emotion at the departure of this humble believer ; but a deep seriousness was depicted on every feature.

The next day she accompanied her mother to a place of worship. The sermon seemed singularly adapted to the state of her feelings :—the subject of it was death. During its delivery, she appeared greatly agitated and distressed, and upon reaching home, was no longer able to restrain herself. She immediately retired to her chamber, and for a time wept bitterly. At length, she exclaimed—" I feel that I am a great sinner in the sight of God : I have done nothing but sin from

the day of my birth until now. What can I do? I am afraid to die, and yet death may be at the very door."

To her mother's enquiry, how long she had had these views and impressions, she replied, "I have been distressed at times, on account of sin, for several years; but I always strove to get rid of these painful feelings. Whenever my mind has been thus awakened, I have been led to think seriously of God and eternity for a little while—to read my Bible, and try to pray; but soon my impressions would wear off, and I again relapse into a state of indifference and carelessness. At one time during the summer, I was slightly indisposed; I threw myself on the bed, and to divert my thoughts, took up a novel with the intention of reading it. I had read but a little way, when there darted into my mind these solemn words—*the day of the Lord is at hand*. Had some angel voice uttered these words in my hearing, it could not have produced a more startling effect, or have left a more vivid impression on my mind. I threw the book from me: it was the first and last novel that I ever attempted to read. I thought that if the day of the Lord was at hand, that book was no book to prepare my mind for the awful scenes it would disclose. These words continued to sound in my ear. Sometimes when I was at school, in the act of reciting a lesson, the echo would seem to come upon me with a power I could not resist—*the day of the Lord is at hand*. At times I have been so much affected with this solemn thought, that I knew not how to go on with my recitation. At other times, the impression seemed to fade away, and become altogether erased from my memory; so that I felt as thoughtless and indifferent as ever. But when Jane was called into eternity, these recollections were revived with overwhelming power. I felt that I had been disobedient to the heavenly voice: death seemed to put on new terrors and to stand directly in my path. I thought much of Jane's departure: I reflected that she was a Christian—that she had loved and served her Saviour—that she was happy even on a sick and dying bed, and had now gone to 'the rest which remaineth for the people of God.' I then asked myself—'what is my state? Were I summoned to the bar of a pure and holy God, how could I stand up and render in my account? I looked back upon my past life, and could not find a single act which I thought would please God,—I had done nothing but sin. I was overwhelmed with fear, and filled with alarm, lest he should cut me down in the midst of my disobedience and guilt. These thoughts and feelings still occupy my mind:—I cannot get rid of them. I am afraid

to go to sleep, lest I shall awake in eternity. This passage of Scripture, also, I hear sounding in my ear a thousand times a day,—‘*It is appointed unto men once to die, but after this the judgment.*’ I want to serve God; but I feel *something* within me rising up in opposition to his authority, and prompting me to rebellion. What a strange heart I have! Did ever any one have such a heart before?”

From her earliest years, the attention of Anzonetta had been called to the great and solemn truths of religion;—the light had shone around her, but the darkness had comprehended it not. Referring to this period, when on her death-bed, she said—“it was not because she neglected her Bible, that she then walked in darkness and had no light: but that she did not look to her heavenly Father, to illumine what was dark in her.” This experience of Anzonetta proves that after the best instructors have done all they can to enlighten the mind, unless the Author of all true light opens the understanding, and seals instruction upon the heart, their words will fall powerless upon the ear.

Anzonetta was now thoroughly awakened; and, through Divine goodness, was not again suffered to relapse into indifference. The great work of renovation was begun; and, as it continued to advance, light gradually broke in upon her benighted soul. Yet she had many sore conflicts to endure: she had to contend with the unsubdued rebellion of her own heart, and the opposition that still rose up in her bosom against the Divine law. During this period, she often said to her mother,—“I wish to give my heart to God: I know I ought to; but I find so much opposition within, that I cannot submit. When I try to engage in prayer, it seems as though some powerful influence drew my mind aside. Sometimes I am filled with fear and dread in attempting to approach the Most High. He appears to me too holy a Being for so polluted a creature as I am to speak to: and when I try to think of the Saviour’s blood, as that which expiates sin, and opens a new and living way to the Eternal throne, I am tempted to think that that blood was shed for every one except me. My great, my constant fear is, that God will call me from this world while I am still in this rebellious, impenitent, unpardoned state.”

Her health at length sunk under this painful struggle. She was taken from school, where, during this season of affliction, she had still been engaged in the diligent prosecution of her studies, and sent into the country. She passed the season with her relations, amidst the magnificent scenery of the

Highlands: but, though feelingly alive to the beauties of nature, the distress of her mind was so great, that on this occasion they afforded her no delight; and she returned to the city in the autumn, but little benefited.

It was still some months before her Divine Master saw meet to dispel this dark cloud and to shed upon her agitated spirit the light of the knowledge of the glory of God. But, in his own time, she was enabled to fly from all false refuges to the bosom of the Saviour—to give herself up entirely into the hands of the great Redeemer, who delivered her from that tormenting fear which had so long held her in bondage. She had before felt a desire to devote her heart to Him: she now saw the entire reasonableness of making a full surrender of herself into His hands, who had bought her with His blood. Her heart was filled with the overflowings of Divine love—her eye fixed in admiring wonder, and with adoring gratitude, upon “God in Christ reconciling the world unto Himself, not imputing their trespasses unto them!” She felt lost in amazement, when she thought of the astonishing condescension of the Son of God, who was made sin for us, that we might be made the righteousness of God in Him.

But her sky was not yet to be always bright and unclouded; though now and then she was enabled to ascend the sacred mount, and drink from the crystal stream of heavenly pleasure, her path lay more frequently in the vale below. Like a true disciple of Him, who said—“Take my yoke upon you, and learn of me, for I am meek and lowly in heart,”—great humility and child-like meekness now became marked and distinguishing traits in her character. She manifested a deep sense of the depravity of the heart, and a clear understanding of what is meant by the exceeding sinfulness of sin.

Henceforward, Anzonetta’s spiritual course was onward; her path was like the shining light which shineth more and more unto the perfect day. There was no looking back—no hankering after the world she had renounced: but, forgetting the things that were behind, and looking to the things that were before, she unceasingly pressed forward toward the mark, for the prize of *her* high calling of God in Christ Jesus. Her countenance became impressed with so sweet a serenity and heavenly-mindedness, that strangers were led to say,—“her very appearance shows that she is a Christian, and that she has a more solid foundation of happiness than this world affords.” She was most strictly conscientious in seeking the Lord daily in her closet. She had seasons for retirement,

and nothing could induce her to forego these opportunities of sweet and solemn converse with her heavenly Father. "I find my mind," said she, "prepared in the closet for all the duties of the day. Every day, I discover much in my heart that is wrong, and needs to be brought under the subduing power of Divine Grace."

Even in her ordinary employments, it was very observable that her heart was lifted up in prayer or praise, or that her mind was dwelling, with intense interest, upon some sacred truth.

Anzonetta's progress in the Divine life was indicated at each advancing step by some new fruit of the Spirit. A relative, on one occasion, remarking the simplicity of her dress, said to her,—“Why, Anzonetta, how very plain you have become. You look like a little Quakeress.” With a sweet smile, she replied,—“Show me thy faith without thy works, and I will show thee my faith by my works.” She went on to say, that she had intended to have purchased some trimmings for her dress, and to have fitted up her wardrobe somewhat in the fashion of the day, but had been arrested by the following advice, in a sermon to which she had recently listened:—“When you feel prompted to expend, in unnecessary and outward adornment, that which would purchase bread for the hungry, and covering for the naked, and the Bible for those who are suffering for lack of knowledge, pause before you do it, and say to those around you, ‘I am a believer and a follower of the self-denying Jesus, and I will show thee my faith by my works.’” She added, that she had not dared to expend her money in that way, but felt constrained to appropriate it to the relief of a poor sick woman; and, said she, what I lack in outward adornment, I am going to try to make up in seeking more earnestly to cultivate the ornament of a meek and quiet spirit, which is, in the sight of God, of great price.

As God is love, wherever his spirit dwells, there is soon kindled up a flame of pure and holy benevolence. This disposition, prompting to personal efforts for the spiritual good of others, was a prominent feature in Anzonetta's character.—The poor and ignorant shared her tenderest sympathies. Walking out one day, she noticed a woman seated on the steps of a house coughing and groaning as if in great pain. She stopped and inquired into the cause of her distress. Her story was an affecting one. She was a foreigner,—a native of Ireland, who had been reduced by poverty, disease, and the neglect of her religious duties, to a state of extreme mis-

ery. She had left in Ireland a daughter, still young, to whom she was tenderly attached, and whom she had been exceedingly anxious to see again before she died. To accomplish this, though far gone in a consumption, she had laboured hard and denied herself many comforts, when suddenly her plan was defeated by the dishonesty of a fellow-servant, who, taking advantage of her illness, robbed her. Her earthly hopes thus cut off, sickness and death were before her,—desertion and a grave in a strange land ! But all this, she was brought to acknowledge, was good for her. Her mind, previous to this, had been greatly occupied in procuring the means of getting home, and with anticipations of again embracing her dear child : but when her way was thus suddenly hedged up, she began to bethink her of her ingratitude, her backslidings, her wanderings from God ; and, after a season of great suffering, was favoured with a return of peace to her sorrowing soul. Anzonetta offered her what consolation and advice she could, greatly to the comfort of the poor woman ; who, afterwards speaking of this interview, declared that when Anzonetta spoke to her of God as the refuge of the needy, and of the Saviour's compassion and love, it was so unexpected in one of her age, and she appeared to the suffering object of her sympathy so lovely, that she felt constrained to view her as a messenger from the Lord, sent to strengthen her resolutions and to encourage her purpose of returning to Him, and as a gracious token from on high that there was still mercy in reserve for her.

In the performance of such duties, much of Anzonetta's time was now occupied. She had no longer a relish for, and entirely disapproved the fashionable amusements of the day, though sometimes in the intercourse of society a sorrowing witness of them. Her conduct on one such occasion is particularly described. A number of young people were collected together ; as evening advanced, dancing was proposed ; Anzonetta retired to a corner, as one who had no lot nor part in the matter ; a shade of sorrow rested upon her countenance, indicative of the regret she felt. The dancers soon forgot her in the excitement of their amusement, while she quietly engaged herself in reading one of the little religious books which she always carried about her. In general, she avoided much society, finding retirement more profitable.

Many interesting incidents in the life of Anzonetta must be passed unnoticed in so brief a sketch as this. We are now approaching the period of her last great trial and triumphant

close—the sickness which for more than a year was permitted to rack her delicate frame with the severest suffering. When the cholera broke out in New York in 1832, she left the city, but not until she had received the seeds of that disease. The attack was nearly fatal, and left her system in a disordered state from which it never recovered. Her case seems to have been an extraordinary one. Her physician describes it to have been first, an inflammation, and finally an extensive ulceration of the stomach—productive of extreme agony upon the introduction of the minutest portion of food, and causing paroxysms of great prostration, not less distressing to the afflicted sufferer, than painful to the feelings of her sympathizing friends. For a time some of her friends hoped that she might be again restored. Her mother, who had long been impressed with a feeling that the Lord was preparing her for another world, was not so sanguine; and watched the progress of her disease with great anxiety. When Anzoinetta perceived this, she entreated her not to be alarmed, but to remember that the Lord ordereth our goings:—that not a sparrow falleth to the ground without His permission:—that she was in His hands, and He would direct all things for the best:—that it was His own declaration, that all things work together for good to them that love God—to them who are called according to His purpose. To others, she expressed her expectation of death; but requested that it might not be told to her mother, lest it should needlessly increase her distress.

The paroxysms of her disorder often brought her to the very borders of the grave; but she would revive again, and sometimes continue, for a little while, to regain strength. When they first seized her, which was about the beginning of 1833, the fear of death added to her distress. In a low whisper, she said,—“Dear mother, my mind is weak and confused; my memory fails me, and there is no promise I can lay hold of.” But this temporary darkness was soon removed, and she was permitted to enjoy the fulfilment of the gracious declaration,—“the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever.”

Her nerves at length became so very weak, that she could not bear any noise; and it was necessary even to speak to her in a low voice, and with great gentleness. As spring approached, she revived sufficiently to admit of her removal across the Hudson to the village of Hoboken. She continued to

improve till midsummer, when her symptoms suddenly became more alarming; and it was thought best to return with her to the city, though she was then unable to bear the exertion of riding, and had to be conveyed in a litter. The attempt was a hazardous one, and excited much apprehension in the minds of her friends. When it was safely accomplished, she exclaimed, with a full heart,—“how thankful I feel to heaven that I have been permitted once more to be in the midst of those I love! How good the Lord was to permit me to be brought here in safety! I did not think I could have endured such a journey; but it is my last journey.” The closing remark was uttered in a very solemn and pathetic manner.

Anzonetta's deportment, at this time, was so simple and child-like, and blended with such sweet humility, and kind confiding affection, that in looking at her, one could hardly realize that she had attained the age of seventeen. But the excitement of this occasion seemed, for a time, to unsettle her mind, and produced a return of the paroxysms. Often, at such seasons, she had enjoyed sweet communion with her Maker; but now it was different. The adversary again came in. She felt rising within her a fear of death, and an unwillingness to leave the world,—an impatient desire to throw off the debility that clung to her like a heavy weight, and to resume the active habits of useful life. This snare of the adversary alarmed her, and led her to fear that all was not right within. In such an hour, she felt that there was only one place she could resort to for succour. She afterwards said,—“I was enabled to cry, ‘Lord, save, or I perish!’ I tried to get at the foot of the cross, and there I found deliverance and hope.” She begged her aunt Smelt, who was going away, to pray for her, that she might be conformed to the will and image of God, her Saviour, by the operation of the Holy Spirit.

Yet even then she was favoured to endure suffering with much resignation. Having undergone a severe surgical operation, she remarked,—“the pain was very great, and I felt as though nature would give way under it. But then I thought of the sufferings of the Saviour, who, for my sake, gave his back to the smiters, and his cheek to those that plucked off the hair:—who, for me, wore a crown of thorns, and for my redemption, poured out his blood like water. This thought revived me with strength, and took away the anguish of pain.”

Not long after this, she was seized with a paroxysm, ac-

accompanied by a stiffening of her limbs. The symptom was new. She asked if it was death. Being told that probably it was, she said,—“ I think it is ; and if this be death, it is not hard to die. I have been afraid of death ; but God is with me, and all fear is removed.” She gratefully thanked those present for their kindness ; and, in a most touching manner, commended them to the love of God in Christ. She poured out her soul in fervent supplication for her mother, that though smitten, afflicted, and bereaved, she might still be able to rejoice in God her Saviour.

But the hand of death was not yet upon her. Reviving, after a while, she said,—“ it does not seem as though I was as near the heavenly city as I thought. I will wait patiently, and see what the will of the Lord is.”

The words that fall from the Christian in the last conflict, are full of instruction. They disclose the workings of a mind upheld in this trying hour by the power of faith. For this reason, many of the expressions of Anzonetta have been deemed worthy of record ;—especially the outpourings of her mind during the last few weeks of her stay on earth.

The Divine mercy was strikingly displayed, in restoring to her, when she had arrived nearly at the close of life, the power of utterance, which, in the early months of her illness, had been almost destroyed, and in leaving her in the full possession of all her mental faculties. As the other powers of nature gave way, the immortal mind seemed to put on renewed energy ; and the voice—the mind’s interpreter, was left to communicate its high and holy musings.

An acquaintance, whom she had not seen for a long time, calling to visit her, she addressed her thus :—“ O, Ruth, you did not expect to find it thus with me ! The Lord hath done it ; and be assured that he hath been very gracious to me during all this sickness. I have not had to learn the way of salvation, while pressed down under the weight of wasting disease. I have not had, in this day of darkness, to contend with an angry Judge. I feel that He who hath done this,—who hath laid me upon this bed of languishing, is my Saviour. I could never have borne, through this long, distressing sickness, the anguish of ‘ *a wounded spirit*.’ Resting all my hopes on the blood of Christ, I feel that I have a peace which passeth all understanding. Ruth, we used to love each other ; shall we not love the same Saviour ? Shall we not be fellow-companions to the same city ? Dear Ruth, look upon me, and see how little youth and health are to be relied upon as a ground of security for long life.”

At one time, reviving from a paroxysm of unusual severity, in which all consciousness seemed to have fled, she said, in a low whisper,—“Mother, do not be alarmed: though I may be in the valley of the shadow of death, I fear no evil. The Lord is with me: his rod and his staff comfort me.” Upon recovering still farther, she remarked,—“I was indeed very low: it is impossible to tell how near I was to the confines of eternity: but I felt no fear of death; for the Shepherd of Israel was with me, and his everlasting arms were underneath me.”

Her aunt, expressing her presumption that she felt ready to go at any moment, or still to stay, just as the Lord should decide,—“O, yes!” she replied: “I desire that God may, in all things, order my lot. I know that through my Redeemer’s power, death is already swallowed up in victory. I view death as the blessed instrument that will soon release me from this world of sin. I am thankful for the mercies that I now enjoy: they are many; and the greatest of them all is, that the Lord continually smiles on me. O, how sweet it is to repose on the merits of Jesus, and know that we have a faithful God, to whom we can look for protection and defence! O, that all would come, and love, and serve this blessed God!”

After another fit of extreme exhaustion, her first words were,—“the Lord’s will be done. I felt this morning some impatient longings to be released. I felt almost weary of this trial. But, O Lord, have mercy on me, and forgive me this impatient feeling. Thy will is better than mine: and how great is thy mercy! For I have in the heavens a compassionate High Priest, who is touched with the feeling of my infirmities, and who is afflicted in all my afflictions. I feel this moment very weak—just sinking down into the valley; but all glory, honour, praise and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. His goodness to me hath been unbounded. O, how very precious the promises of God are to me! It is my covenant God that saith,—“I will turn my hand upon thee, and purely purge away thy dross, and take away thy tin.”

A young cousin, calling on the first day of the week, to enquire after her health,—“I feel somewhat revived,” she replied: “every thing around me appears delightful to-day. This room seems at times lit up with the radiance of heaven. Though it is boisterous and stormy without, all is serenity and peace here; for God is here, lifting upon me the light of

his reconciled countenance." At her request, her mother read a part of the 5th chapter of the 2d Corinthians. At the close of the reading, she remarked, in a subdued, yet emphatic, tone of voice,—“Truly God is love; and he that dwelleth in love dwelleth in God, and God in him. His love to man, how great! God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. The blessed Son of God was made sin for us who knew no sin; that we might be made the righteousness of God in him.”

Her first words, the next morning, were,—“The Lord is my constant support. The light of his countenance beamed sweetly on me, as I attempted, at the early dawn, to draw near him in prayer. I then felt, while I drew streams of heavenly comfort from the presence of the Holy One, what a poor, helpless creature I was, and how God manifested the riches of his grace, in condescending to save one so vile and worthless as me. What sweetness there is in the thought, that he will one day sanctify me wholly, and present me faultless before the throne!”

The next day, she repeated, in a very sweet and affecting manner, these words:—“In all their affliction, He was afflicted; and the angel of His presence saved them. In His love, and in His pity, He redeemed them; and He bare them, and carried them all the days of old. This sympathising Saviour still liveth; and He is my covenant God! He will wipe away all tears from His afflicted people’s eyes, and conduct them to a place of eternal peace.”

Being placed on a cot, to change her position, she exclaimed, with strong emotions of gratitude depicted on her countenance,—“O, this bed of down! Why does God thus take care of me? How many there are more deserving (perhaps) than I am, who have nothing but a bundle of rags or a pallet of straw!”

About a fortnight after this, being asked how she was, she answered,—“In body, full of pain; but in mind, full of happiness and heaven. O, the boundless love of God! Volumes could not express what I feel of His love. This passage has brought me great delight;—‘I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.’ I look forward with longing to that hour when I shall be permitted to sit down at my Father’s table, and feast upon celestial viands.”

At another part of the day, she remarked to her mother,

—"This morning I felt the want of food; but I knew if I took the least particle, it would produce distress and exhaustion. For a few moments, I felt sad; but then this passage was brought powerfully to my mind,—and it was to me like a refreshing draught;—‘Whosoever drinketh of this water, shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst: but the water I shall give him shall be in him a well of water, springing up into everlasting life.’”

Anzonetta, it may be proper here to remark, was very cautious of using forms of expression, however excellent in themselves, which did not correspond with her feelings at the time. It was her desire to say nothing that she did not feel.

At this period, her situation is thus described by her mother.—“For weeks, she has not been able to turn in bed, or help herself in the least: and the movement of a single limb occasions pain. She can lie in one position but a short time without suffering inconceivably; and yet all motion causes severe and often exhercuating pain.”

The last two days of Anzonetta’s life were peculiarly instructive and interesting to those who had the privilege of visiting her chamber. She died on the 5th of the eleventh month. On the morning of the 3d, she was attacked by an affection of the throat, which prevented swallowing, and seemed to threaten immediate death: her sight also failed her. At this trying moment, she was enabled to say,—“The grace of God sustains me. He has said,—‘I will strengthen thee; yea, I will uphold thee by the right hand of my righteousness.’ He preserveth the way of his saints.”

Some time after, being asked if she felt any pain, she said,—“O, yes; constant pain, and a dreadful sense of oppression. Every particle of food I take causes immense suffering.” Correcting herself, she said,—“Not *suffering*: I must not think I *suffer*. The Saviour endured *suffering* when He wrought out our redemption by His bitter death:—He endured *suffering* when He poured out His precious blood, and made His soul an offering for sin. When I reflect on His sufferings, mine appear light. We must not think that the pains we endure are great; and above all, that any suffering of ours is meritorious. O, no: the blood of Jesus Christ alone atones for sin. O, that precious blood! Let no one slight it. Let no one treat it as though it were an unholy thing.”

The last remark she made, before falling asleep this evening, was a request that her mother would read to her a

psalm of thanksgiving for the Lord's unspeakable goodness to her.

The next day—the last of her life, she remarked,—“ My mind, to-day, is very weak, and I can read but little. The earthly house of this tabernacle is so near falling into ruins, I can retain but a few ideas in my mind at once. The body groans, and the spirit desires to depart and be with Christ. I have to pray for patience to wait the good pleasure of the Lord. I would not have any thing contrary to God's will. All my appointed time will I wait with patience until my change come. The promises of God are very sweet to me to-day. Thou wilt show me the paths of life. In thy presence is fulness of joy ; and at thy right hand are pleasures forever more.”

Two hours after this, a great change took place. She had evidently entered the valley of the shadow of death. This was about 4 o'clock in the afternoon. In a low, broken, yet very sweet voice, she said,—“ Lord Jesus, wilt thou *now* receive my spirit ?”

Her mother, rejoicing,—“ His promise is, ‘ Lo, I come quickly ; ’ ” she replied,—“ Even so, come Lord Jesus.”

Her mother continues the account :—“ She had not spoken for a long time ; and I concluded I should not hear the sound of her voice again. Bending over her, and placing my lips close to her ear, I whispered,—‘ God is love—He is unchangeable.’ With a strong, but thick voice, she replied,—

The mountains shall depart, and the hills be removed : but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.’ ”

After this, she broke forth in the language of the psalmist, —“ O, praise the Lord, ye angels of His ;—ye that excel in strength,—ye that fulfil His commandments, and hearken unto the voice of His word. O, praise the Lord, all ye His hosts,—ye servants of His, that do His pleasure. O, speak good of the Lord, all ye works of His, in all places of His dominion. Praise thou the Lord, O, my soul ! ”

Suddenly her voice acquired new power ; and she uttered these words, in thrilling tones :—

“ Hark ! my soul, it is the Lord ;
 'Tis thy Saviour, hear his word :
 Jesus speaks, and speaks to thee—
 Say, poor sinner, lov'st thou me ?

The last line was pronounced with a sweetness that told of a heart overflowing with love to Christ.

At this time, the surface of her body was cold, and her eyes fixed: but the fervour of her affections remained unchilled.

The last effort she attempted was, to throw her arms around her mother; but her limbs were too much stiffened in death. Then, she said,—“Mother, read.” This was her last request.

To ascertain if she was still capable of choosing her subject, her mother inquired,—“What shall I read, my child?” She strove to speak, but could not articulate. A thick, guttural sound issued forth. Her mother thought it was ‘*resurrection*’ that she wished to say; and began,—‘I am the resurrection and the life:’—but she motioned that this was not what she wanted. Her mother then repeated,—‘Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For, as in Adam all die, even so in Christ shall all be made alive.’ She paused. Anzonetta gave her assent; and her mother proceeded to the end of that sublime chapter—closing with the triumphant exclamation of the Apostle—‘Death is swallowed up in victory. O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But, thanks be to God, which giveth us the victory, through our Lord Jesus Christ.’

After she had lain more than five hours without speaking, apparently in a gentle sleep, one of her maternal aunts, who leaned over her, watching the movement of each muscle, remarked,—“She is trying to speak:”—and, placing her ear close to her dying lips, heard her distinctly utter the words, —‘cease, fond nature, cease thy strife, and———’

The words died away:—the purified spirit had departed. Her suffering was ended,—her warfare accomplished, and the glorious prize attained!

THE END.

ISABELLA CAMPBELL,

OF

ROSNEATH, SCOTLAND.



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No. 59.

ISABELLA CAMPBELL,

OF ROSNEATH, SCOTLAND.

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

RELIGION is not merely a form of doctrine to be professed: it is not found simply in an assent of the understanding, and an active co-operation of the will in filling up a routine of formal observances: it does not consist in attending this, and labouring largely in that, religious or charitable association, in giving alms to the poor, or knowledge to the ignorant. Its soul-saving efficacy depends not on our being able to unfold or defend its truth, but in an experimental knowledge of them communicated to our minds through the immediate influence of the Holy Spirit.

Isabella Campbell, who was born at Rosneath, in Dumbar-tonshire, Scotland, in 1807, from earliest childhood appears to have been singularly amiable in her natural disposition. Her manners were mild and gentle, and she was full of affection and tenderness. At a very early period in her life, deep and strong convictions of the peril of her own state would sometimes take hold of her mind, and excite painful agitations. These were the visitations of her tender and compassionate Saviour, seeking to draw her to him for durable consolation. But instead of admitting Him to the rule and government in her heart, instead of waiting patiently to know his will, and to receive ability from Him to perform it, she endeavoured by her own strength and exertions to carry on the work of re-generation.

Isabella was attached with more than ordinary fervour and tenderness to Dugald, one of her brothers, a youth of great gentleness of manners, of meek and tranquil disposition, and strong affections. He had contracted a cold, which fixed upon his lungs, and carried him by a rapid consumption to the grave. During his illness, she scarcely ever left his room, and exerted herself in devising means to promote his comfort. Her anxious love not only manifested itself in watching by his pillow, but by renewed efforts in her religious observances. Frequent and importunate were her intercessions to the great

disposer of events, that her brother's life might be spared. Often she would fast even for a whole day, that her mind might be better prepared for devotional exercises. She persisted in all this, to the close of her brother's life; not that she felt the earnest of the spirit, that she was asking according to the will of God, but because she thought he would not continue neglectful or insensible to her earnest and incessant prayers. When her brother died, her heart was waste and desolate. She did not seek for resignation, and having no pleasure in living, she felt as if nothing remained for her but to lie down and die too. The selfish character of her religious exercises was now more abundantly manifested; for not having received according to her desires, she seldom attempted to come with her petitions to her Maker.

Again the feeling of loneliness with which her compassionate Saviour visited her, drove her to look to religion for comfort and relief. She was now about fifteen years of age. She pondered the probable safety of her soul, and did not fail to cry to her Heavenly Father for light and enjoyment in her devotional exercises, and whilst reading the Holy Scriptures. At this period, her father died. During his illness, although not less attached to him than she had been to her deceased brother, she performed no fasts, and did not even venture to offer any supplications on his behalf, having now no hope of bending Infinite Wisdom to her purpose by a multiplication of words. Her frame was weakened by her assiduity on these occasions, and the seeds of that disease were probably implanted, which cut her off in her youth. The state of her health, and some trying circumstances occurring about this time, conspired to teach her that this world had no durable consolations for her. She was now constrained at times, under the awakening visitations of the Holy Spirit, to desire an approach to that fountain whose waters alone could minister to her happiness. But she still remained in a great degree an alien from the commonwealth of God's Israel, whilst with too many Christian professors she had not yet forsaken the empty form of godliness that she might receive fully the simple and soul-sustaining substance.

Several months after her father's death, upon reading in a religious book a description of the 'new creature,' that entire change of heart which is the great work of religion, she was made sensible, that without such a change there could be no comfort or blessedness. She turned to the Holy Scriptures for counsel, but although they are all light to those who read them under the illumination of the Holy Spirit, she found them

all darkness. The enemy of all good filled her mind with blasphemies, and in ignorance of the alone refuge from such misery, she sat much in mute despair. One night at this period, her sister heard Isabella say in a voice of deep lamentation and anguish, "O, Lord, I can see nothing but the blackness of darkness forever; I feel that I am far from thee, and that is misery. O, Lord, I am far from thee; I can see nothing but the blackness of darkness forever."

After a season, in which her condition seemed one of fixed despair, she experienced a change in her feelings, and some touches of good once more aroused her. Unhappily she again, in the energy of her own will, set herself to the formation of new resolutions and new plans. She became more diligent in her religious exercises than ever; prayed, read the Scriptures, repeated her fastings, adhered at all times to the severest abstinence, and took no more food than was barely necessary to support nature, and that of the coarsest kind. For a time she felt a temporary quietude, and began to experience a complacency, when she regarded the righteousness she was endeavouring to frame for herself. This state did not, however, last long, and she was again made to pass through seasons of the deepest distress.

She was now, through the mercy of God, driven from all hope of saving herself. Having tried the filling up of every external form of righteousness, and proved their insufficiency to change the heart, she was made fully aware that the activity of the creature can never secure solid peace. Light began to dawn upon her, the spirit brought before the view of her mind passages of Scripture that open the merciful compassions of the Saviour. "He shall not break the bruised reed, nor quench the smoking flax." This text came with peculiar force, and her soul took hold of it in faith. She had long spent her money for that which did not satisfy its longings after happiness. This prediction of the Redeemer's character, as opened to her by the spirit, came upon her desolate condition like the springing up of a stream in the desert, like the descendings of dew in the wilderness. Now she for the first time appreciated the tenderness of the Saviour. All her helps had failed, her prayers, her fastings, her unbidden activity of whatever kind, had yielded her no consolation. She felt the need of such a friend, who would not break a bruised reed, nor extinguish the smoking flax, till he should bring forth judgment unto victory. She was now advancing in the true way, though hindered by the restless activity of her mind, which still continued toiling to do something. But the quieting influence of the

Holy Spirit touched her heart, and the words, 'Whosoever will, let him take of the waters of life freely,' being opened by its power, terminated her long period of darkness and doubt. Her agitation was now soon over, her struggles found an end, and she meekly rejoiced in believing that Christ Jesus had died to take away sin.

Now she became convinced that the Holy Spirit is the only true teacher, whatever instrument may be employed. "Yes, yes," she exclaimed, "I know from experience, that blessed is the man whom the Lord teacheth, and whose eyes are enlightened by his grace and spirit." In ceasing from a dependence on her own works, and in waiting for the teachings of the spirit, she witnessed grace, and peace, and wisdom, rapidly multiplied to her. She was now in a different world of thought and feeling; the barrier which had enclosed her spirit, and against which she had so long vainly struggled, was removed, and she enjoyed the great freedom wherewith Christ maketh his children free. In a very short time she was taken alarmingly ill, and never recovered a state of health. Her feelings during the few days of intense suffering, which threatened a speedy death, were those of triumphant joy. Her mouth was continually filled with the high praises of the Lord. "Oh," said she to her sister, "how I long to speak to sinners of the love of Jesus!"

Even at this early period of her religious life, she was deeply impressed with the low state of true piety among the people, notwithstanding the high professions and unsanctified zeal of many. She knew from varied experience how the soul could be deluded by what seemed to be its own religious doings; and she saw how much more easy it is to speak plausibly about religion, to give of the abundance of our stores to benevolent objects, to advocate their claims, to be all activity in their cause, than to fight the good fight of faith, to struggle against one besetting sin, or to eradicate one secret corruption. Her heart sunk within her, notwithstanding what she read or heard from others of what seemed to be going on in Christendom. She said one day to her sister, "O that the Lord would pour out of his spirit upon this land, for it is a land of darkness and deceit. Men think themselves alive, and they are still dead in trespasses and sins. All think themselves Christians, but alas! few there are who worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh."

The disease which was wasting away her frame consisted in the successive formation of large ulcers on the lungs, which matured in about six or eight weeks. In one of those crises

which subjected her to intense bodily suffering, her sister remarked she was weak. "Oh yes," she said, "my body is fast decaying; I am weak, but it is only in the outer man." In speaking of the varied mercies of her Almighty Father, she remarked, "I shall never be able to tell the sweetness I enjoy in the least of God's gifts, because I see the same love that gave his son inscribed upon them all." O what great need have Christians to watch and pray, that they enter not into temptation; seeing their adversary the devil goeth about continually, seeking whom he may devour, and they cannot resist him but by looking to Jesus. Oh, my God! strengthen thou me, and I shall be strong!

Living in deep solitude undisturbed by outward cares, and having few visitors in the early part of her illness, she was placed in favourable circumstances for acquiring a knowledge of herself. She watched, resisted, and sought for ability to extirpate the least appearance of evil. Looking to him who had been tempted in all points, that he might know how to succour those who are tempted, she was favoured with strength to resist the evil one. Yet occasionally she was still found striving in her own strength for relief. After one of these struggles, she described herself as having for a long season been engaged in vain in crying, "Get thee behind me, Satan," but that the passage being opened, "Greater is he that is in you, than he that is in the world," the tempter was expelled, and she found peace. On some one expressing regret that she had been unable to sleep during the night, she replied, "O, but I had thoughts far sweeter than sleep!" Upon being asked the prevailing state of her mind for some time past, she said, "I have upon the whole been very comfortable and happy in my mind. I have indeed been very graciously dealt with: Jesus is precious. Feeling my own vileness and guilt, I look to the Lamb of God who taketh away the sins of the world. This gives peace. In myself I see nothing but sin and unworthiness; but in Jesus I see an Almighty Saviour. His character is perfect, his love to the guilty and the lost is unbounded; and it is this, even the manifestation of his love, that gives me peace, and comfort, and joy, in the view of eternity."

She never, to her most intimate friends, not even to her sister, would communicate what she saw wrong in the conduct of others, unless she had previously represented it to themselves. The pecuniary circumstances of the family having been very materially reduced by the death of her father, she was indebted to the kindness of her Christian friends for many

of the comforts, and in her condition, even necessities of life. The untiring continuance of these kind attentions on their part was received by her with grateful feeling. She saw in their kindness a token of love to the Saviour, as well as of love to herself. She frequently remarked that she could tell no one the sweetness she felt in living from day to day upon the bounty of Providence.

After about two years of suffering, Isabella was removed from this scene of existence. During much of this time her chamber was the frequent resort of the serious inhabitants for some distance round; few of whom ever went away from her bedside without feeling that it was good for them to have been there. Hers had been a beautiful example of what the world would call an irreproachable and innocent life: yet now she could say, "I have been a cumberer of the ground; it is because his mercy endureth forever, that I have not been consumed."

One of her friends remarked to her sister, during a season of great agony, in which Isabella was unable to speak, "her sufferings seem intense." She smiled, and as soon as she had the power of utterance, said, "He will never send one needless pang; and, as my sufferings abound, so do my consolations." Feeling somewhat relieved towards midnight, she said, "Some of you may retire to rest. He who keepeth my soul slumbers not nor sleeps. My spirit feels so refreshed at present, that I care not whether I sleep or no; indeed, I would rather be awake, and adore Christ Jesus my Lord. O, that I could but tell you the exceeding joy which I have in the Lord through Jesus Christ: surely, 'Wisdom's ways are pleasantness, and all her paths peace.' How much is implied in these words, 'The peace of God which passeth all understanding!'" On waking one morning in great agony, she requested her sister to open the window in order to relieve her breathing. Then, looking placidly, she said, "Oh, how thankful you ought to be that I have seen the goodness of the Lord in the land of the living; that I have been snatched as a brand from the burning, that I have a prospect of the Lord being my everlasting light, and my God my glory. O what a calm soothing of soul I feel; I wish that those who seek satisfaction in the things of time could understand a little of it: it would surely give them a distaste for aught besides, and convince them that religion is far from being cheerless or gloomy."

Again and again, during one of her last conversations with a Christian friend, she said, "Dwell in love; if God so loved us, we ought also to love one another." Her sight now failed.

A much-loved female friend calling to see her, she did not at first appear to notice her, although the individual took her hand, and repeated her name. Yet, upon being questioned if she knew her, she replied in the affirmative, adding, that she could not now see her features. One present remarked, that she could still see Jesus. "I do : he is enough, quite enough. Let him take what he will, he is enough, and will be, through eternity. I feel no earthly sorrow, I feel no fear ; all is sweetness and joy." One of her friends, at parting, being much affected, she desired she would not weep for her, but rejoice and glorify God on her behalf. She now became drowsy, and spoke little during the night and morning. Once she was heard to say, "O, what I shall soon see ! glory, glory, glory, the glory of Christ, the glory of God ! Yes, and not only see it, but enjoy it. I am through mercy an heir of God, and a joint heir with Christ." Her sufferings were now intense,—every word which she spoke occasioned extreme agony. To one of her friends she said, "Believe me, you can never be happy until you come to the Saviour ; for there is not happiness to any creature out of him." She was now evidently nearly spent, and whispered solemnly to her sister, "Live alone to God,—farewell." During the two last hours of her life, she appeared to suffer little. A sweet smile rested upon her countenance, and the calm composure with which she awaited the approach of death, was truly a practical fulfilment of the Psalmist's declaration, that the latter end of the righteous is peace. Her breathing became imperceptible, and she continued to lie in this condition a few minutes, when suddenly her eyes opened, she clasped her hands, looked upward with an expression of joy, which seemed to cause her whole countenance to shine, and then, without sigh or groan, or movement of any kind, her spirit departed, as we trust, eternally to celebrate in heaven the praises of Him whose boundless mercies had been her theme on earth.

Her decease took place a few days after she had completed her 20th year.

ON BAPTISM.



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ON BAPTISM.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo! I am with you always, even unto the end of the world. Amen." Matt. xxviii. 18, 20.

DID our Lord, in the above commission to his disciples, institute water baptism as an ordinance in his church?

We are induced to answer this question in the negative, by the following considerations.

Water baptism being an outward rite, and at best but a type of an inward and spiritual work, would seem in its very nature more properly to belong to the dispensation of the Law, than to that of the Gospel. It is in strict conformity with the 'divers washings' and purifications we read of in the ritual of Moses, and appears to have been administered subsequently to all who were received as proselytes into the Hebrew Church. From the Babylonish Talmud, and from the works of Maimonides and other Jewish writers, we learn that circumcision, baptism, and sacrifice, were enjoined on every male convert to the Jewish faith, and baptism and sacrifice on every female. The baptism, as described by these authors, appears to have been very similar in its mode of administration to that practised by John; and the early teachers of Christianity, who were yet in bondage to Jewish rites and ceremonies.

John, who came to prepare the Jews for the reception of the Messiah, administered water baptism as a symbol of the purification of heart which was necessary for each one to experience in the dispensation which was then at hand. The enforcing of this rite even on those who were wont to esteem themselves as the 'People of God,' the 'Holy Nation,' must have given them a striking view of the exceeding purity of the Gospel. Educated as they were with a clear understanding of the nature and meaning of such ceremonies, they must have seen its peculiar appropriateness to the mission of the forerunner of the Messiah. The Priests and Levites, who had cognizance of the legal cleansings, expressed no disapprobation or surprise at the rite, as if it were new, unusual, or improper. They found fault, it is true, with John for administering it, but it was not until he had denied himself to be either Elias or the Christ. To the Jew, then, this ceremony was an appropriate type of the baptism of Christ. But what could a

Gentile have understood by it? Unacquainted with purifications by water, as symbols of purification of heart, he could not understand the spiritual application of such a performance.

The entire agreement of this rite with the spirit of the Mosaic institutions justified the Jews in their use of it,—and John the Baptist was explicitly directed to administer it;—but this furnishes no reason for us to believe it was ever made part of the Gospel. As a relic of *outward* rites, it was not in harmony with a spiritual dispensation.

John had a clear perception of the difference between the baptism which belonged to the Gospel dispensation, and that which he was sent to administer. The testimony which he bore to the spiritual character of the baptism of Christ, as contrasted with his own, is thus recorded by the Evangelists:

“I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire.” Matt. iii. 11.

“I indeed baptize you with water, but He shall baptize you with the Holy Ghost.” Mark i. 8.

“John answered, saying unto them all, ‘I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and He will thoroughly purge his floor,’” &c. Luke iii.

“And I knew Him not: but He that sent me to baptize with WATER, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which *baptizeth* with the Holy Ghost.” John i. 33.

These declarations of John are very emphatic, and bear a strong testimony to the *nature* of the baptism referred to in the command of our Saviour to his disciples. The discourse is narrated by all the Evangelists, as if to guard against the possibility of supposing the baptism of water was a part of the Christian dispensation.

Let us now proceed to examine the recorded expressions of our Lord, in which He makes use of the word baptism, or its derivatives, and see if we can gather therefrom anything that will elucidate the subject under consideration. Throughout all of His discourses recorded by the Evangelists in which any of these words appear, the text Matt. xxviii. 19, and its corresponding one in Mark, contain the only instance in which His meaning can be considered in the least doubtful. In no place can his expressions be construed to mean water baptism, except where he expressly refers to the baptism of John. He speaks of the *baptism of sufferings* wherewith he was to be baptized, and the similar one that his disciples were to endure for his sake. “I have a baptism to be baptized with, and how am I straitened till it be accomplished!” “Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized.”

It must then be evident that baptism in the discourses of our Lord has no necessary connexion with water. We shall find him, towards the conclusion of his parting address to his disciples, drawing the distinction between the two baptisms in language very similar to that used by John. He had just before commanded them to teach all nations, baptizing them, —and then as if to mark what his own baptism was, he adds, "John truly baptized with *water*, but ye shall be baptized with the Holy Ghost not many days hence."

Although our Lord submitted to water baptism, as he did to all the other rites of that typical dispensation which he came to fulfil, it does not appear that he ever administered it. It is stated, John iii. 22, "After these things came Jesus and his disciples into the land of Judea; and there he tarried and baptized." If the Evangelist had left the matter here, the testimony would have appeared conclusive; but he directly recurs to it, (as if anxious to correct any misapprehension which might have taken place,) and says, that "Jesus himself baptized not, but his disciples." iv. 2. But if our Saviour had designed water baptism to be the true mode of initiation into his Church, we might reasonably suppose that he would have administered it, when he set apart the twelve apostles. But the apostle says, "Jesus baptized not."

Water baptism being an essential part of John's commission, he properly admitted his disciples by it. But when the Great Administrator of spiritual baptism called upon any, saying, "Follow me," those who obeyed became his disciples without any ceremonial. Thus we find that he accepted Peter, Andrew, John, James, Levi, Philip, Nathaniel, and Zaccheus, without either baptizing them with water or directing them to be so baptized. No one will assert that the apostles and immediate followers of our Lord were not properly initiated as members of his church. Indeed, the choice of the apostles appears to have been made with great solemnity. "And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples, and of them he chose twelve, whom he also named apostles." Luke vi. 12, 13. When our Saviour sent forth the twelve apostles to preach the Gospel and to heal diseases, and again when he sent forth the seventy upon the same errand, he gave them minute directions with regard to the course they should pursue. Not a word, however, is said with regard to baptism. Now, if it had been necessary that the apostles should have received water baptism from the hands of their Divine Master, or if it were essential in the introduction of converts into his church, we should surely have found some allusion to the rite on the solemn occasions here referred to. The apostles were not purified and prepared for their service by baptism, by sprinkling, or by washing the flesh in water; and their sole mes-

sage to, and the only obligation laid upon their hearers seems to have been, 'Repent and believe the Gospel.'

In our consideration of this subject, we have found the testimony of John the Baptist confirmed and corroborated by the precept and example of our blessed Lord; let us now investigate the views of the apostles as they are set forth in the sacred writings. In the day when Peter, and James, and John, on the Mount of Transfiguration, were favoured with the presence of their Divine Master, and Moses, and Elias (representing the dispensations of the Gospel, the Law, and John), they were for building three tabernacles, one for Jesus, one for Moses, and one for Elias. But immediately the voice from heaven turned their attention to the alone Head and teacher of his church, in these remarkable words: "This is my beloved Son; hear ye him." There is abundant evidence that the apostles long continued to observe the outward ceremonies in which they had been educated. Their offerings in the temple, their submission to legal rites, do indeed seem to show that for a time they were still building to Moses and Elias, as well as to Christ. As they observed the whole ceremonial of the Law, which all admit was abrogated by the Gospel, we shall not find in their occasional use of water baptism any argument in favour of its institution or continuance as a Christian ordinance. Those who quote the practice of the apostles as a conclusive argument in favour of the permanent institution of this rite, do not sufficiently consider how difficult it was for them, to overcome the influence of early education and Jewish prejudices. To those who make a proper estimate of the human mind, it certainly can be no matter of astonishment, that they still clung to all those ceremonies which they had been taught to venerate as having been established by God. Even after they were baptized with the Holy Spirit, they were generally 'zealous of the Law,' so that it became a matter of grave deliberation among the apostles themselves whether the Gentiles should not be required to submit to the rite of circumcision.

Peter had his Jewish prejudices in some measure removed by the vision which instructed him that God was no respecter of persons. He appears to have been convinced, by the baptizing power which accompanied his own ministry, of the true nature of Christian baptism. In describing to the brethren at Jerusalem his visit to Cornelius, he says, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, 'John indeed baptized with water, but ye shall be baptized with the Holy Ghost.'" Acts xi. 15, 16. Here we see the command to teach baptizing, fulfilled. And this baptism of the Spirit appears to have been a usual accompaniment of their ministry, since we find Peter in after life testifying that they "preached the Gospel with the Holy Ghost sent down from heaven." This same apostle, whose eyes were opened to see

the inutility of the outward rite, makes use of the following remarkable words in his Epistle to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. "The like figure (or antitype) whereunto baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ." 1 Pet. iii. 21.

No one can deny that the commission of the great apostle to the Gentiles was as full as that of any of his fellow-labourers. He says that he was "not a whit behind the very chiefest of the apostles." Yet when speaking with reference to water baptism, he expressly declares he was not sent to baptize, but to preach the Gospel; and thanked God that he had baptized only such and such, whom he named. To suppose that he preached and some other person baptized, would be but begging the question; for the Scriptures do not warrant the assertion. Not only is it without support from Scripture, but it would not be a fulfilling of the commission; for teaching and baptizing are so intimately connected, both as to time and operation, that they are not to be separated, so as to be assigned to different persons. If this latitude of construction is allowed, it follows that the apostle did not teach baptizing; he only taught,—and so but half fulfilled the commission.

We may now consider more attentively our text, Matt. xxviii. 19—21. It is generally conceded that the word 'teach,' in its ordinary acceptation, does not give the full meaning intended to be here conveyed, which is 'to make disciples or proselytes.' Again, the word 'in' would be more correctly rendered 'into.' As the word 'name,' when used in reference to Christ, frequently signifies his life, power, or spirit, this interpretation, 'into his name,' would render the text full of meaning; whereas, it is frequently understood to be no more than a mere formula to be used in the act of baptizing with water. The sense of the commission, then, may be thus expressed:—All power is given unto me in heaven and in earth. In virtue of the power given to me, I will give you power also. Go ye, therefore, preach the Gospel and make disciples of all nations, so baptizing their hearts by the power of the Holy Ghost, which shall accompany your preaching, that they may be made partakers of the divine nature, and walk in newness of life. And in order that you may be able to perform so great a work, I promise to be with you, by my spirit, to the end of the world.

Luke states the commission given to the apostles to have been, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The meaning, therefore, of this commission, is the same in both these evangelists. For, first, all nations are included in it; secondly, purification of heart, or conversion from sin, is insisted upon as the object of it; and, thirdly, this object is

to be effected not by the baptism of water (for baptism is nowhere mentioned), but by preaching, in which is included the idea of the baptism of the Spirit.

Mark gives the commission in the following words:—"And he said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved." Here all nations, and the preaching of the Gospel, are mentioned again. But the baptism connected with this preaching is also connected with salvation. Peter, however, declares that the "baptism which doth also now save us, is not the putting away the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ," or the baptism of the Spirit.

"He that believeth and is baptized shall be saved." Simon the Sorcerer believed and was baptized with water, yet remained so far from a state of salvation, that when he offered money to purchase the power of bestowing the Holy Ghost on others, the inspired apostle sharply answered him, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. I perceive that thou art in the gall of bitterness and in the bond of iniquity." The apostle Paul declares, "He that is baptized into Christ hath put on Christ." This baptism was not an immersion in water, or Simon was in Christ; and if in Christ, then was 'he a new creature,' and he had crucified the flesh with the affections and lusts. 2 Cor. v. 17. Gal. v. 24.

True Christian baptism is a great and important work; the work of Christ himself, whereby the soul is in measure baptized into his spirit, and endowed with its virtues. This is quite another thing from a mere formal ceremony administered in his name. The latter is easy to the flesh, but the former crucifies it. "They that are Christ's, have crucified the flesh with the affections and lusts." "As many of you," said Paul, "as have been baptized into Christ, *have put on Christ.*" To take the name Christian upon us, and to be joined to the promiscuous body of a professing church, is only to put on a profession of Christ; but to have really *put him on*, is to be endued in degree with his Holy Spirit and nature; which those, who have been *baptized into him*, certainly are. For, "if any man be *in Christ, he is a new creature*: old things are passed away, behold all things are become new, and all things are of God." Such are become inwardly united to Christ, are grafted as branches in him the living vine, and daily partake of his life and virtue, which renders them fruitful according to their measure. To these he pressingly shows the necessity of care and watchfulness, that they may abide in him. "As the branch," said he, "cannot bear fruit of itself, except it abide in the vine; no more can ye, except *ye abide* in me. I am the vine, ye are the branches. He that abideth *in me*, and *I in him*, the same bringeth forth much fruit; for without me ye

can do nothing. If a man *abide not in me*, he is cast forth as a branch, and is withered."

A profession of the Christian Religion, and a strict observation of certain external rites, are enough to constitute a Christian in the view of the world; but our blessed Saviour's conditions of discipleship are not so easy to the carnal mind. "If any man will come after me," said he, "let him deny himself, and take up his cross daily, and follow me"—"Whosoever doth not bear his cross and come after me, *cannot be my disciple*." Hence it is clear, that it is not water baptism, nor any kind of rituals whatsoever, which renders any man a Christian in our Saviour's account; but obedience to the operation of his Holy Spirit, which humbles the heart, purifies the soul, and baptizes it measurably into the divine nature. But mortification of self being irksome, and highly disagreeable to the flesh, too many are rather willing to content themselves with assuming the name Christian under the outward sign, than to endure the pain of crossing their carnal propensities, in order to *put on Christ* and become Christians indeed. But let such attentively consider this salutary admonition of the apostle: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." As it was then, so it remains to be; those who are obedient to his call are his followers, whether they are water-baptized, or not. On the contrary, those who obey not the internal manifestations of his spirit are none of his, whoever baptizeth them with water. Formality may render any man a nominal Christian; but the effectual baptism of the spirit only can make a real one.

THE END.

NATIONAL PROSPERITY

THE REWARD OF

NATIONAL EQUITY.

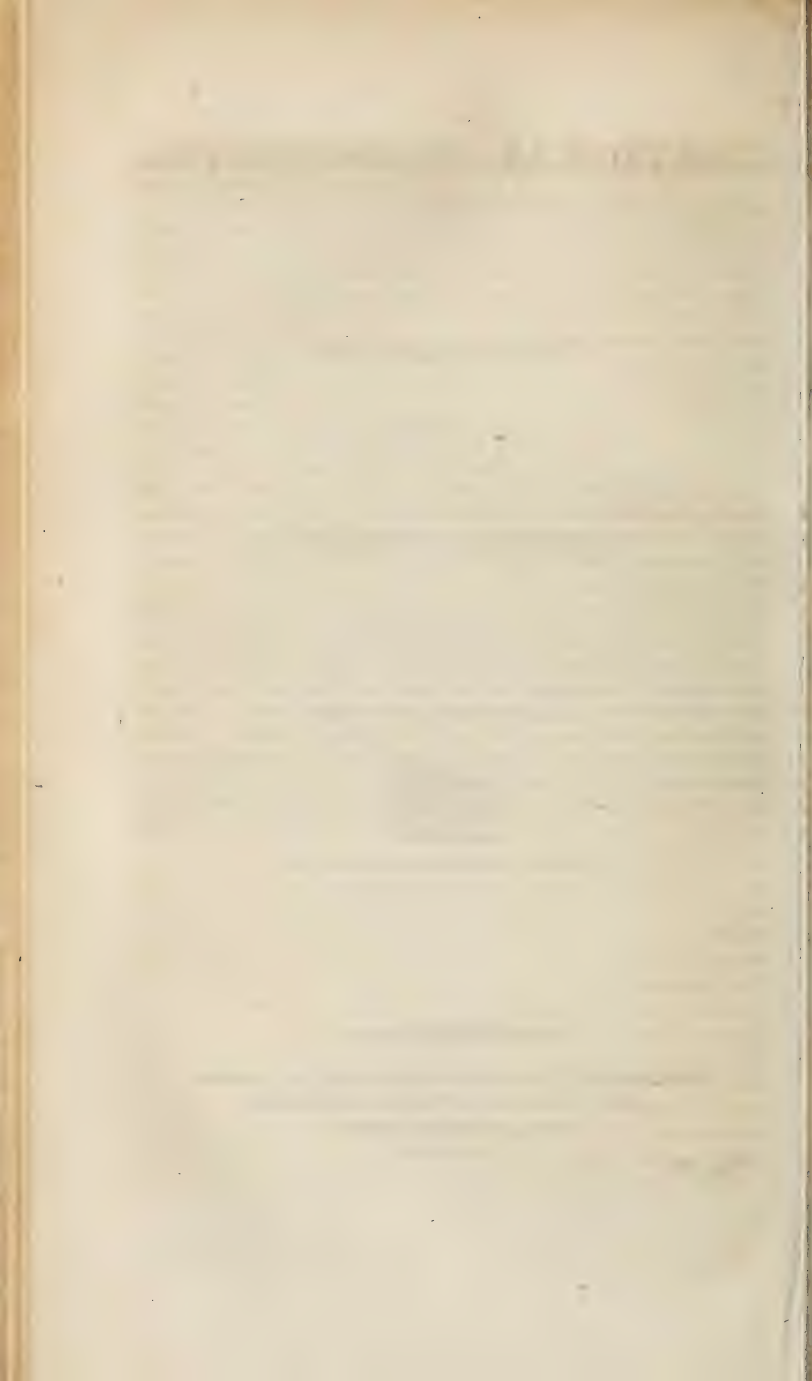


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No. 61.



NATIONAL PROSPERITY

THE REWARD OF

NATIONAL EQUITY.

“Righteousness exalteth a nation : for thou, Lord, wilt bless the righteous ; with favour wilt thou compass him as with a shield. The righteous shall inherit the land.”

Such is the wisdom and benevolence of the Divine economy, that even in this life of probation, an observance of the laws of justice and virtue promotes the prosperity of individuals, and often, in a very remarkable manner, that of whole communities ; whilst a disregard of their sacred obligations is always the precursor of trouble and adversity. Though this consideration has not sufficient force of itself to drive mankind from the evil of their ways, evidences of its truth may serve to strengthen the hands even of those who are governed by higher motives, and perhaps to exert some wholesome influence over men guided only by what they esteem their interest. The American community, in a very especial manner, is deeply interested in this consideration. We are guilty of a gross violation of the laws of equity and sound policy in the institution and maintenance of Slavery—a system injurious to all classes of the community, and affording so obvious an instance of the retributive character of the Divine government, that it is amazing what blindness has happened in part to our intelligent fellow-countrymen to prevent them from seeing it. Argument and persuasion have been, we may almost say, lavished upon them, with alas ! but little effect. The subtlety of man’s wit is ever ready to fortify him in wrong things, and to exercise itself in endeavouring to reconcile sound principles with unsound practices, to rebut argument by sophistry, and appeals to the heart by the cry of cant and fanaticism.

But *facts* cannot be got rid of in this way. They will ultimately have their effect upon every rational mind; and even where the heart may not be changed, they will influence the conduct. A man will not, commonly, with open eyes, and the light before him, rush upon his own ruin.

Happily, upon this important subject, undeniable facts in proof of our position have, of late years, multiplied greatly. It is proposed here to bring some of these together in a condensed form, chiefly taken from a recent publication by Sylvester Hovey, late professor of mathematics in Amherst College, Massachusetts, who spent a considerable portion of 1835-6, and 36-7, in several of the West India islands. The great experiment now in progress there—that of the conversion of no less than 670,000 slaves into freemen, had attracted his attention, and it was for the purpose of witnessing on the spot the results, so far as they might be developed, that he determined upon visiting the scene of action himself. He appears to have been a careful, dispassionate observer; attached, previously to this undertaking, to none of the schemes advocated by the popular associations of the day, for the benefit of the coloured people, but considerably prejudiced against the late measures for emancipation adopted by the British Government. On examination, he changed his opinions in this respect; and we will endeavour to give a short summary of the leading facts which produced this effect upon him, in the hope that their diffusion may have a beneficial influence elsewhere.

If the time should ever come when slavery is to be abolished in this country, and a specific plan of emancipation should be required, the details of systems which have already been tried with success, cannot be examined with too much care. But at present, the public mind has not reached that point. As a community, we are yet to be convinced that any system is practicable. To remove this skepticism, and prepare the way for active measures, it will be useful to show that a plan has been successfully adopted in circumstances similar to our own, and, at the same time, to give such an outline of it, as will explain how it has met and obviated difficulties which have generally been considered insurmountable.

But in the first place, let us take a rapid survey of the state of things in the West Indies before the act of emancipation had been adopted. Property of every kind had greatly depreciated, and, at the time slavery was abolished, had fallen into a most deplorable condition; and as far back as 1792, long before the

question of abolition began to be agitated, Bryan Edwards represents "the great mass of the planters as men of oppressed fortunes, consigned by debt to unremitting drudgery in the colonies, with a hope which eternally mocks their grasp, of happier days and a relief from their embarrassments."

The planters, at several subsequent periods, nearly down to the abolition of slavery in 1834, made the most dismal representations to Parliament of their distresses; and in 1832, earnestly implored the adoption of prompt and effectual measures, to save them from utter ruin. It is asserted, that in Jamaica, at the time of the emancipation, at least two-thirds of the estates were mortgaged, and no small part of the remainder so deeply in debt that it was impossible for the proprietors to redeem them; and such a degree of depression had property reached, that the Court of Chancery was obliged to make a rule, in order to prevent the almost entire sacrifice of estates, that they should not be sold for less than two-thirds of their appraised value. That the causes of this depreciation are chiefly to be found in slavery, will be shown presently. Its baneful influence was sufficient to counteract the greatest natural advantages.

The geological formations of the West Indies, consisting principally of limestone, marl, and volcanic rocks, are among the most productive of the earth. The staple commodities of the climate, also, are of the most rare and valuable kind. Such a soil and climate, with good husbandry, would be an inexhaustible source of wealth. Yet with all these natural advantages, and a teeming population, and high protective duties, (from 7 to 8 millions of dollars annually!) Parliament heard from these colonies, for years, nothing but one incessant cry of bankruptcy, impoverishment, and ruin. It was only by discriminating duties in their favour, that they could compete in the market with the sugar districts of the East Indies, which are cultivated by free labour. What was the cause of all this? It was not heavy taxation; for they paid no taxes except to support their own institutions. It was not their government; for in this respect no colonies were more highly favoured. There is but one answer: it was the wasteful system of slavery—a system which had cut the sinews of industry, paralyzed enterprise, poisoned the streams of wealth, and entailed blight and poverty on the land.

In illustration of this point, let us glance at a few features of this mischievous system.

In the first place, the principle of secondary and subordinate

agency which runs through it, involves great expense, and secures but a very imperfect management of the affairs of an estate.

Next, there is a great want of enterprise and practical skill, both in the resident proprietors and in the agents of absentees. This may result in part from the influence of the climate; but it is more owing to personal inactivity and defective habits of observation. The condition of the proprietors and of the overseers places them above labour; they, therefore, do not acquire the practical knowledge which labour only can give. Nor do they become sufficiently acquainted with the operations which they superintend, either to see defects or suggest improvements. This, and a similar want of tact in the operatives—that is, the slaves—is the reason that so few improvements have been made in agricultural implements and processes. The same thing is manifest in the low state of the arts, the want of schools of learning, and the inertness of the press. Hovey says, “I do not recollect ever to have seen a periodical or book which was published in the West Indies.”

There are defects in the system which affect particularly the management of estates. It is even more faulty in its application to the slaves. It does not supply a motive to effort adapted to their nature. Fear is, indeed, an important principle in our constitution; but its original design was obviously rather to restrain from, than incite to, action. It is in its nature a depressing passion; and when it acquires the ascendancy over the other principles of action, it makes a weak, irresolute, and inefficient man. Now this is the principle which is mainly addressed and called into exercise in slavery. No wonder, therefore, that slaves are proverbially weak and ineffective. Their moral nature demands a stimulus which their condition does not supply, and which is as necessary for effort as the nourishment administered by food. The system, therefore, considered merely as an expedient for obtaining labour, is fundamentally wrong. It does not more shock our moral sense by its injustice, than it does our understandings by its miserable adaptation to human nature.

This proposition might be illustrated in many particulars. No person can long be familiar with slaves without perceiving its truth. He will see it in the vacancy of their countenances, their down-cast looks, their sullen obstinacy, their slow, and languid, and imbecile motions—in their want of dignity and self-respect, and in their servile and sycophantic airs. A slave

is allowed to perform about half the work of a freeman, and probably his physical strength is as severely tasked as that of a freeman : in other words, with suitable food, and a motive adapted to his nature, he would be physically able to perform twice the work which he is now.

Nor is this all. Labour is not a thing which can be accurately measured, and therefore, exacted with precision. It is impossible to control the motions of a slave. In spite of his master, they will be quick or slow, according to his pleasure. He can retrench his task by performing it superficially or imperfectly, without falling within the strict limits of censure. This is one of the most striking features of slave labour. It is seen in a slovenly agriculture, in the neglect of stock, in the cruel treatment of beasts of burden, in carelessness and inattention to the interests of the master ; in every thing, in short, where there is room for the operation of selfishness and indolence. There are exceptions in individuals who act upon the nobler principles of religious duty or a generous fidelity ; but they are comparatively few.

But the habits of negligence thus formed, are often carried into their own concerns. They are inattentive to health, and to the means of self-preservation, and become the victims of accident and incurable diseases. Parents neglect their children, and likewise their houses and provision grounds, and squander the little stores allowed them by their masters.

There is another important source of loss in the employment of slave labour. It consists in the want of a suitable occupation for those who are in any way disqualified for the regular business of an estate. It is the policy of the system to keep the slaves in ignorance ; so that they are rarely instructed in a variety of arts : their minds are developed neither by theoretical education, nor by the application of their natural powers to a diversity of pursuits. The same short, dull, beaten path is to be trodden from the beginning of life to the end. The consequence is, that they acquire no versatility of talent ; they can do but one thing, and that in but one way. Now mark the effect. Whenever accident, or disease, or age unfits them for their particular calling, they become nearly useless to the estate ; and when it is considered that males and females, old and young, the robust and the infirm, are destined to the same unvarying round of labour, it will not appear surprising, that large numbers fall into this class. It is generally estimated that not more than one-third of a gang are fit for field labour ;

the others are, of course, nearly a dead weight upon the property. In this respect, how immense the advantage of a free community, where some profitable employment may be found, suited to the strength, and capacity, and condition of every individual!

This system leads, almost of necessity, to an unvaried and injurious course of cultivation. There is, in this respect, a striking analogy between the condition of the older islands in the West Indies and the northern slave states in this country. The land is so much exhausted as, in many cases, scarcely to defray the expenses of cultivation. In St. Croix, nothing of consequence is produced but sugar. The soil is continually exhausted by incessant crops of this; and nothing but the constant decomposition of the marl and limestone formations, of which the island is mainly composed, has saved it so long from utter sterility. Barbadoes, where improvements have recently been introduced, appears to form the only exception to these remarks.

But though the planters, as we have already seen, were keenly sensible of the deplorable condition of their affairs, and clamorous for relief, they seem never to have comprehended the cause of all this evil, and to have been most resolutely opposed to its obvious and only remedy—the substitution of free, for slave labour. They apprehended the worst consequences from such an attempt; and the panic excited by the movements of the British Government aided, in no small degree, the more powerful causes above recited, to depress the value of their estates. They looked to emancipation as a very doubtful remedy for the sufferings either of themselves or the slaves. It was an experiment which had never been tried on so large a scale; it involved not only property, but personal security and life; and depended for success on the fidelity and good dispositions of those whom they had been accustomed to regard only with jealousy and distrust.

In such circumstances, it is not surprising that they came reluctantly to an issue in which they had so much at stake; though others might be perfectly confident of a successful result. Happily, however, the crisis is past; the dark cloud has discharged its contents, and has fertilized the ground it was expected to destroy. That portentous day, charged, as they imagined, with violence and bloodshed, has gone by without any of the terrible consequences they so fully anticipated. It

proved but the dawning of a calmer, brighter era, and the pre-sage of returning happiness and wealth.

Let us see how this great event was celebrated by the negroes themselves; and let us learn that the effect of acts of justice and benevolence upon the heart of the black man is not to render him brutal and ferocious, but as reason and religion would teach us to anticipate, to excite in his bosom emotions of gratitude and love, and to extinguish whatever sparks of revenge for former injury might have been smouldering there. In Antigua, the mighty transition from slavery to freedom was made in a manner most becoming so serious and important a transaction, and most auspicious to the future well-being of the island. When the shackles of slavery were to be unlocked, and the immense boon of freedom was to be received by one part of the population, and the hearts of the other were trembling with feverish anxiety at the result, nothing could be more fitting than that the attention of all should be directed to that great Being who rules the stormy tempest, and "stills the tumults of the people, and turns all hearts as the rivers of water are turned." Accordingly, on that great day, all the places for worship throughout the island were opened, and were thronged by immense crowds of all ranks and colours.

The day thus commenced terminated in a manner most gratifying to the friends of freedom. The emancipated people, instead of becoming frantic with joy in the possession of their new rights and privileges, and rioting in the ebullitions of ungoverned passion, as might naturally have been expected, retired from the places of public worship to their little tenements, without the commission of a single outrage, or the least disorderly conduct. The day was characterized by stillness and solemnity, rather than by the noise, and tumult, and intoxication which usually, on occasions of rejoicing, disgrace more intelligent and civilized communities.

Even in Jamaica, where the opposition to emancipation had been most resolute, and where the sufferings of the slaves had been extreme, the best feelings prevailed on this dreaded occasion. In all parts of the island, with the exception alone of St. Ann's parish, the transition was effected in the most satisfactory manner. It was a remarkable feature of that momentous day, that almost throughout the island, it was devoted to religious exercises. It was generally remarked, that hardly a drunken man was seen in the streets. In the evening, the people indulged in some amusements, but without disorder. On the

commencement of the succeeding week, the places of worship were unusually crowded, and the day was occupied in the most quiet and orderly manner. The reports to the Governor, from all quarters, stated, with the exception mentioned, that the apprentices, (as the slaves had now become,) turned out to their work with even more than their usual readiness, and in some places with alacrity, and in all with good humour.

The disturbances at St. Ann's were transient. On several estates, the apprentices refused to work without wages, and manifested symptoms of insubordination. But they were easily reduced to order, and persuaded to resume their labour. With this unimportant exception, it is not known that any refused to work, or any serious difficulty, on the part of the negroes, has followed the great act of emancipation.

The tranquillity of Jamaica is the more remarkable, when we consider the general irritation which has existed among all classes in that island, principally excited by the knowledge the slaves had of the strenuous opposition of their masters to emancipation, and the belief that they were actually withholding privileges already granted by Parliament. It was in consequence of this state of feeling, that early in 1832, a rebellion broke out among them, more serious and extensive than had ever before taken place in the island. Martial law was immediately proclaimed, and the bloody work of execution commenced. According to Madden, 200 negroes were killed in the field, and about 500 more were executed under the sentence of a court martial; but the exact truth is unknown. The expenses of this rebellion, including the destruction of property, were estimated at more than \$4,000,000. The highly exasperated state of feeling which this event produced between the planters and the slaves, is not easily imagined. It will, however, readily be admitted, that it could not have been a very good preparation for the great experiment in freedom which was about to be tried.

If, under such untoward circumstances, emancipation was safe, there seems little ground to fear it, at any time, or in any country.

It should be recollected, too, that the system of apprenticeship is only a partial emancipation, retaining some of the irritating features of slavery, and chiefly that which denies the labourer the reward of his labour. In Antigua, however, whose example was first cited, the slave was declared free, and entitled to wages as another man. Yet he was not there placed at once

on a footing with his more favoured fellow-citizens ; not that he was *absolutely* debarred from any of the common privileges of freemen, but that certain qualifications were required for their exercise, which he could only acquire by steady industry and good conduct, in the gradual progress of time. This, though vexatious to the ambitious, has produced no serious uneasiness. Nearly all seem readily to have acquiesced in the provisions of the law, and order has been easily maintained by a very simple system of police, many of its officers being themselves black men.

In Barbadoes, where, until a recent act of her Legislature liberated her 80,000 negroes, the apprenticeship system was introduced, the experiment proved equally favourable. The magistrates, indeed, had at first a difficult office between the ignorance and dullness of the poor blacks, and the deep-rooted prejudices and selfishness of the planters. But as the system and mutual rights of the parties became better understood, the business of the courts diminished, and in some parts, they soon had little or nothing to do. On one estate, in the parish of St. Thomas, all difficulties were settled before a tribunal composed of the most intelligent apprentices.

In Antigua, it is believed the people are as free from any apprehensions of riot or insurrection, as is the most peaceable village in New England. The militia, which was frequently on duty during Slavery, and especially on holidays, has not been called out, for the purpose of preserving the public peace, since the day of emancipation—a degree of security little known before.

The diocese of Barbadoes includes near twenty islands ; in all which the new system has far exceeded expectation. With two or three exceptions, no serious difficulties had been realized, and they were of a nature soon to be obviated. Their prospects were those of cheerfulness and bright anticipation.

Those parts of the West Indies which came under the observation of our author, but which are not noticed here, are omitted for brevity's sake. Much additional evidence might be gathered from them:

It is wonderful with what facility, under such existing circumstances, order was preserved among this docile race. But the existence of order was only a negative benefit, and among the least of the blessings which have attended this great revolution. The coloured people have already, in the short period which has elapsed, made astonishing progress in industry, edu-

education, morality, and some of the simple arts; and bid fair, ere very long, to grow up into communities conspicuous for virtue, intelligence, and persevering energy.

With regard to industry, it may be stated, that on the estates which have conciliating and judicious managers, there has been no falling off in labour. On the contrary, such estates were never under better cultivation, and in many cases, even with a diminished number of labourers. On some estates, where a different policy has been pursued, there has been a slight diminution. But it is asserted, that no one would hesitate to commence any enterprise from an apprehension that sufficient labour could not be obtained. The working hours are from sunrise to sunset, with two and a-half hours for meals.

Yet their wages are very trifling. In Antigua, only 10 or 11 cents per day for common labourers. The most effectual stimulus, however, to industry, is found to be job-work—a method by which they often more than double their wages. This plan is also for the interest of the planter; inasmuch as he gets his work done in a shorter time, and with less expense. It is said that the negroes, when they labour in this way, often evince an energy of character, and a power of effort, of which it had been supposed they were utterly incapable.

In Barbadoes, where the rate of wages was higher, say 25 cents for common labourers, and 40 cents for mechanics, many of the planters declared, that they had found much less trouble and vexation in obtaining labour from the negroes, than they did formerly, and would on no account return to the old system. And these, it must be recollected, are the sentiments of men who most strenuously opposed emancipation.

They generally admit, that the apprentices perform as much work now in 45 hours, (the portion allotted to the service of their masters,) as they formerly did during the whole week. Indeed, the cultivation of the island abundantly proves this. The apprentices, usually, are willing and even desirous to work for pay. In this respect, no difference can be perceived between them and white people.

In Jamaica, where the planters have been more severe in the treatment of the apprentices, the system has not worked so well. In consequence of the curtailment in the hours of labour, the aggregate of service has been diminished, but not very materially; yet it is a fact, that when extra labour is wanted, the apprentices are glad to render it for pay.

As to their industry during their own time, they usually em-

ploy it either in job-work for hire, or in cultivating their ground, or in marketing provisions. As might be expected, many among them are lazy and worthless; but the majority give satisfactory evidence of industry and economy.

The chief troubles of the planters on this island have obviously arisen from their own reluctance to co-operate with the English Government; and of this they are becoming sensible. But in all cases, it requires not a little address to humour the ignorance and caprice of the uncultivated negro, so as to secure his confidence, and a steady and cheerful industry.

This kind of tact is a lesson which slavery has no tendency to teach; and it is not surprising that some of the masters have been found deficient. Indeed, one of the greatest difficulties in emancipation is, the prevailing disposition of the planters to severity and coercion, and their seeming inability to treat a slave as a human being.

One of the most interesting consequences which has immediately followed this great experiment, is the lively spirit of improvement excited in the labouring population. Though a severe drought has greatly curtailed their resources the two past years, yet an advancement is very perceptible in their dress, furniture, style of living, and in the general comforts of life. They are said to be generally endeavouring to get better houses and better food, and in every respect to imitate their superiors. Many supposed that the negro, averse to labour, and contented with the coarsest food, would sink down, as soon as he was allowed to follow his own inclinations, into idleness and beggary. But it is found that he not only wants the comforts and luxuries of life, but that he is willing to work for them; and that he shows no little shrewdness in turning his small resources to account in providing them. The danger is not so much that he will aim too low, as that his desires will outstrip his means. These remarks were made with reference to Antigua, but they are of general application; though the progress is particularly striking on that island, where the planters preferred giving the slave his freedom at once to retaining him under the bonds of apprenticeship. There, too, the improvement in some of the domestic habits of the people has been very perceptible. The degrading system of concubinage, but lately so general, has, it is believed, received its death-blow. Family ties are strengthened—a deeper interest is felt by parents in their children—better provision is made for their support and education, and domestic happiness is more highly

appreciated. Still, it must be acknowledged, things in these respects yet remain in a deplorable condition; but their tendency is in a right direction, the impulse has been given, and a good degree of improvement is manifest.

In Antigua, these effects are not confined to the liberated slaves. In all the islands, there is a large class of coloured females who are considered as having no character to gain or to lose, and who, consequently, became the ready instruments of vice. As soon as the practice of concubinage became disreputable, they were obliged to abandon their former habits, and seek more respectable connexions. Through them, the white population has felt the change; and the sentiments of the whole community have been greatly purified and elevated, at least, compared with what they were, and still are, in many of the islands.

The poor and feeble being no longer entitled, where wages are given, to support from the estates, the blacks, to meet this new demand upon their energies, appropriate a part of their scanty earnings to mutual relief societies; thus manifesting a praise-worthy disposition to sustain their own people free of public charge. In Antigua, many such societies exist. One is cited, as a sample of most of the others, in which the number of contributors had more than doubled in the two years since emancipation, and in which the yearly receipts had increased from \$1,300 to \$2,050 in the same time—this latter amount being derived from 2020 individuals. Immoral persons being denied the privilege of these societies, they offer another inducement to sobriety and good conduct. It is a very remarkable fact, that throughout the islands, there are fewer poor people among the negroes, who depend on charity, than among the whites, by three to one, and this, notwithstanding the ratio of population would more than warrant the reverse of that proportion, to place the two classes on an equality.

It is the general sentiment that crime has decreased, and that the offences committed are, for the most part, of a trivial nature.

At the close of the first quarter of 1837, in Antigua, out of a coloured population of upwards of 35,000, but 82 individuals were in prison, and not one of these sentenced to more than three months' confinement.

Even in Jamaica, where such has been the state of public opinion, that it was difficult for the negroes to find an advocate before their courts, crime has not increased. There are more

formal trials; but testimony and facts show a diminution of crime. With a population of 30,000, counting all classes, there were, towards the close of the first half year of 1837, in the house of correction for the parish of Kingston, 98 inmates, of whom 50 were apprentices, while at the corresponding period of 1834, there were 73 slaves in the same prison. Of these apprentices, full eleven-twelfths were in for terms of only five to thirty days—a proof of the trifling nature of their offences.

Education has received a great impulse. In Antigua, schools, it is said, are so distributed as to be accessible to every family; and there is not a child on the island who may not now enjoy their advantages. In point of fact, though no compulsion is used, most of those who are of a suitable age attend; and what, perhaps, affords still more encouragement is, that the adults themselves frequently manifest a strong desire for knowledge, and are often seen in the highway and fields with a book in their hands.

In Barbadoes, a great change has been wrought. In 1825, but one public school existed on the island. Ten years ago, the idea of a school for the instruction of slaves was treated with the utmost derision. It shows the progress since made, that in a single parish, about 2000 Testaments were distributed, in 1835, to as many persons, who were heard to read before the books were given to them, and all of whom had been slaves the previous year.

In Jamaica, the schools of the missionaries are crowded.

There is still, however, a lamentable deficiency in the means of education throughout the islands. It is thought quite two-thirds of the apprentices are without proper instruction.

Among the unexpected advantages of emancipation, we must not omit to notice one which would be quite inexplicable to a person unacquainted with the habits of slaves—a great apparent improvement in health.

But one who has known the various shifts and pretences to which men will resort in order to avoid the pains of unrequited labour, will easily comprehend why the sick houses of the planters, formerly so thronged with patients, should now have so slender an attendance.

It says much in favour of the orderly and peaceable character of the negroes, that notwithstanding their intellectual ignorance, they have, through all the exciting events of latter

times, so quietly borne the deprivations and sufferings to which they have been, and still are, continually subjected; and it is a circumstance calculated greatly to lessen the apprehensions any may honestly feel at the liberation of a large body of ignorant men in political communities.

This tranquillity may in part be ascribed to the influence of hope upon the cheerful temperament of the negro; but another and higher power has been equally, or in all probability, much more effectual:—that is, religious instruction. In Antigua, it is said to have been unquestionably so. The Speaker of the Legislature of that island testifies that this has been the great instrument for preparing the way of freedom; and Secretary Stanley asserts, that in his opinion, no rural district, in any part of the dominions of the King of England, has a greater number of religious instructors and places for divine worship; and our author thinks their advantages, in this respect, equal to what is generally found in the northern parts of the United States. Let it be borne in mind, that Antigua affords the most prosperous example of complete emancipation on a large scale, and that there religious instruction has been most encouraged. This is a strong argument, and ought to have great weight with us.

It is generally thought, in the West Indies, that the minds of the negroes are peculiarly susceptible to religious impressions. However that may be, it is certain they have a high regard for their spiritual teachers; and many of them would rather incur the censure of their master than that of their minister. Hovey remarks of St. John's, particularly, that the first day of the week is ostensibly observed there better than in any other town of equal population with which he is acquainted; and this in a country where, until quite recently, the markets were held upon that day.

Speaking of one of their places of public worship at which he attended, he describes the attire and appearance of the assembly to be such as truly became the occasion. For simplicity and neatness of dress, and propriety of manners, he had rarely seen a more unexceptionable congregation; and it was composed almost entirely of emancipated slaves, few of whom could either read or write.

In Barbadoes, the number of places of worship has latterly increased one-half, and that of the preachers is nearly doubled.

In Jamaica, the fears and jealousies of the planters are sub-

siding, and the impediments heretofore opposed to religious instruction diminishing; and among the apprentices, the disposition to improve their opportunities has much increased.

The three islands of Jamaica, Barbadoes, and Antigua are so much referred to in this sketch of the West Indies, because they are generally admitted to afford a fair sample of the whole.

Since emancipation, in many of the religious congregations in the different islands, no distinction merely on account of colour prevails, and the same may be said of schools and other assemblages.

But perhaps the pecuniary benefits which this great act of justice has been the means of conferring upon the planters themselves, may have more weight with some minds than moral or religious considerations. Let us, then, look at the result in this respect. Take Antigua, first, in which we have a striking illustration of the successful operation of the new system, in the advanced price of real estate, and in the increasing enterprise and prosperity of the island. Some have said that the estates alone are worth as much now as both the estates and the slaves were ten years ago. This is true if we estimate their value by their returns, and the annual expense of cultivation; and this may eventually be the price which they will command: but at present they are not sold for so much. Before emancipation, it was almost impossible to sell real estate at any rate; but it is now easily disposed of at an advanced price of fifteen or twenty per cent. Some poor estates, which had been abandoned under the old system, because the incomes did not meet the expenses, have been again brought into cultivation under the new. Commerce and enterprise have also greatly revived—permanent investments are more common—public improvements are projected, and an impulse is given to business of every kind. More buildings had been erected on the island since emancipation, than for twenty years before, and the importation of British goods had augmented probably one-fourth.

To these sure indications of increasing confidence in the stability of things, may be added the cheerful animation which pervades all classes of society. The joy and quickened sensibility of a people who have escaped some great calamity, or achieved some mighty conquest, are everywhere visible.

Jamaica, under the influence of apprenticeship, does not present quite so pleasant a picture; but even there, property has

greatly advanced. When our author was there, several estates had recently been sold at an advance of more than forty per cent. on their value ten years before; and this no rare occurrence. Real estate was in great demand, and the rent of houses in Kingston had considerably risen.

The extraordinary advance in the price of real estate is no doubt principally owing to the fact, that the value of the slaves becomes attached to the land. This is a natural consequence of emancipation; for if the estates cultivated by free labour, will yield as large profits as they did under the old system, they are worth as much to the owner as both the estates and slaves were before slavery was abolished.

As a further evidence of increasing prosperity, may be mentioned the establishment of two banks in the island, and the construction of a rail-road from Angels to Kingston; and also a project to run a line of steam-boats around the island. These are the first improvements of the kind which have been attempted in the West Indies.

In these two islands, according to the common opinion, we have the two extremes—the best and the worst example of the new system. We see that in each, the moneyed interest of the planter, so far from being injured, has been greatly benefited. No question the same pleasant result would, to some extent, follow, in whatever land the baneful influence of slavery should be destroyed.

Why these two islands do not exhibit equally happy consequences, has been partially explained, and further examination will perhaps make more evident. In the former, for many years, the way has been preparing for the change. The slaves have been treated with increasing lenity and kindness—their feelings and comfort more regarded—and their wants better supplied. Long before emancipation, solitary confinement had been substituted, to a very great extent, for corporeal punishment, and the masters preferred the verdict of the magistrate to that of their own arbitrary will, even in cases where the law vested them with authority to act. This relaxation produced a corresponding change in the slave; so that instead of fear and jealousy, mutual confidence and good will grew up; and when the bands of slavery were destroyed, there were other and better ties to hold them together. Much also had been done for the diffusion of moral and religious principles, and literary instruction. It was the uniform testimony of people in Antigua, that religion had been the most efficient preparation for freedom

—that it had taught the slaves a respect for the laws both of God and man; and had thrown over them restraints, which are of vital importance in their present condition. And religion found in education a powerful auxiliary; they laboured hand in hand for many years, to prepare the slaves for the immense blessing which they have since received.

A petty traffic in which they were indulged by their masters, had also a good effect in teaching them the value of money, and habits of economy and management. They soon became very shrewd bargain-makers.

In the last place, freedom was a voluntary boon granted by the master; it was more than Parliament required of him. The slave was sensible of this, and it excited in his bosom sentiments of confidence and gratitude.

In Jamaica, candour obliges us to grant that the physical formation of the island had some influence in marring the complete success of the experiment. Owing to its mountainous character, and the difficulty of intercourse, the residents on many estates are quite secluded. An undue proportion of solitude is found to be unfavourable to the development of some of the best traits of character, in the negro, as well as in the white man. Isolated communities are prone to degenerate into barbarism. On those islands where the slaves were so circumstanced as to be often in the towns, a marked effect was evidently produced upon them by the sight of the manners and habits of more cultivated people; by coming in contact with civilization, they caught something of it themselves. Certain it is, that from this and other causes, the negroes of Jamaica are, in point of intelligence and morals, much behind those of other islands. One source of much evil is the habit prevalent here, of entrusting the care of estates to overseers and sub-agents, a class of persons always notorious for their severity. But beside this, there was the open hostility of the planters to every proposal for ameliorating the condition of the slaves. The determination for many years was, to defend slavery at all hazards, and, even when defeat was certain, to yield the ground as slowly as possible. They were obliged to comply with the will of Parliament at last, and did so with a tolerably good grace; but it is not to be supposed, with such feelings, they would or could heartily co-operate with the mother country in trying a new system, introduced, as they declared, "against their better judgment, and to avert the still greater danger of opposing it."

In considering, therefore, the apprenticeship system in Ja-

maica, these painful circumstances must be kept constantly in view ; otherwise, the system itself may be charged with difficulties, which, in reality, are due to the almost insurmountable obstacles which it had to encounter. There is one provision of this law which enables the planter to exercise a species of tyranny exceedingly injurious to the apprentice. Forty-five hours in every week are to be given to the service of the former, and he may so distribute these hours as to render the fragments of time left for the slave nearly useless. This irritating policy has in some cases been pursued in Jamaica. Yet it ought to be mentioned that on this island there are planters who have pursued a high-minded policy towards the blacks, and who have reaped the reward, not only of their gratitude and good behaviour, but, as before stated, of the increased value and prosperity of their plantations. No argument, then, can be founded on the experience of Jamaica, against emancipation ; but the reverse.

The planters of Barbadoes acted more humanely, and consequently more wisely. Though at first zealously opposed to emancipation, they soon yielded to the evidence of facts, and, greatly to their own advantage, as has been already shown, entered into sincere co-operation with the promoters of it.

The intellectual inferiority of the negroes is a common topic of remark, and is admitted by many intelligent persons. Some would indeed deny them the rank of men. But the experience of all ages shows how easy it is to vilify a people whom we wish to keep in subjection.

Our European brethren once gravely asserted, " animals, as well as men, degenerate in America ;" that " even dogs ceased to bark, after having breathed awhile in our atmosphere." Current maxims, adopted in such circumstances, are greatly to be suspected ; for, being countenanced by a general prejudice, it is no one's interest to contradict them. And such may be the opinion in regard to the unfortunate portion of our species, of which we now speak. For centuries they have been the victims of a grinding oppression ; and thousands have fed their lusts and avarice on their degradation and wrongs. That under such circumstances, their natural inferiority should be asserted, is a matter of course ; and that those who have no interest to examine the subject, or think to the contrary, should believe the assertion, equally accords with our experience.

We need not identify the cause of emancipation with the absolute equality of the negro and white races. It is undeniable,

that the negroes are capable of performing the duties and enjoying the privileges of a civilized and Christian people. To deny them such benefits, therefore, is to deprive them of their birth-right.

But much is to be seen at this day, in the West Indies, to induce a belief that there is no such inferiority in the negro race. That they have a temperament peculiar to themselves, is unquestionable. Their cheerful and easy disposition and good natured humour are proverbial. Their natural kindness and attachment to offspring and friends, when not counteracted by adverse influences, are equally well known. But these peculiarities by no means imply low intellectual or moral qualities. How striking the differences between the English, the Scotch, and the Irish; and yet who will undertake to say, which has the advantage in point of natural endowments? And how does it appear that the easy good humour of the negro is more inconsistent with a superior intellect, than the volatility of the French? That there is a natural connection between the temperament and the mental constitution, is not denied; but that any general temperament is invariably associated with imbecility of understanding, and especially that it points out a whole race as under an intellectual blight, is a proposition which admits of no proof.

The evidence latterly elicited in the West Indies, in favour of the natural equality of the negroes, does not consist in any remarkable coruscations of genius; but in their rising to the level of character and attainment, when obstacles were removed, which we should expect other people, in similar circumstances, to attain; and in occasional exhibitions of native strength and force of mind, altogether superior to that of their fellows. These remarks may be illustrated, both by the newly emancipated and the former free coloured and black population.

The great body of the slaves were deeply degraded; and some indeed seemed to possess but little in common with their species, except the form. These are, generally speaking, the remnants of the stock imported from Africa. They were taken, as is well known, from a state of the deepest barbarism, and were placed in a situation which almost forbade the possibility of intellectual and moral expansion. Their descendants are quite a different order of beings; exhibiting a readiness of perception and of adaptation, which is rarely seen in their progenitors. We refer now to the common field negroes. In the

next rank above these, are the domestic servants. They enjoy freer intercourse with white people, and observe enough of their habits and sentiments, to acquire the ideas and modes of thinking which are peculiar to civilized society. There is also another class, consisting of tradesmen and mechanics, who often possess, in a high degree, the confidence of their employers, and acquire no small influence in conducting the affairs of estates. Many of these two classes exhibit a strength of moral principle, and a native force and manliness of character, which not only give them an advantage over their fellows, but indicate their affinity with the best types of our species.

If from these, we turn to the free coloured and black population, we shall find still stronger evidence of a natural equality. It consists in an advancement in knowledge and mental development, corresponding with their advancement in privileges. As a class, it is true, they are not yet so respectable as the whites; but they can number many highly esteemed and valuable citizens. It speaks much in their favour, that, in nearly every colony, they were admitted, before the act of emancipation, to all the civil rights of the highest classes. They are found in the stations of mechanics, merchants, and magistrates—also as members of the assemblies, and in all the professions. They are able to carry on a profitable trade, in the various departments of industry, and successfully to compete, either in price or skill, with white people who are engaged in the same business. According to the testimony of Archdeacon Eliot, of Barbadoes, they have, by superior industry, driven the lower order of whites from almost every trade requiring skill and continued exertion. They are prosperous, while a large white population are in poverty and wretchedness. There are comparatively few who solicit charity, and while the competent among them contribute their full quota to the support of the poor whites, they take exclusive charge of their own colour.

From the details which have been given, we are now prepared to state some important principles. Whenever great truths are fairly settled, either by demonstration or by experiment, they should be so recorded; as they then become legitimate principles of reasoning in subsequent investigations of the same subject. The three following may now be placed in this rank.

1. Emancipation, instead of promoting a spirit of insurrection, is the surest means of eradicating it. The experiment in

the West Indies, proves the contrary opinion to be a mistake. From the introduction of slavery down to the time of emancipation, every island was subject to insurrection. Dr. Madden enumerates not less than twenty-two open rebellions—six conspiracies to assassinate the white inhabitants, detected on the eve of execution—and one mutiny which took place in Jamaica, during this period. But since emancipation, apprehension has so far vanished, that many of the troops are already disbanded; and it is supposed they will shortly be reduced to a small force composed of negroes only. Neither has a haughty spirit of independence, nor an uncourteous demeanour, taken the place of sullen obedience and cringing servility. Though the relation of the coloured man to the white, is changed, he still feels dependent, and is disposed to forget what was unpleasant in the past, and to conciliate, by his deportment, future favours.

2. The second general principle, confirmed by this experiment, is, that there is no difficulty in obtaining labour from liberated slaves, for wages. This is established beyond controversy.

3. The third principle is, that free labour is as cheap as slave labour. This principle has long been considered as settled in theory; it is now so by experiment. The evidence would justify a statement of the proposition in stronger terms. But if in the beginning, and under many disadvantages, free labour is as cheap as slave labour, what may be expected in a more advanced state of the system?

But after all, the most triumphant proof of the truth of the foregoing statements is contained in the fact, that on the very day on which this remark is penned, no less than eight of the Legislatures of the British West India Islands have, voluntarily, and under the powerful conviction that their pecuniary and political advantage lies in it, declared the apprenticeship system at an end, and the negro henceforward as free as the white man. The islands which have distinguished themselves by this act of wisdom are Jamaica, Barbadoes, St. Vincent, Dominica, and four smaller islands, containing in all, a mixed population, it is believed, of not less than 580,000, of which the proportion of coloured to white appears to be not less than 19 to 1.

Four hundred and eighty thousand men are thus, on this memorable day, the 1st of 8th month, 1838, admitted to the enjoyment of their just rights; and a nation has entered upon a

new career, full of the most reasonable hopes and the brightest anticipations.

Numerous and familiar to us are the examples which have occurred in all ages, of terrible judgments visited upon nations for iniquity; but it has been reserved for these latter days to behold so great an instance of the divine goodness in richly rewarding a national act of righteousness. For although the benefits which have accrued to this people may, by the philosopher, be referred to the operation of certain fixed principles, or moral laws, as legible as those which govern the material world—it is not a whit the less true that it is God who bestows the recompense of reward; for He is the executer, mediately or immediately, of all his laws. A law is but a mode, and has no vital energy of its own.

We are living witnesses of an incontestable proof displayed on a larger scale than mankind has, probably, ever before known—that as wretchedness is the sure result of wickedness, so is happiness, of virtue;—and this demonstrates the righteousness of God. It tells us that however much He may love the happiness of his creatures, He loves their virtue more.

May our beloved country, through the influence of that wisdom which cometh from above, become early prepared to partake of the benefits of this holy law!

“Bring ye all the tithes into the store house”—“and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

THE END.



THE VOYAGE OF LIFE; AN ADDRESS TO SEAMEN.

WEARY, weatherbeaten sailors, we invite you to that rest which the weary and heavy-laden may obtain in Jesus.

We long for your salvation, because we feel you to be our fellow-creatures, our fellow-immortals.

Because you are our shipmates in the great ship of this world, and are sailing with us to the shores of eternity. Because you have something within you which thinks and feels; and that something is an immortal soul: a soul worth infinitely more than all the merchandise which you ever assisted in conveying across the seas; a soul worth more than all the stars which twinkle above you, while keeping your evening watch on deck; a soul which will continue to live, and to be happy or miserable, when all those stars are quenched in everlasting night; a soul for whose salvation Jesus Christ shed his blood, and for the loss of which, the whole world, could you gain it, would be no compensation. This precious freight, these immortal souls, are embarked in frail vessels on the dangerous voyage of life; a voyage which will terminate either in the port of heaven, or in the gulf of perdition. To one or the other of these places you are all bound. In one or the other of them, you will all land at death. In which of them you shall land, will depend on the course you steer. When you speak a vessel, one of the first questions you ask her is, "Where are you bound?" Allow us to ask each of you the same question. Ho, there, creature of God, immortal spirit, voyager to eternity! whither art thou bound?

Heard we the answer aright? Was it, "I don't know?" Not know where you are bound! Heard you ever such an answer to this question before? Not know where you are bound! Alas, then, we fear you are bound to the Gulf of Perdition, and that you will be driven on the rocks of Despair; which, sooner or later,

bring up all who know not where they are bound, and who care not what course they steer. If we have taken our observation correctly, you are in a lee current which sets directly into the gulf, where you will find no bottom with a thousand fathom of line.

Not know where you are bound ! Have you, then, no compass, chart, or quadrant on board ; nor any pilot, who can carry you into the port of heaven ? You will perhaps ask, who can tell us that there is any such port, or furnish us with a pilot acquainted with the way ? These are fair questions, shipmates, and you shall have an answer ; but allow us first to ask you a few questions. Should you see a fine ship, well built, handsomely rigged, and completely equipped for a voyage, could any man make you believe that she built herself, or that she was built by chance ? Would you not feel as certain that she was the work of some builder, as if you had stood by and seen him shape every timber, and drive every bolt ? And can you, then, believe that this great ship, the world, built itself, or that it was built by chance ? Another question. Should you see a vessel go every year, for many years successively, to a distant port, and return at a set time, performing all her voyages with perfect regularity, and never going a cable's length out of her course, nor being a day out of her time, could you be made to believe that she had no commander, pilot, or helmsman on board ? that she went and came of her own accord ? or that she had nothing to steer her but the wind ? Look, then, once more, at the great ship of the world. See how regularly she makes her annual voyage round the sun, without ever getting out of her course, or being a day out of her time. Should she gain or lose a single day in making this voyage, what would all your nautical tables be good for ? Now, would she go and come with such perfect regularity and exactness of her own accord, or with no one to regulate her course ? Who, then, can it be ? But why need I ask ? who can regulate all the motions of the world, except He that made the world ? And, remember, shipmates, if God is here to regulate her course, he must be here to see how the crew behave. Once more. Would a wise owner put a crew on board a vessel, and send her to sea, bound on a long voyage, without a compass, chart, quadrant, or pilot, to be driven just where the winds and waves might carry her, till she foundered, or went to pieces on some rocky shore ? And would the good, the all-wise God, then, who made the world, and placed us in it, act in such a manner ? Certainly not. It would be insulting him to think so.

You may be certain, therefore, that he has provided a skilful pilot, and furnished us with everything necessary to assist us in shaping our course for the harbour of Heaven. A place so glorious that the sun is not fit to be a lamp in it. Could you drain

all the happiness of this world into a single cup, it would be nothing to one drop of the waters of life, which flow there like a river. For a commander and pilot, he has given us his own Son, Jesus Christ, the captain of salvation ; beyond all comparison the most skilful, kind, and careful commander that ever seaman sailed under. He can carry you, and he alone can carry you, safely into the port of Heaven. No soul ever found its way into that port without him. No soul which continued under his care, was ever lost.

We fear that too few of you are sailing under him. You may say, that you never shipped yourselves as his crew, and know not at what port you may find him. Listen to us, fellow-seamen : we can assure you he is even now about your ship, ready, if you will but submit to his discipline, to take the helm, and pilot you into the harbour of Heaven. It is true you have never seen him, but have you never heard a voice, when you were drawing near the iron-bound coast of sin, that told you there was no safe anchorage-ground there ? Have you not heard it, in tones far more piercing than that of the speaking-trumpet, when you have been in danger of sudden shipwreck, telling you to seek a better captain, and more skilful pilot, than the world, the flesh, or the devil ? We know that every soul bound on the voyage of life, has heard this voice ; and, though the crew may drown it by their carousings, yet it will sometimes be heard in the silence of the midnight-watch, and in the stormy hours of trouble and terror. This voice is from the pilot-captain for Heaven !—hearken to his directions, give close heed to his whispers, and you will find his voice grow louder, and clearer, and more and more frequent, until you will at last hear him direct the trimming of every sail, and the laying of every course on your voyage. He knows every rock, and shoal, and sand-bank in the whole world ; his knowledge is better than chart and compass ; he needs no log to measure your headway, nor barometer to warn him of the coming storm. If you turn to your bibles, fellow-seamen, you will find the history of the voyages of this great captain with the mariners of old. There you may read how he piloted his saints through every storm, and how triumphantly he brought them at last into the harbour of salvation. There you will see, that he has promised to be with all those who call upon him, unto the end of the world.

Ho there ! poor, careless, unconcerned seamen—you are in a sea of many hidden rocks, and subject to terrible storms ; and there is but one pilot who can preserve you from foundering, and perishing for ever. In the very latitude in which you are now sailing, is the Drunkard's Rock, or Rock of Intemperance. You must be careful to give this rock a good berth, for if you once get into the thick air which always hangs about it, you will be unable

to perceive the danger ; and, being drawn into the current which sets strongly against it, you will be almost sure to strike and go to pieces. There are a parcel of wretches cruising in these seas, who will tell you there is no danger. But take care how you believe them ; their only object is plunder. Not far off, and almost equally fatal to poor sailors, is the whirlpool of bad company. Indeed, those who get into this whirlpool, are almost sure to be wrecked upon Drunkard's Rock. All that goes to pieces on that rock, or is swallowed up in this whirlpool, is thrown into the Gulf of Perdition, which is full in sight. Those who have resigned the command of their ship to the heavenly captain, and are obedient to his voice, will be kept away from the many little eddies which draw unthinking mariners into this whirlpool. To you, self-commanded seamen, this whole sea is full of dangers. Shipwreck threatens you on every hand. It is time for you, if you wish to be saved, to make a signal of distress. The ever-present pilot is willing even now to steer you through the straits of repentance, which, when your vessel is put about, will be right ahead. These straits are very narrow, and the passage was never made by any ship which had not this pilot on board. It is subject to great storms and unpleasant weather ; but there is no other passage into the great Pacific ocean, sometimes called the safe sea, or sea of salvation, on the other side of which lies your port. As you obey the orders of your captain, you will pass the straits in safety, and find the Bay of Faith open before you. You will now see far a-head, like a white cloud in the horizon, the highlands of Hope, which lie hard by your port. These lands are so high, that when the air is clear, you will have them constantly in sight during the remainder of your voyage ; and, while they are to be seen, you may be sure of always finding good anchorage-ground, and of safely riding out every storm.

And now, shipmates, let me ask you one question more. Should a ship's crew, bound on a long and dangerous voyage, refuse to examine their chart, or use the quadrant and compass—keep no look-out, and pay no regard to the pilot's directions ; but spend their time in drinking and carousing ; have you any doubt but that they would be lost before their voyage was half over ? And when you heard that they were lost, would you not say—it is just as I expected ; but they have no one to blame except themselves ? Just so, shipmates, if you refuse obedience to the directions of Jesus Christ, the pilot-captain for Heaven, and make it your only object to get along as easy, careless, and merrily as you can, be assured that you will make shipwreck of your souls, and founder in that gulf which has no bottom. And, while you feel that you are lost, lost, lost for ever, you will also feel, that you have no one to blame for it but yourselves.

THE END.

THE
ORIGIN AND OBJECT
OF
CIVIL GOVERNMENT,
ACCORDING TO THE VIEWS OF
THE
SOCIETY OF FRIENDS



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ORIGIN AND OBJECT OF CIVIL GOVERNMENT.

THE enlightening influence of active faith, even in the conduct of the affairs of this life, has long been acknowledged. Is it not in the general want of this, that we may discover the cause why, notwithstanding so many generations have passed since the subject has claimed the attention of mankind, and so many volumes have been written about it; the true origin and legitimate object of government, seem still to be very imperfectly understood by the majority of men and legislators? All the existing governments of Christendom are guilty of many absurdities, follies, and even deeds of wickedness, and some of the leading principles of the policy which controls them, are in direct contradiction to those of the Christian religion, and to the reasonable rights of men. But little progress in political knowledge appears to have been made since the days of Penn; and, indeed, if the frame of government established by him were to be taken as the standard of the times in which he lived, the movement, in practice at least, would seem to have been backward. We learn, however, that Penn was much in advance of his age, and that it was because a large proportion of the community which he founded, and upon which his government, under Divine Providence, depended for support, was greatly behind him in Christian knowledge and purity of purpose, that the noble political institutions to which he was instrumental in giving birth, were so soon violated, and in a great degree destroyed. A pure government can only be sustained by a pure people. This is a truth which mankind have continually forgotten. They have, in various ages, when the measures of government have become more oppressive than they were willing to bear, sought relief in violent remedies. Instead of going to the root of the evil, and attempting to destroy its grand though hidden and remote cause, which they might have found in their own moral deterioration, they have contented themselves with forcibly demolishing that which was but an effect of their own indirect agency—political oppression, the result of national corruption. The consequence has been a constant recurrence of the evil: for the bitter fountain will still continue to give forth bitter waters.

But such is the perversity of the human mind, when unenlightened by a higher influence than reason, that it resists the convictions which experience should force upon it, and ever seeks for the cure of the evils under which it suffers in some fallacious and insufficient expedient. History is filled with examples of this, and future times may witness yet more extraordinary fruits

of the same kind, should the propagators of certain modern theories be permitted to succeed in the general diffusion of their anarchical opinions. They have observed that one form of government after another, has failed in fulfilling the hopes of good men; that many unchristian practices and violations of the plain principles of justice and humanity, are not only sanctioned, but actively promoted by them, and have hence concluded most unreasonably and irreligiously too, that such abuses are inseparable from civil government, and that the only cure is in the extermination of every form of it.

And, strange to tell, on that continent, and in that very nation, where Penn so successfully carried into practice his enlightened views, the moral use, and the Divine authority of civil government are called in question. Some have even pretended to base these opinions on the acknowledged principles of the religious society of which that wise legislator was so eminent a member. What a perversion of the orderly doctrines of that society this is, would seem to be sufficiently obvious on the mere statement of the fact; but a very slight examination of their written testimonials on the subject, will suffice to settle the question as to what their sentiments really were, beyond dispute or cavil. And so just and consistent with the doctrines of the Gospel were their ideas of civil government, it may, perhaps, not be altogether useless at this time, to attempt in a brief and simple way to state them. They will be found to offer a wide contrast to the political theories now popular: and although the forms of government established in New Jersey and Pennsylvania by Friends, may not have been in all their details adapted to the present needs of society, their prominent features, springing from immutable principles of truth, the same in all countries and in every age, might be profitably studied by the busy spirits of our day; and happy would it be for our countrymen were they more generally understood and appreciated.

As it may not be thought a satisfactory vindication of the Society to exhibit only the views of Penn, or of those colonists who followed him, or of those who before him planted a political community in New Jersey; let us begin with the official declarations of the Society, and with those of some of its approved writers. We shall learn from these sources, that the position taken by the original Friends, was not merely that of a meek and resigned submission to government as an evil to be endured, as some of these wild speculators have ventured to assert was the case with them, and even with the apostles; but that it was a hearty approbation and support, so far as conscience permitted, of the authorities placed over them.

Probably, the idea that Friends were inimical to government, arose in part, formerly, as perhaps it may now, from the position they have ever maintained, that God alone is sovereign Lord of conscience, and that no earthly power can, of right, assume dominion over it. Yet when the requisitions of law have contravened the dictates of conscience, they have always held themselves bound to bear the penalty; though not without the privilege of remonstrance, and the use of all peaceable and Christian

methods to obtain relief. For want of appreciating the distinction they made between active and passive obedience; christian and unchristian resistance; their opponents sometimes suspected and charged them with hostility to civil magistracy. But more frequently they were accused of disloyalty to the ruling powers, arising from a supposed preference for other men or modes of government. The vindications which, from time to time, were drawn from them by such unjust and injurious imputations, furnish us with the materials for rebutting the repetition of them now.

It was with secret designs to substitute one form of government for another that they were most commonly accused, and it was to repel such charges, as well as to testify their allegiance, that they often addressed the supreme magistrate, either on a new accession to the throne, or on the occurrence of any event affecting its stability. In these addresses we find expressions exhibiting very distinctly the estimation in which they held civil government. Take, for example, some of early date recorded by Sewell and Gough. In that to Charles second, on the discovery of the Rye House plot, which had excited the renewed suspicions and persecutions of their opponents, they assert, that "God Almighty had taught and engaged them to acknowledge, and actually to obey magistracy as his ordinance;" in that to James second in 1686, asking for relief from oppression, they declare themselves "in Christian duty bound to pray for the King's welfare:" and in 1687, on that monarch's declaration for liberty of conscience, they express, in decided terms, their attachment to government, and profess, that it "would be their endeavour, (with God's help,) always to approve themselves the king's faithful and loving subjects," and they "pray God to bless the king, and that after a long and prosperous reign here, he may receive a better crown among the blessed."

They congratulated William third on the treaty of Ryswick, which confirmed his throne; and in their address on that occasion, avowed their belief, "that it is the Most High who ruleth in the kingdoms of men, and appointeth over them whomsoever He will;" and moreover, confessed it to be their "duty, gratefully to commemorate and acknowledge the favours 'of the government,' of which they had largely partaken."

In 1695, the representatives of the yearly meeting in England, when petitioning parliament for exemption from oaths, speak of "the just and good ends of law and government;" and in 1700, the yearly meeting, on the proclamation by the court of France of the pretender to the British throne, voluntarily offered to William third a profession of allegiance, wherein they acknowledge him to be "a Prince whom they believed God had promoted and principled for the good ends of government."

On the accession of Anne, they "sincerely declared that, with the assistance of the grace of God, they would always, according to their Christian duty, demonstrate their good affection, truth, and fidelity to the government." When the conspiracy of 1707, in favour of the pretender, was frustrated, they embraced that opportunity "to give the queen the renewed assurance of their hearty affection to the established government."

To conclude: during the government of George second, they freely renewed the same professions, and expressed emphatically, their desire "that those who were plac'd in authority might add vigour to the laws."

Such expressions as these, could have been adopted with sincerity, by no people who held civil government to be an evil, only to be tolerated because it could not be shaken off by means consistent with their religious profession. Friends had good reason to know that much iniquity was practised in the name of government and under the sanction of law, but they no more thought of therefore desiring the abolition of government and law, than they did of desiring the destruction of mankind, because mankind had in all ages been prone to evil.

Edward Burrough, a contemporary of Fox, and a minister highly respected in the society, when addressing Richard Cromwell, the "Protector of the Commonwealth," declares in express terms, that, "as for magistracy, it was ordained of God, to be a dread and terror and limit to evil doers, and to be a defence and praise to all that do well; to condemn the guilty, and to justify the guiltless; but that the exercise thereof was degenerated, and some that were in authority did subvert the good laws of God and men to a wrong end and use;" and he speaks of "how many of the Lord's servants do, and have suffered great injustice through the abuse of good government, and the degeneracy of magistracy from its perfect state, and place whereunto it was ordained of God in the beginning:" and in a book which he published in 1661, he goes on to say, that where any man's "heresy do extend further than only against God and his own soul, even to outward wrongs, or evils, or violence, or visible mischiefs committed to the injury of others, then he forbids not punishment to be inflicted upon the person and estate of such men."

But the deference paid by Friends to the authority of magistracy, is more fully exhibited in the remonstrance of Edward Pyot on behalf of himself, William Salt and George Fox, recorded in the journal of the latter, which was addressed "to John Glynne, Chief Justice of England," from the jail at Lancaster, where the above mentioned individuals were at that time, in the year 1656, imprisoned on account of their religious profession. He therein appeals to the law as "the one common guard or defence to property, liberty, and life:" as being established for the protection of those rights "so just and so equal," and which are of "the highest importance to the well-being of man." He demands of the Chief Justice, whether "they did not own authority and government oft times before the court;" and, says he, "didst thou not say in court, thou wast glad to hear so much from us of our owning magistracy." He tells him, that "pride, and fury, and passion, and rage, and reviling, and threatening are not the Lord's: these, and the principle out of which they spring, are for judgment, and must come under the sword of the magistrate of God;" and, he adds, "the law seeks not for causes whereby to make the innocent suffer; but helpeth him to right who suffers wrong, relieveth the oppressed, and searcheth out the matter, whether that of

which a man stands accused, be so, or no; seeking judgment, and hastening righteousness."

This remonstrance had the sanction of George Fox; but *he* expressed himself, in his own name, still more fully, on other occasions: as, for instance, in his address to Charles second, from Worcester prison, wherein he asserts that "that spirit which leads people from all manner of sin and evil, is one with the magistrate's power, and with the righteous law; for the law being added because of transgression, that spirit which leads out of transgression, must needs be one with that law which is against transgressors. So the spirit which leads out of transgression is the good spirit of Christ, and is one with the magistrates in the higher power, and owns it and them; but that spirit which leads into transgression, is the bad spirit, is against the law, against the magistrates, and makes them a great deal of troublesome work." So that, according to George Fox, one office of civil government is to promote the good work of the Holy Spirit. He avowed the same sentiments at Houlker Hall before Sir George Middleton, Justice Preston and others, one of whom accused him of being "against the laws of the land." He answered, "Nay; for I and my friends direct all people to the spirit of God in them, to mortify the deeds of the flesh; this brings them into well-doing, and from that which the magistrate's sword is against, which eases the magistrates, who are for the punishment of evil-doers; people being turned to the spirit of God, which brings them to mortify the deeds of the flesh from under the occasion for the magistrate's sword. This must needs be one with magistracy, and one with the law, which was added, because of transgression, and is for the praise of them that do well. In this we establish the law, are an ease to the magistrates, *and are not against, but stand for all good government.*"

Robert Barclay, in the fourteenth proposition of his Apology for the doctrines of Friends, announces their belief on this subject very distinctly, that it is not lawful for any whatsoever to undertake the government of conscience; nevertheless, "that no man, under the pretence of conscience, shall prejudice his neighbour in his life or estate, or do any thing destructive to, or inconsistent with, human society; in which case the law is for the transgressor, and justice is to be administered upon all, without respect of persons." And in his letter addressed to the Ambassadors of the Christian states at Nimeguen, in the year 1677, "to consult the peace of christendom," he makes a declaration which is exceedingly well adapted to our present purpose. He exhorts them not to be unwilling to hear one, that appeared among them for the interest of Christ his king and master, "not," said he, "as if thereby he denied the just authority of sovereign princes; or refused to acknowledge the subjection himself owes to his lawful prince and superior; or were any ways inclined to favour the dreams of such, as under the pretence of crying up King Jesus and the kingdom of Christ, either deny, or seek to overturn all civil government; nay, not at all: but I am one, who do reverence and honour magistrates, and acknowledge subjection due unto them by their respective people in all things just and lawful;

knowing that magistracy is an ordinance of God, and that magistrates are his ministers, who bear not the sword in vain." Barclay gave the most conclusive proof of the sincerity of his belief, by accepting the appointment of Governor for the colony of East Jersey, the duties of which office he exercised for two years by deputy.

That the Society of Friends were not averse to civil government, is evident, not only from the authorities already cited, but from the active part taken by many of its prominent and well esteemed members in the early settlement of New Jersey, nearly twenty years before the establishment of Penn's colony. Both East and West Jersey were under the control of Quaker proprietaries for a number of years; and their liberal political institutions have been a theme for the eulogy of historians; "there we lay a foundation," said the proprietaries of the latter colony, "for after ages to understand their liberty as men and Christians, that they may not be brought into bondage, but by their own consent: for we put the power in the people."

One of our most eloquent modern writers, who, while he has sadly mistaken some of the religious principles of our society, has done ample justice to its political influence, thus describes this community, associated upon principles, till then, practically, unknown to the administrators of government:—"The light of peace dawned upon west New Jersey; and in the autumn of 1681, Jennings, acting as governor for the proprietaries, convened the first legislative assembly of the representatives of the men who said *thee* and *thou* to all the world, and wore their hats in the presence of beggar or king. Their first measures established their rights by an act of fundamental legislation, and in the spirit of 'the concessions,' they framed their government on the basis of humanity. Neither faith, nor wealth, nor race, was respected. They met in the wilderness as men, and founded society on equal rights. The formation of this little government of a few hundred souls, that soon increased to thousands, is one of the most beautiful incidents in the history of the age. The people rejoiced under the reign of God, confident that he would beautify the meek with salvation. A loving correspondence began with Friends in England, and from the fathers of the sect, frequent messages were received. 'Friends that are gone to make plantations in America, keep the plantations in your hearts, that your own vines and lilies be not hurt. You that are governors and judges, eyes you should be to the blind, feet to the lame, and fathers to the poor; that you may gain the blessing of those who are ready to perish, and cause the widow's heart to sing with gladness. If you rejoice because your hand hath gotten much;—if you say to fine gold, thou art my confidence,—you will have denied the God that is above. The Lord is ruler among nations; he will crown his people with dominion.'"

We will now proceed to notice, in a brief manner, the leading political principles of Penn, and his ideas of the object of civil government, and the method by which he made so happy an effort to realize them. William Penn was not a discoverer of new principles. He only endeavoured, under the influence of

religious benevolence, and the guidance of that Holy Spirit by which he acknowledged himself to be led, to reduce to practice those sacred precepts which had, by Divine revelation, long been made known to mankind, though the rulers of the nations had not heeded them, and worldly-minded politicians had only regarded them as pleasant, but impracticable, fancies. What was the pure and elevated influence under which Penn attempted this great and noble enterprise, may best be indicated by his own words. "Let the Lord guide me," said he, "by his wisdom, to honour his name, and serve his truth and people, that an example and a standard may be set up to the nations."—"God has given me an understanding of my duty, and an honest mind to do it uprightly."—"I shall not usurp the right of any, or oppress his person. God has furnished me with a better resolution, and has given me his grace to keep it."

Throughout the administration of the affairs of his colony, divested of all selfish and ambitious views, this was the high and holy Source to which he looked for wisdom to plan, and strength to persevere, and this was the secret of his unparalleled success. When the company of traders offered him a large sum of money and an annual revenue for a monopoly of the Indian traffic between the Delaware and Susquehanna, "which to the father of a family in straitened circumstances, was a great temptation," bound by his religion to equal laws, he rebuked the cupidity of monopoly. "I will not abuse the love of God," such was his decision; "nor act unworthy of his providence, by defiling what came to me clean." His was an example of civil government founded upon Christian principle; and a modern European writer, distinguished for the depth and extent of his researches into history, thus speaks of the success of his "Holy Experiment," as William Penn himself had termed it. "Of all the colonies that ever existed, none was established on so philanthropic a plan; none was more deeply impressed with the character of its founder; none displayed more, as it grew up, his principles of toleration, liberty, and peace, and none rose and flourished more rapidly than Pennsylvania. She was the last of the British colonies which was settled before the eighteenth century; but she soon exceeded most of her elder sisters in population, improvement, and general prosperity." His comprehensive design was, "not only to afford an asylum to his religious brethren against the persecutions with which they were still threatened, but also to establish a government adapted to his views and principles,"—"a civil society of men enjoying the highest possible degree of freedom and happiness; and to restore to them those lost rights and privileges with which God had originally blessed the human race." "I propose," said he, "that which is extraordinary—to leave myself and successors no power of doing mischief; that the will of one man may not hinder the good of a whole country." He trusted that a higher than human power would protect and guide the progress of his infant colony. "Our faith," he declared, "is for one another, that God will be our counsellor forever."

Yet Penn was an advocate for the "divine right" of secular power, and totally rejected the notion that civil society might be

maintained without its regulating influence; or that the divine law to which the heart of every man is required to bow, was intended to assume the office designed to be fulfilled by a judicious system of legislation. In the preamble to the "Frame of Government of the province of Pennsylvania," he asserts this right to be "settled," on Scripture authority "beyond exception, and that for two ends: first, to terrify evil-doers; secondly, to cherish those that do well; which gives government a life beyond corruption, and makes it as durable in the world, as good men should be, so that government seems to me a part of religion itself, a thing sacred in its institution and end. For, if it does not directly remove the cause, it crushes the effects of evil, and is as such, (though a lower, yet) an emanation of the same Divine Power, that is both author and object of pure religion," &c. "They weakly err, that think there is no other use of government, than correction, which is the coarsest part of it: daily experience tells us, that the care and regulation of many other affairs, more soft, and daily necessary, make up much the greatest part of government; and which must have followed the peopling of the world, had Adam never fell, and will continue among men on earth, under the highest attainments they may arrive at, by the coming of the blessed *second Adam*, the *Lord* from Heaven. Thus much," he says, "of government, as to its rise and end."

"For particular *frames* and *models*, it will become me to say little; and comparatively, I will say nothing. My reasons are:—

"*First*, that the age is too nice and difficult for it; there being nothing the wits of men are more busy and divided upon. It is true they seem to agree to the end, to wit, happiness; but in the means they differ as to divine, so to this human felicity; and the cause is much the same, not always want of light and knowledge, but want of using them rightly. Men side with their passions against their reason, and their sinister interests have so strong a bias upon their minds, that they lean to them against the good of the things they know.

"*Secondly*, I do not find a model in the world, that time, place, and some singular emergencies have not necessarily altered; nor is it easy to frame a civil government that shall serve all places alike.

"*Thirdly*, I know what is said by the several admirers of *monarchy*, *aristocracy* and *democracy*, which are the rule of one, a few, and many, and are the three common ideas of government, when men discourse on the subject. But I choose to solve the controversy with this small distinction, and it belongs to all three: any government is free to the people under it (whatever be the frame) where the laws rule, and the people are a party to those laws, and more than this is tyranny, oligarchy, or confusion.

"But, lastly: when all is said, there is hardly one frame of government in the world so ill designed by its first founders, that in good hands it would not do well enough; and story tells us, the best, in ill ones, can do nothing that is great or good; witness the *Jewish* and *Roman* states. Governments, like clocks, go from the motion men give them; and as governments are made and moved by men, so by them they are ruined too. Wherefore governments rather depend upon men, than men upon governments. *Let men*

be good, and the government cannot be bad; if it be ill, they will cure it. But, if men be bad, let the government be never so good, they will endeavour to warp and spoil it to their turn.

"I know some say, let us have good laws, and no matter for the men that execute them: but let them consider, that though good laws do well, good men do better: for good laws may want good men, and be abolished or evaded by ill men; but good men will never want good laws, nor suffer ill ones. It is true, good laws have some awe upon ill ministers, but that is where they have not power to escape or abolish them, and the people are generally wise and good: but a loose and depraved people (which is to the question) love laws and an administration like themselves. That, therefore, which makes a good constitution, must keep it, *viz.*, men of wisdom and virtue, qualities that, because they descend not with worldly inheritances, must be carefully propagated by a virtuous education of youth; for which after ages will owe more to the care and prudence of founders, and the successive magistracy, than to their parents for their private patrimonies."

"We have (with reverence to God, and good conscience to men) to the best of our skill, contrived and composed the *frame* and *laws* of this government, to the great end of all government, *viz.*: to support power in reverence with the people, and to secure the people from the abuse of power; that they may be free by their just obedience, and the magistrates honourable, for their just administration; for liberty without obedience is confusion, and obedience without liberty is slavery."

To recite the code of laws enacted by Penn and his fellow labourers, would be tedious and foreign to our purpose. The principles involved in some of them, new in legislation then, especially those relating to equal rights, have since, at least so far as white men are concerned, been pretty generally adopted in this country; but others have been, and are greatly neglected or violated, to the serious detriment of good morals, the true welfare of the community, and to the great scandal of republican institutions. We will only notice a few of them.

First, with regard to electors, and candidates for election, it was provided, that "the elector that shall receive any reward or gift, in meat, drink, moneys, or otherwise, shall forfeit his right to elect; and such person as shall, directly or indirectly, give, promise, or bestow, any such reward as aforesaid, to be elected, shall forfeit his election.

"That all officers in the service of the government, and all members of assembly, and all that have a right to elect such members, shall be such as profess faith in Jesus Christ, and *that are not convicted of ill-fame, or unsober and dishonest conversation*, and that are of twenty-one years of age, at least." Nevertheless, "all persons living in this province, who confess and acknowledge the one Almighty and eternal God, to be the Creator, upholder and ruler of the world; and that hold themselves obliged in conscience to live peaceably and justly in civil society, shall, in no ways, be molested or prejudiced for their religious persuasion, or practice, in matters of faith and worship.

"That, according to the good example of the primitive Chris-

tians, and the ease of creation, every first day of the week, called the Lord's day, people shall abstain from their common daily labour, *that they may the better dispose themselves to worship God according to their understandings.*

"That all children, within this province, of the age of twelve years, shall be taught some useful trade or skill, to the end none may be idle, but the poor may work to live, and the rich, if they become poor, may not want.

"That all prisons shall be work-houses.

"That *all* trials shall be by twelve men, and, as near as may be, peers or equals, and of the neighbourhood, and men without just exception.

"That as a careless and corrupt administration of justice draws the wrath of God upon magistrates, so the wildness and looseness of the people provoke the indignation of God against a country: therefore, that all such offences against God, as, swearing, cursing, lying, profane talking, drunkenness,"—"and other uncleanness, (not to be repeated,) all treasons, rudeness,"—"and other violences, to the persons and estates of the inhabitants within this province; all prizes, stage-plays, cards, dice, May games, gamesters, masques, revels, bull-baitings, cock-fightings, bear-baitings, and the like, which excite the people to rudeness, cruelty, looseness, and irreligion, shall be respectively discouraged, and severely punished, according to the appointment of the Governor and freemen in provincial council and general assembly."

But Penn did not content himself with guarding the rights and morals of his own people; the privileges of the feeble Indian were also carefully secured. In the conditions, or "concessions," as they were termed, agreed upon with the adventurers and purchasers in the province, it was provided, "That no man shall, by any ways or means, in word or deed, affront, or wrong any Indian, but he shall incur the same penalty of the law, as if he had committed it against his fellow planter."

"That all differences, between the planter and the natives, shall be ended by twelve men, that is, by six planters and six natives; so that we may live friendly together, as much as in us lieth, preventing all occasions of heart-burnings and mischief."

"That the Indians shall have liberty to do all things relating to improvement of their ground, and providing sustenance for their families, that any of the planters shall enjoy."

These pledges were confirmed to the natives by treaty, and faithfully fulfilled under the administration of the proprietary. "Beneath a large elm-tree at Shakamaxon, on the northern edge of Philadelphia, William Penn, surrounded by a few Friends in the habiliments of peace, met the numerous delegation of the Lenni Lenape tribes—not for the purchase of lands, but, confirming what Penn had written, and Markham covenanted; his sublime purpose was the recognition of the equal rights of humanity. Under the shelter of the forest, now leafless by the frosts of autumn, Penn proclaimed to the men of the Algonquin race, the same simple message of peace and love which George Fox had professed before Cromwell, and Mary Fisher had borne to the Grand Turk."

"We meet"—such were the words of William Penn—"on the broad pathway of faith and good-will; no advantage shall be taken on either side, but all shall be openness and love. I will not call you children; for parents sometimes chide their children too severely; nor brothers only, for brothers differ. The friendship between me and you, I will not compare to a chain; for that the rains might rust or the falling tree might break. We are the same as if one man's body were to be divided into two parts; we are all one flesh and blood."

Such were the principles which lay at the foundation of the government of Penn. They were the result of his religious faith, which was, and continues to be, the faith of the Society of Friends; and is identical with that set forth in such plain and energetic language by the inspired writers of the New Testament; and how his colony was blessed under their influence, history attests in glowing terms.

In the autumn of 1683, "Philadelphia consisted of three or four little cottages; the conies were yet undisturbed in their hereditary burrows; the deer fearlessly bounded past glazed trees, unconscious of foreboded streets; the stranger that wandered from the river bank was lost in the thickets of the interminable forest; and, two years afterwards, the place contained about six hundred houses, and the school-master and the printing-press had begun their work. In three years from its foundation, Philadelphia gained more than New-York had done in half a century. This was the happiest season in the public life of William Penn. 'I must without vanity, say'—such was his honest exultation—"I have led the greatest colony into America that ever any man did upon a private credit, and the most prosperous beginnings that ever were in it, are to be found among us."

So much for the inspiring energy of Christianity applied to civil institutions. If the pretended political reformers of the present day would resort to that exhaustless fountain of healing and invigorating virtue, they would be more likely to bring back to us that reign of justice and mercy, and real prosperity, than by the wild and destructive measures they propose.

What saith the Scriptures? Let every soul be subject to the higher powers; for there is no power, but of God; the powers that be, are ordained of God; whosoever therefore resists the power, resists the ordinance of God; and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God; a revenger to execute wrath upon him that does evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well; for so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.

EXTRACTS

FROM

AN ADDRESS

TO THE

SOCIETY OF FRIENDS

BY THOMAS SHILLITOE.



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ADDRESS

TO

THE SOCIETY OF FRIENDS.

DEAR FRIENDS: In the first place, let me put you in mind of the nature and importance of that religious profession, we, as a Society, are making among men ; which I believe would be found to be above that of every other society of professing Christians—to wit, the absolute necessity of our living, acting, and moving in all our civil as well as religious engagements, under the influence and government of the Spirit of Christ Jesus our Lord and Lawgiver ; that “ whether we eat or drink, or whatsoever we do, God the Father may in all things be glorified.”

This, my friends, is the chief corner-stone of our building, our fundamental principle ; therefore, let us consider how far the general tenour of our conduct corresponds therewith, how far we are each endeavouring earnestly to be found, in all things, conformable to the example and precepts of the great and holy Pattern of all Christian perfection, of Him who has trod the path of temptation and trial before us, but who rejected every snare of the enemy. If this should not be the case with us, is there not a danger of our becoming to others, who, from our exalted profession, may be looking to us for example and encouragement in the way to the heavenly Canaan, like the evil spies unto the children of Israel formerly ; or that our examples may prove as lets and hindrances to such, instead of helps to press through difficulties and discouragements towards the mark for the prize—which is, “ Ye shall be holy, for I, the Lord your God, am holy ;” “ Be ye perfect, even as your Father which is in heaven is perfect ?”

Let us remember, however, we may be at peace with ourselves by thus professing ; but not doing the very best in our power to attain this perfect stature of the Christian, we are but branding ourselves in the estimation of the more serious and thinking part of the community with the odious character of hypocrites ; neither do I believe that we escape at all times the like censure from the more unthinking and irreligious part. And let us remember, that the sad effects of thus dissembling

will not end here ; for if this conduct be persisted in, we must expect to incur the woe pronounced by our blessed Lord. "Woe unto you, Scribes and Pharisees, hypocrites ; for ye shut up the kingdom of heaven against men ; for ye neither go in yourselves, neither suffer ye them that are entering to go in." For if every one that nameth the name of Christ is to depart from iniquity, is it not obligatory on the part of such as make the high and holy profession we do, to endeavour to attain to such a state of purity of conduct and converse among men ?

I believe our first Friends were raised up as a people, to bear testimony to the sufficiency of that pure principle of light and life in all mankind, which would direct them in the way to the heavenly Canaan, and strengthen them to walk therein. They confirmed the truth of their testimony by the general tenour of their conduct, giving ample proof to by-standers, that, through submission to its holy appearance in their hearts, they were mercifully redeemed from the world and its spirit, not only from its pleasures, but also from its treasures, and were enabled to count all things appertaining to this life but as dross and as dung, so that they might win Christ. Hereby they became as an ensign to the nations, for the fame of them spread far and wide : they became instrumental in the Divine Hand to gather souls unto God, and had to proclaim the glad tidings of the church being added unto daily. But alas, my friends ! how is the gold become dim, and the most fine gold changed ! how is the love of God, and that humility and self-denial so manifest in them, now, by too many amongst us, turned into the love of other things, such as gold and silver, and a desire to make an appearance of greatness in the world.

Do not these things, my friends, loudly call upon us, as a religious body, making a high profession, to be willing, each one for himself, to enter timely into the closet of the heart, and seek for Divine help to shut to the door thereof against carnal reasoning, great natural acquirements, and love of the world, which there is cause to fear have overpowered the better judgment of many among us. Hereby, as we become willing to stand open to Divine conviction, we may be favoured each one to see in what manner, and how far, we may have contributed to this sorrowful declension, and timely amend our ways and our doings ; seeing we are yet mercifully followed, both immediately by the Great Head of the church, and instrumentally, with line upon line, precept upon precept. O, how applicable to His dealings, as respects our Society, is the language of the Most High, formerly uttered, "How shall I give

thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together. I will not execute the fierceness of mine anger; I will not return to destroy Ephraim; for I am God and not man; the Holy One in the midst of thee: and I will not enter into the city." May we no longer be found walking unworthy of these His multiplied mercies, but be prevailed upon to return to the good old ways, that we also may be found in those paths of holiness of life and conversation, in which our forefathers walked, under sore travail of mind and great suffering of body, and waste of outward substance, through persecutions. Oh! let us no longer be found trampling, as it were, upon their testimony, by slighting the many great and precious privileges of this day of outward ease, we who are uninterruptedly eating the fruit of the vineyards and oliveyards we never planted, but which they were made instrumental to plant for us; thus making the way easy to us, as it now is, to assemble for the purpose of Divine worship, for transacting Society concerns, and for the support of our various religious testimonies.

How many among us are pursuing their worldly concerns, as if they counted gain godliness, and not, as must be the case with the true disciples and followers of Christ, godliness with contentment to be the greatest riches, proclaiming in the language of conduct, that all is fish that comes to their net, regarding neither quantity nor quality, so there be a prospect of a good profit attached to it. O, these professing worldlings, who say, they are Jews and are not, but whose fruits testify they are of the synagogue of satan, I have been persuaded, have been the greatest enemies to the spreading of our religious principles and the enlargement of our borders; those who maintain an uniform, consistent warfare against the Babylonish garment, but with all their might grasp at the wedge of gold, and aim at making a splendid appearance in their way of living. I believe no character is more odious in the estimation of those termed libertines, than these, especially where it is known they are taking an active part in Society concerns. For in neighbourhoods where meetings are held, it is pretty generally known by those out of the Society, who are what the world calls our pillars; though it cannot be doubted, that such must at times prove stumbling-blocks to honest inquirers after Zion, and be instrumental in turning the blind out of the right way of the Lord.

I believe I am safe in saying, I have not been wanting at times in endeavouring to cast a veil of charity over the con-

duct of some of my friends, who it is evident have in this way become satan's bond-slaves, and my heart is made sad on their account : I have an assurance, that whatsoever our temptations and besetments may be, if we are but in good earnest, willing to resist and overcome them, he that covets great trade, great riches, and to make a figure in the world, as well as he that takes strong drink, will experience a way, a sure and certain way, to be cast up in due time by the Lord, for his escape from this otherwise impassable gulf between him and an eternal resting-place with the righteous. For the self-same Divine principle of light and life, which our worthy forefathers believed in, followed, and were actuated by, is still with us, as the cloud by day and the pillar of fire by night, is still experienced by those who wait for it, and found by such as submit to its government, which is an all-regulating principle, subduing every inordinate affection and disposition.

How remarkably was this manifest in the members of our Society in the beginning ; until the enemy was permitted to try us with the bait, which has not failed to take with some of all classes in society—riches and worldly prosperity. In proportion as the mind has been let out, and desires increased after these, it has become indifferent as to consequences ; neither fearing the overcharge of quantity, nor properly regarding the quality of business. Happy had it been for many, had they willingly and timely yielded to those Divine intimations ; for I believe none ever turned aside from the path of safety totally ignorant thereof, but that in the beginning of their erring and straying, the witness for God followed them, and at times smote them : but if we disregard its invitations and secret monitions, it is then most just on the part of Almighty God, to leave us to the power and insinuations of satan ; the god of this world, who rules in the hearts of the children of disobedience. But even while thus promoting the cause of the evil one, such may continue to make a fair show in the flesh, as to a profession of religion, and be very tenacious respecting some externals, as were the Pharisees—things comparable to the mint, anise and cummin, and in which satan will not oppose them, so long as they rest therewith satisfied, and continue to rebel against the light, refusing to submit to the heart-cleansing operation of God's word and power, which only can effectually cleanse the inside of the cup and the platter.

Those who covet an evil covetousness, must expect to possess leanness of soul ; the sorrowful consequences of which will be unfruitfulness towards God, which although it may appear to be very slow in its gradations, yet such may rest

assured, that it will take place, whatever they may have known aforetime of an enlargement of heart towards him and his cause. Some among us, not satisfied when a kind Providence has so favoured them, as that there has been an ample supply from their present business for basket and store, to satisfy their thirst of more, have infringed upon the rights and privileges of others, adding one fresh business to another. How does such a mode of procedure comport with a people professing, as we do, to be dead to the world, and alive unto Him, whose apostle declared, "If any man love the world, the love of the Father is not in him?" From whence proceeds this conduct? Let the just witness tell us, my friends; and may it arouse us before it be too late! Let such no longer continue to say, "To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain;" whereas they know not what shall be on the morrow: but let them be willing to yield to the restraining influence of God's word and power.

Consider from whence this determination proceeds, which many among us appear to have made; this willingness to sacrifice every thing that should be nearest and dearest to them, in order to add ten thousand to ten thousand, and twenty thousand to twenty thousand, and double and treble it again and again, if possible. Let these things speak for themselves: can they proceed from any other disposition than the love of the world? O, let such consider if the apostle's declaration be not true as to them, that the love of the Father is not in them. For many years I have esteemed it a reproach to such a Society of professing Christians as we are, when any of our members have been summoned from works to rewards, and have left behind them such large sums of money of their own accumulation. O what a cloud has it brought over their very best actions, however conspicuous they may have stood in society! O the sorrowful feelings I have been dipped into at times on the account of such!—language fails me to set them forth. It is painful for me thus to expose myself on this sorrowful subject, for such I have often experienced it to be; but I believe that, if my feeble efforts be accepted as a peace-offering, that which appears to be the whole counsel must be imparted.

Some have replied, when remonstrated with on these subjects, that they are at a loss to define the word "enough;" but this difficulty, I am of the mind, rests with themselves: in the first place, through an unwillingness to have their wants circumscribed by that power which is from above; and in the

next, for want of a sincere desire to have this word defined for them, by that wisdom which is as competent to direct in this as in any other important step of life. As it is a duty we owe to the body, to make suitable provision for its comfort and convenience, especially for old age, that we may rather be helpful to others than require their help : so likewise to put our children in the way to get their living by moderate industry, and provide for such of them as may not be in a capacity to help themselves : when a kind Providence has entrusted to us so much as may answer these purposes, if after this there remains a disposition to accumulate, then I believe we are violating that command of the Divine Master, "Lay not up for yourselves treasures upon earth," and we are giving full proof where our hearts are : not that I apprehend it would be better for all such who have thus attained, to quit their trades and occupations ; because some may be more in the way of their duty in continuing to pursue them honourably ; when, besides introducing deserving persons as their successors, they may be the means of helping those who are not able to help themselves, with which description of persons the world abounds, such as the widows and the fatherless, and the infirm, who frequently are obliged to labour under extreme pain and suffering ; but there must be no adding to the "enough," lest that enough which has been mercifully dispensed, be taken away again.

I am now under the necessity of claiming your attention, my dear sisters, in order that you may do your part in facilitating the escape of your husbands and parents from the troubled waters and sunk rocks of commercial difficulty, which the keen eye of human policy is so often unable to discover ; for with you generally rests the management of household affairs : it is also principally for the supply of these that the labouring oar is kept tugging. You must be willing mothers and children, to examine closely the mode and circumstances of your expenditure, with a mind made up to relieve, as far as in you lies, the head of the family, who may have both wind and tide to contend with. Search your houses, search your tables, search your garments ; and where any expense can be spared without lessening your real comforts, seek for holy help to rid the vessel of it. I am well aware it will require holy help to take such steps ; but this I am assured will not be wanting if sought after in a proper disposition of mind. And we shall find that those things which have been sacrificed, being calculated only to gratify the vain mind in ourselves and others, and pamper a depraved appetite, had not the effect

of adding real comfort to our hearts. Regard not the world's dread laugh, but set your intimates and neighbours this salutary example; show them the way to live well at little expense; an example I believe we are called upon in a peculiar manner to be holding up.

And, Friends, you that are of ability of body, learn to wait more upon yourselves, and bring your children to do the like: I find I am never better waited on, than when I wait upon myself. Teach your children industry and a well-regulated economy; I fear there is too much need in the present day to press this wholesome practice; for next to a truly pious example, you cannot bestow upon your children a better portion. This appears to have been much the case with our first Friends; and it had been better for many of our youth, had their parents trod more in the footsteps of these. Labour is a part of the penance enjoined by the fall, "By the sweat of thy brow shalt thou get thy bread." This sentence pronounced upon Adam descends to all his posterity. Suitable employment under the regulating influence of an all-wise Creator, is salutary both for mind and body, and qualifies us the better to feel for, and proportion labour, to those who may be placed under us. It may even prove a secondary means of keeping our nature under subjection, which we cannot be ignorant is corrupt, and requires much subduing; something to check its impetuosity, and bear rule in all our actions. There is yet another precious advantage results from bringing up children in habits of well-regulated industry and economy; little business will then be found sufficient to bring up a family reputation, when our wants are confined to real comforts and conveniences, which Truth allows, as far as ever our circumstances will warrant them.

When we are content to move in this humble sphere, we are prepared the better to meet such reverses as may come upon us. Let none among us say in his heart, I am out of the reach of reverses, because none are out of the reach of them; for however variously our outward substance may be secured, all sublunary things are unstable as the waters; and various as may be our resources, every supply may be cut off; the Philistines may be permitted to stop up all the wells which we have dug for ourselves and our children. The Most High may permit his little army to enter into our vineyards and oliveyards, and strip us of all, without power on our part to prevent the devastation; for what the palmer-worm leaves, the canker-worm may eat; and what the canker-worm leaves, the caterpillar may so destroy that not the least vestige of our

once greenness and greatness may remain. This has been the case with many within my memory. The crafty have been so taken in their own craftiness, and the lofty so brought down from their seats, and the men of low degree exalted, that he who was the servant has become the master of his once master, and even his master's children have served his children. What has been may be again: for thus has the All-wise Disposer, to whom belong the cattle of a thousand hills and every visible thing, for nothing is mine or thine any longer than he sees meet we should possess it, evinced his sovereignty and power to humble his creature man; convincing him thus of the great uncertainty of all visible things. And may these turnings and overturnings which we hear of, and some more keenly feel the smart of, in commercial concerns and in families, prove the means of stimulating us to leave things that are behind, all of which are perishing, and press forward to those which are before, which are eternal.

I am afraid, my dear sisters, to close this subject without adding another hint, as essential to our being the better able to keep our family expenditure within its proper bounds; having myself experienced its salutary effects, when I had a numerous family around me. It is, to determine to purchase with ready money the various articles consumed for family use, and that we resolve to perform this, however mortifying it may prove, by depriving us of many things the natural disposition may crave in ourselves and children. I believe great advantage will be found to result from such a practice, both to parents and children, more particularly to such as at times feel themselves straitened, to carry on their business reputably. For when these difficulties are felt by an honest mind, it becomes obligatory on such, if they get through them, closely to inspect the manner of their expenditure, and this will afford an opportunity of timely checking any unnecessary expense that may have crept into the family. But when things for family consumption are mostly, if not all, had upon credit, this opens a wide door both for parents and children to greater indifference, both as respects expediency and cost, than Truth at all justifies; and the children of such parents are in danger of being brought up ignorant of the real use or value of property. When numbering my blessings, I esteem this as not one of the least that my heavenly Father has bestowed upon me, that he kept me in a little way of business, and a care to keep my family expenses within proper bounds, and taught me the lesson of contentment with little things; because now I am advanced in life, I am satisfied I escaped manifold perplex-

ities, which would have been at this time my attendants, had I sought after greater things as to this world. The purchasing goods for family consumption on credit, often proves a serious inconvenience to those on whom such are depending for their supplies, especially if they are not before-hand in the world; for it too frequently proves that such purchasers are not very ready to make payment in due time, and when this is the case, are they doing as they would be done by?

I want us more frequently to recur to that which we are making profession of, and as frequently compare our practice therewith, bringing all our deeds to that light, by which, in a future day, they will be judged; for I cannot refrain from expressing a jealousy, that too many amongst us are swerving into this dangerous track of the world. One of the diadems with which our first Friends were decked—one of the many jewels that shone in their character, and adorned their profession, was the care they manifested to have nothing but what they could well pay for; so that should reverses come, from the many perils they were in various ways liable to, none might be losers by them. This, in due time, with an uniform, consistent, upright conduct in other respects, procured for them that confidence in the minds of all ranks, and that respect which they so long maintained. I am not able to close this subject without entreating such, to whom these remarks may apply, not to set light by them. Look seriously at the subject, and make a stand, and hold up your testimony by example, against this baneful practice, for so I doubt not it has been to thousands, and the inlet to those embarrassments that have at last overtaken them. If we are willing to be found thus standing in our proper allotment, we may prove in a degree instrumental, in the Divine hand, to check that torrent of evil, which so sorrowfully pervades all classes: for the practice has overspread the nation of supporting an expensive manner of living upon credit, which, if not timely checked, there is reason to fear may contribute, amongst other evil practices, to work its ruin. We have stood high as a religious society in the esteem of others, for nearly a century and a half, in regard to honesty, integrity, and an exemplary conduct. Can we with truth say, we believe we have been rising higher in this respect, of later years? I fear this has not been the case; but that the many sorrowful failures, the multiplied instances of want of punctuality that have of late years occurred among us, with various departures in other respects from our well-known principles, have given a severe shock to that confidence in us, which once had place in the public mind.

The door has of late been set open much wider than was the experience of our first Friends, for the members of our Society to associate with those of other religious professions, in the management of the various institutions for benevolent purposes that are on foot. Let us be careful, that this does not lead us to assimilate ourselves to the world. The world hated our first Friends, because they maintained a faithful protest against its spirit, its maxims and manners; but in proportion as we put away from us the weapons of the Christian's warfare, and join in league with the world, a wider door of admittance into all companies and all societies will be opened to us. Thus we have, indeed, occasion to look well to our steppings and standing; remembering, that so far as we join ourselves to the world in any respect, we shall be condemned with the world. "If ye were of the world," said our blessed Lord to his immediate followers, "the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

In order that we may not further forfeit the confidence of the public, but regain that which we may have lost, let me again repeat the caution, that by others' harms we may take warning; and by our future conduct give proof of our belief in this incontrovertible truth, that a man's life, or the true enjoyment of it, consisteth not in the abundance of the things which he possesseth. Let us learn that essential lesson of contentment with little things as to this world, remembering that He, whom we profess to take for our leader, declared respecting himself, although Lord of the whole world, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head," so void was he of any earthly inheritance. It was the exhortation of the prophet to Baruch, the son of Neriah, "Seekest thou great things for thyself? seek them not; for behold I will bring evil upon all flesh, saith the Lord; but thy life will I give unto thee for a prey, in all places whither thou goest." Whilst then we are engaged to circulate more generally, among mankind at large, publications explanatory of our religious principles, and religious tracts, may we give proof, in the first place, of their happy effects upon our minds; for example will do more than precept,—actions will speak louder than words; so shall we each one become a preacher of righteousness, that cannot fail to reach to the pure witness in the minds of others.

Let us all retire to our tents; for if I am not mistaken, such are the signs of the times, that they loudly call upon us so to do, and there closely to keep. The Lord is this tent,

unto which the true Israel of God must flee to be safe; and as there is thus an abiding in him, who is the munition of rocks, should the potsherds of the earth begin to smite one against another, such will be preserved from smiting with them, in word or deed, and escape that danger which will more or less follow those who are found so meddling; and that perturbation of mind, that instability of confidence and want of support, under the various probations that may, in unerring wisdom, be permitted to overtake, which ever was and will be, the case of those who make flesh their arm.

And, Friends, let us not dare to meddle with political matters, but renewedly seek for holy help to starve that disposition so prevalent in us to be meddling therewith. Endeavour to keep that ear closed, which will be itching to hear the news of the day, and what is going forward in the political circles. I have found, that if we suffer our minds to be agitated with political matters, our dependence becomes diverted, by little and little, from the true centre and place of safety, where perfect peace is experienced, though the world and all around us may speak trouble. Such as have this dependence will know it to be a truth fulfilled in their own individual experience, that "They that trust in the Lord shall be as Mount Zion, which cannot be removed; but abideth for ever;" and that, "as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

I must now conclude, with expressing the earnest solicitude I feel, that we may each of us be found willing to unite with that all-sufficient help, which, I believe, yet waits our acceptance; and suffer it so to operate in and upon us, that we may become a people wholly separated in heart and mind, love and affection, from everything that has a tendency to dim our brightness, to prevent us from being as lights in the world; and be clothed with those beautiful garments, which so adorned our worthy ancestors—humility, self-denial, and an entire dedication of heart to the work and service of our God; a disposition truly characteristic of the disciples of him, who declared, "My kingdom is not of this world:" and thus may the enemy no longer be permitted to rob and spoil us, but the language go forth respecting us, "Happy art thou, O Israel, who is like unto thee, O people; saved by the Lord."

THOMAS SHILLITOE.

Hitchin, 1st of Eleventh
month, 1820.

SALVATION

BY

JESUS CHRIST.



PHILADELPHIA:

PUBLISHED BY THE TRACT ASSOCIATION OF FRIENDS,

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NO. 50, NORTH FOURTH STREET.

No. 65.

SALVATION BY JESUS CHRIST.

SALVATION is freely offered to mankind by JESUS CHRIST; nevertheless, multitudes are found disregarding the offers of mercy, and carelessly living in sin, or even pursuing earnestly a sinful course; notwithstanding sin always brings a measure of its own punishment in this world, and will most certainly, if it be not forsaken, bring everlasting punishment in the next. "For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works."* "The wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God."†

The Holy Scriptures assure us, that except mankind universally repent, they shall, without exception, perish. Let none, therefore, deceive themselves by imagining that, because they receive a portion of the punishment of sin in this world, they will escape the wrath of God in the next. When God pronounced grievous judgments upon the Israelites by the prophet Isaiah, because of their sins, he said, "For all this his anger is not turned away, but his hand is stretched out still."‡ This was because the people turned not to him that smote them, neither sought the Lord of Hosts.§ None can escape the just judgments of God without repentance; and none who truly repent can willingly continue in the practice of sin. Sin becomes a grievous burden to the penitent; and if they through unwatchfulness at any time fall into it, they are deeply humbled before God under the sense of their transgression; and cannot rest till, through renewed repentance and faith in Christ, they know the Lord to lift them up,|| by again giving them the evidence within themselves of the forgiveness of their sin.

John the Baptist said to the multitude that came forth to be baptised of him, and thus made public profession of their belief in the doctrine of repentance,—“O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also, the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good

* Matth. xvi. 27. † Psalm ix. 16, 17.

‡ Isaiah v. 25—ix. 12, 17, 21—x. 4. § Isaiah ix. 13. || James iv. 10.

fruit, is hewn down and cast into the fire.”* As none, therefore, in that day, might hope to be saved because they were the children of Abraham, unless they brought forth fruits meet for repentance, and thus did the works of Abraham; so in this day, none may hope to be saved because they call themselves Christians, unless they bring forth fruits worthy of repentance, and follow Christ.†

Let not any, therefore, who do not forsake their sins, deceive themselves by supposing that their sins are forgiven, even though they may have confessed them, and had absolution pronounced upon them; for God never gave to any man authority to pronounce absolution upon unrepented sin, but he complained of such as pretended to it, saying, “From the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely; they have healed also the hurt of the daughter of my people slightly, saying, Peace, Peace, when there is no peace.” “Therefore, they shall fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord.”‡ Such are but “blind leaders of the blind,” who, Christ has said, “shall both fall into the ditch.”§

Some persons profess to deny the being of a God; but the unbelief of such does not make the faith of those who do believe void, or alter the fact of the existence of God; any more than a man shutting his eyes, and saying there was no such thing as the sun, would blot the sun out of the heavens. It would, indeed, prove the man to be a fool: and it is “the fool who has said in his heart, There is no God.”||

Others there are who assume that they are lost by an eternal decree, being predestinated to destruction, and that it is in vain for them to strive against sin. Thus, in their folly, these charge their destruction upon God, and madly persevere in the service of the devil. But the language of the Most High, to a people who turned to iniquity in former ages, was, “O Israel, thou hast destroyed thyself, but in Me is thy help.”¶ “Have I any pleasure at all that the wicked should die? saith the Lord; and not that he should turn from his ways and live?”** “The Lord is long suffering to us-ward, not willing that any should perish, but that all should come to repentance.”†† Others, again, remain in a sinful course, who yet acknowledge that sin makes them unhappy, and that it is their duty to forsake it; but they say, it is useless for them to try to do better while they are surrounded by evil example, and by persons who

* Luke iii. 7—9.

† Mark viii. 34. ‡ Jer. vi. 13, 15—viii. 10—12.

§ Matth. xv. 14.

|| Psalms xiv. 1.—liii. 1.

¶ Hosea xiii. 9.

** Ezek. xviii. 23.

†† II. Peter iii. 9.

scoff at every thing good. But these excuses for not forsaking iniquity, and for remaining the servants of Satan, are merely his temptations, by which he strives to keep people in his service, in order that their portion may be with him in that awful state of suffering which shall be the reward of the wicked in the world to come; and which is compared to a lake burning with fire and brimstone, where the worm dieth not, and the fire is not quenched.* These excuses will not avail in the day of judgment; for God is willing to give grace to all who seek it from him, sufficient to enable them to resist temptation. He "resisteth the proud, and giveth grace to the humble;"† and his "grace is sufficient" for those who trust in him.‡ The exhortation of Christ, who "endured such contradiction of sinners against himself"§ and who set us a righteous example, is, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him, which is able to destroy both soul and body in hell:" and he likewise added, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven: but whosoever shall deny me before men, him will I also deny before my Father which is in Heaven."||

There is no doubt that all, on serious reflection, desire peace to their immortal souls, both in this world and the next. Let them be wise, then, and seek it where it is to be found. It is not to be found in sin; for, "the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt; there is no peace, saith my God, to the wicked."¶ It is the same Almighty Being who ordained that the sun should rise in the east and set in the west, who has ordained that there shall be no peace to the wicked; and it would be just as rational to expect the course of nature to be changed in accommodation to man's wishes, as to expect that peace can be attained while living in sin. Sin ever will bring trouble, and only trouble; for, "there is no peace, saith the Lord, unto the wicked!"** May all constantly bear this in remembrance, and that "all unrighteousness is sin."††

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments."‡‡ "By the fear of the Lord men depart from evil." "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil."§§ Those who fear the Lord regard his law, both as it is recorded in Holy Scrip-

* Rev. xx. 10—Mark ix. 48.

† I Peter v. 5.

‡ II Cor. xii. 9.

§ Heb. xii. 3.

|| Matth. x. 28, 32, 33.

¶ Isaiah lviii. 20, 21.

** Isaiah xlviii. 22.

†† I John v. 17.

‡‡ Psalms cxi. 10.

§§ Prov. xvi. 6—xix. 23.

ture, and as it is revealed in their hearts, and obtain an inheritance in the new covenant of God; the covenant of life and of peace in Jesus Christ: for, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, [with all who turn unto the Lord]. I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people; and they shall teach no more, every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more."*

This "Law of the Lord" is written in the hearts of mankind by the Holy Spirit, or "Holy Ghost, whom," said Christ, "the Father will send in my name; he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."† "When he, the Spirit of truth, is come, he will guide you into all truth." "And when he is come, he will reprove [or convince] the world of sin, and of righteousness, and of judgment."‡ The operation of this Spirit on the mind of man is continually referred to in the Scriptures as essential to religion; and is described under a great variety of similitudes and terms, according to its diversified effects. The work of the Holy Spirit is ever to enlighten the mind, and to lead man in the paths of righteousness and peace. It is therefore called "Light." "All things that are reprov'd," says the Apostle Paul, "are made manifest by the Light: for whatsoever doth make manifest is Light. Wherefore, he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee Light."§

Now, all have, at times, known sin to be made manifest to them, so that they have been convinced in their own minds that some things they were tempted to commit were offensive in the sight of God. And when they have neglected this warning, and have committed the sin, though no man might know of its commission but themselves, they have felt an inward consciousness that it was known unto God; and a secret fear—a dread, has attended them, that their sin would "find them out,"|| if not in this world, at any rate in the next; and thus they have felt uneasy in their minds. All mankind may be boldly appealed to as having felt thus, at one season or other, though they may not hitherto have known what it was that thus secretly convinced them of sin; it may have been as

* Jer. xxxi. 31—34. Heb. viii. 8—12.

† John xiv. 26.

‡ John xvi. 8, 10, 13.

§ Ephes. v. 13, 14.

|| Numb. xxii. 33.

a light shining in darkness and not comprehended: for, said the evangelist John, "The Light shineth in darkness, and the darkness comprehended it not." Let all know, however, that that which convinced them was the Light of the Holy Spirit, the Light which cometh by Jesus Christ. "In him was life, and the life was the Light of men." This is the "true Light, which lighteth every man that cometh into the world."*

The object for which this Light enlightens mankind, is clearly set forth by the Apostle Paul, in the passage already referred to,† and again in these striking expressions, "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face [or appearance] of Jesus Christ." And, "If our Gospel be hid," he adds, "it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."‡ Precisely parallel to this testimony, is the spirit of the following declaration of Christ himself: "This is the condemnation, that Light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the Light, neither cometh to the Light, lest his deeds should be reprov'd; but he that doeth truth cometh to the Light, that his deeds may be made manifest that they are wrought in God."§

The Holy Spirit is also spoken of in the Scriptures as the "Grace of God." It is so called because this "unspeakable gift" is received through the mercy of God in Christ Jesus; and for his sake, not for our own, "lest any man should boast." On the same unquestionable authority, it is likewise declared, that it was through faith in this grace that the saints of old were saved. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast: for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."|| "The law was given by Moses, but grace and truth came by Jesus Christ."¶ The Psalmist addresses Christ in this prophetic language: "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."**

Thus, "the grace of God is given by Jesus Christ;"†† and this "Grace of God that bringeth salvation, hath appeared to

* John i. 5, 4, 9.

§ John iii. 19, 21.

** Psalm lxxviii. 18.

† Ephes. v. 13, 14.

|| Ephes. ii. 8—10.

†† I Cor. i. 4.

‡ II Cor. iv. 3, 6.

¶ John i. 17.

all men" (for all are thereby convinced of sin); "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."* It is only through the help of this grace, which is sufficient to enable a man to overcome all evil ("my grace is sufficient for thee," were the words of the Lord Jesus to Paul), that he can know Christ to be his Saviour. For his name was to "be called Jesus," because he should "save his people from their sins."† And "for this purpose the Son of God was manifested, that he might destroy the works of the devil."‡

Let none, therefore, remain in blindness, hating the Light; or continue at enmity with God by wicked works: but may all believe in Christ, who is the "Light of the world," "the way, the truth, and the life,"§ and come unto the revelation of his Grace, or good Spirit, manifested in the heart, as unto that by which, through faith therein, they must be saved, if ever they be saved at all. The words of our gracious Redeemer himself are: "I am come a Light into the world, that *whosoever* believeth on me *should not abide in darkness.*" "I am the Light of the world, *he that followeth me shall not walk in darkness, but shall have the Light of life.*" "I am come *that they might have life, and that they might have it more abundantly.*"||

It was to this "Light," or "Grace," or "manifestation of the Spirit, given to every man to profit withal,"¶ that Christ, by many other similitudes, directed the attention of mankind, thus rendering this important doctrine plain to all sincere enquirers after the truth. He compared it to "a grain of mustard seed, which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."** For the seed of Divine Grace, though easily overlooked in its first appearances, when not resisted, but suffered to prevail in man's heart, not only regulates the affections and unruly passions of men, but brings "into captivity every thought to the obedience of Christ."††

It is also declared by the Saviour, to be "like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened;"‡‡ because, when suffered to work, it

* Titus ii. 11—14.

† Matth. i. 21.

‡ I John iii. 8.

§ John xiv. 6.

|| John xii. 46—viii. 12—x. 10.

¶ I Cor. xii. 7.

** Matth. xiii. 31, 32.

†† II Cor. x. 5.

‡‡ Matth. xiii. 33

gradually leavens the heart of man into its own pure and heavenly nature, until the whole becomes leavened or changed. This change is alluded to in Christ's conversation with Nicodemus, as being "born again" — "born from above," without which, it is declared, "a man cannot see the kingdom of God."* It is that "treasure hid in a field, which when a man hath found" — when he has once become convinced of its divine nature and origin, and the glorious end for which it appears in his heart, viz. : that through this medium God may "work in him both to will and to do of his good pleasure"†—"he hideth, and for joy thereof, goeth and selleth all that he hath and buyeth that field;"‡ he prizes it as something exceedingly precious, as a pearl of great value, and willingly parts with every thing that may hinder his access to this inestimable treasure, or that may endanger its continuance in his heart: in other words, he renounces all his beloved lusts, and denies himself of every sinful gratification, that he "may win Christ."§

Where Christ's dominion is thus established in the heart, that sublime prophecy of Isaiah is fulfilled in the experience of the Christian: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace: of the increase of his government and peace there shall be no end."|| This is that spiritual kingdom or government for the coming of which Christ taught his disciples to pray: "thy kingdom come, thy will be done in earth as it is in heaven;"¶ and of which he declared, "The kingdom of God cometh not with observation, neither shall they say, lo here! or lo there! for behold the kingdom of God is within you."** "The kingdom of God is not in word, but in power."†† It "is not meat and drink, but righteousness and peace and joy in the Holy Ghost."‡‡

The Grace of God which brings salvation, is, indeed, "the mystery which has been hid from ages and from generations, but now is made manifest to his saints [and all are called to be saints], to whom God will make known what is the riches of the glory of this mystery, which [says the Apostle Paul] is Christ in you, the hope of glory."§§ Those who rightly estimate this "unspeakable gift"||| will be solicitous to have their hearts made clean; for the heart in which Christ takes up his abode must be holy. "If a man love me," is the language of our blessed Redeemer, "he will keep my words, and my father

* John iii. 3.

† Phil. ii. 13.

‡ Matth. xiii. 44, 46.

§ Phil. iii. 8.

|| Isaiah ix. 6, 7.

¶ Matth. vi. 10.

** Luke xvii. 20, 21.

†† I Cor. iv. 20.

‡ Rom. xiv. 17.

§§ Col. i. 26, 27.

||| II Cor. ix. 15.

will love him, and we will come unto him, and make our abode with him.”* It is thus that the Christian becomes “the temple of the living God.” “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you: if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”† “For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”‡

So important is it that mankind should believe in the gift of Divine Grace, or Light of Christ, in order that they may be led thereby to repentance, and that the way of the Lord may be prepared in their hearts; that, when God was about to usher his beloved Son into the world, he sent his servant John the Baptist, to prepare the way before him;§ who “came for a witness, to bear witness of the Light, that all men through him might believe:”|| and “John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.”¶ Thus, ever since the Gospel began to be preached, those who have believed in the Light—who have had faith in the Grace of God—who have been led by the Spirit; have uniformly been enlightened thereby to perceive their fallen and sinful state, have attained unto true repentance, and been enabled to look upon Jesus, “the Lamb of God which taketh away the sin of the World,” so as to have peace with God through him; being strengthened, “to walk in the Spirit, not fulfilling the lust of the flesh; but glorifying God in their body and in their spirit, which are God’s.”**

May all strive to become of this happy number, who constitute “so great a cloud of witnesses” to the efficacy of faith in the power of Divine Grace; that thus, “laying aside every weight, and the sin which doth so easily beset them, they may run with patience the race that is set before them, looking unto Jesus, the Author and Finisher of [all true] faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.”††

* John xiv. 23.

† I Cor. iii. 16, 17.

‡ II Cor. vi. 16—18.

§ Mark i. 2, 3.

|| John i. 6, 7.

¶ Acts xix. 4.

** John xii. 36.

Ephes. ii. 8—10.

Romans viii. 14.

John i. 29.

Rom. v. 1. Gal. v. 16. I Cor. vi. 20.

†† Heb. xii. 1, 2.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life: for God sent not his Son into the world to condemn the world, but that the world through him might be saved."* May all believe, therefore, in the mercy of God, which is freely offered to them in the Lord Jesus Christ: for, as "God spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."† "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."‡

God is willing to forgive the sins of those who repent, for Christ's sake, who died for them. "the just for the unjust, that he might bring us to God."§ "Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance and forgiveness of sins."|| Christ said, "No man can come to me, except the Father which hath sent me draw him."¶ Have not all been thus drawn? Have not all at times been convinced of sin, and have they not felt a secret something which raised in their minds desires after purity and holiness, and a state of acceptance in the divine sight? These convictions, then, were the drawings of the Father, by his Eternal Spirit, seeking to lead mankind unto the Son, that they might obtain eternal life through him.

We read in the Scriptures, that under the law of Moses, when a man had sinned, he was to take his sin-offering to the priest, to lay his hand upon its head, and to slay it; and the priest was to take of its blood, and to put it on the horns of the altar, and to pour out the rest at the bottom of the altar, and to burn its body upon the altar, to make an atonement for him, that his sin might be forgiven.** In taking his sin-offering to the priest, the sinner thus confessed that he had sinned: by laying his hand upon its head, he made himself, as it were, one with his sacrifice: in slaying it, pouring out its blood, and offering its body on the altar, he acknowledged the justice of God, in passing sentence of death on sin. Hereby the sinner offered the life of his sacrifice in the stead of his own life—its blood in the place of his own blood; for, "without shedding of blood is no remission."††

This is a lively type or representation of the way of salvation under the Gospel. The Sinner is to confess his sins to

* John iii. 16, 17.

† Rom. viii. 32.

‡ Isaiah liii. 5, 6.

§ 1 Peter iii. 18.

|| Acts v. 31.

¶ John vi. 44.

** Lev. iv.

†† Heb. ix. 22.

God; to feel that the awful death which Christ, "who did no sin,"* suffered on the cross, was due to sin;† and that it is for his sake that forgiveness of sin is offered to those who repent:‡ for He is "the Lamb of God which taketh away the sin of the world."§ The conditions of acceptance are, "repentance towards God, and faith toward our Lord Jesus Christ."||

But he who truly repents and believes, or has faith in Christ, believes in the truth of all his sayings, and feels the necessity of obeying his precepts: he is baptised with the baptism of Christ, even with the Holy Ghost and with fire. "I indeed baptise you with water," said John the Baptist, "but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptise you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable."¶ Christ, who is the "Power of God,"** like a "consuming fire,"†† is revealed in the hearts of true believers, cleansing them from every corruption, even as gold is purified by fire, "for the trial of their faith is much more precious than of gold that perisheth."‡‡ Such know from heartfelt experience, that "the baptism which now saveth is not the putting away the filth of the flesh [not any outward washing] but the answer of a good conscience towards God, by the resurrection of Jesus Christ;"§§ who cleanseth them from every defilement "by the spirit of judgment, and by the spirit of burning."||| And thus, "Zion is redeemed with judgment, and her converts with righteousness."¶¶

Those who thus believe and are baptised, whatever name they may bear as to religion among men, constitute that "one body"—"the Church," of which Christ is "the Head;"*** "all such are the children of God by faith in Christ Jesus."††† "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit."††† "Through him they have access by one Spirit unto the Father: they are no more strangers and foreigners but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed to-

* I Peter ii. 22. † II Cor. v. 21. ‡ Luke xxiv. 47. Ephes. iv. 32.

§ John i. 29. || Acts xx. 21. ¶ Luke iii. 16, 16.

** I Cor. i. 24. †† Deut. iv. 24. Heb. xii. 29. ‡‡ I Pet. i. 7.

§§ I Pet. iii. 21. ||| Isaiah iv. 4. ¶¶ Isaiah i. 27.

*** Ephes. i. 22, 23. Colos. i. 18. ††† Gal. iii. 26.

‡‡ I Cor. xii. 13.

gether groweth unto an holy temple in the Lord : in whom they also are builded together for an habitation of God through the Spirit."*

Our Heavenly Father is willing to give the Holy Spirit to those who sincerely ask it of him. "Ask," says Christ, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or, if he ask a fish, will he for a fish give him a serpent? or, if he shall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"† O, that all would believe, then, that God is willing to hear and to answer the prayers of them that desire to be made what he would have them to be, how weak and unworthy soever they may feel themselves? "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust."‡ And he will regard the prayer of the heart, for "He knoweth the secrets of the heart."§

Many persons have no private place, or closet, to retire into, to "pray to their Father who is in secret;" but all may pray in the closet of their own hearts, and the Lord will hearken to the sincere breathings that arise from thence, and will regard them as acceptable incense, though they be not expressed with the tongue. Let all, therefore, seek for ability to lift up their hearts unto him, whenever, and wherever, they may feel their necessities, whether it be by night or by day, in the house, or in the field. "Let them pray unto their Father which is in secret, and their Father which seeth in secret, shall reward them openly."|| And, "Let none be discouraged from staying their souls upon God, by any sense of their past delinquencies: for none are invited to pray in their own names, but in the worthy name of Jesus,"¶ who "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."** Wherefore, all are invited to "come boldly to the Throne of Grace, that they may obtain mercy, and find grace to help in time of need."†† And they are encouraged to do so by the assurance that Christ was "in all points tempted like as we are, yet without sin;"‡‡ that there-

* Ephes. ii. 18—22.

† Luke xi. 9—13.

‡ Psalm ciii. 13, 14.

§ Psalm xliv. 21. I Sam. i. 13.

|| Matth. vi. 6.

¶ John xiv. 13, 14.—xv. 16.

** Heb. vii. 25.

†† Heb. iv. 16.

‡‡ Heb. iv. 15.

fore he “can have compassion on the ignorant, and on them that are out of the way;* and, “in that he himself hath suffered, being tempted, he is able to succour them that are tempted.”† May all, therefore, be willing to seek reconciliation with God through him.‡

Some persons have but few of the outward means of religious instruction: but if such desire to learn righteousness, God is willing to teach them himself by the Holy Spirit, the Spirit of Truth, who “will guide them into all truth.”

It is a profitable exercise to wait upon the Lord in stillness, to feel after his presence, with the attention turned to the state of the heart before him, remembering that he is ever with his children: for “God that made the world, and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in temples made with hands; neither is worshipped with men’s hands, as though he needed any thing; seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on the face of the earth: and hath determined the times before appointed, and the bounds of their habitation: that they should seek the Lord, if haply they might *feel after him, and find him*, though he be not far from every one of us: for in him we live, and move, and have our being.”§ And he has commanded us, saying: “Be still, and know that I am God.”|| “Keep silence before me, O islands, and let the people renew their strength: let them come near, then let them speak; let us come near together to judgment.”¶ “It is good for a man that he bear the yoke in his youth: he sitteth alone and keepeth silence, because he hath borne it upon him: he putteth his mouth in the dust, if so be there may be hope.”** God will make himself known to those who thus wait upon him; and will deliver them: for it was declared by the prophet Isaiah, in referring to the dispensation of the Gospel, that “it should be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.”††

Those who have the Holy Scriptures ought frequently to read them: for “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”‡‡ “They are they which testify of me,” said Christ. As people give attention to his Light or Grace in their hearts, thus coming

* Heb. v. 2.

† Heb. ii. 18.

‡ II Cor. v. 18—21.

§ Acts xvii. 24, 28.

|| Psalm xvi. 10.

¶ Isaiah xli. 1.

** Lament. iii. 27—29.

†† Isaiah xxv. 9.

‡‡ II Tim. iii. 16, 17

unto Christ that they may have life,* he will open their understandings, and enable them to understand these precious records aright; and such will know from happy experience, that "the Scriptures are able to make them wise unto salvation through faith which is in Christ Jesus."†

Persons who diligently read the sacred volume, and attend to the Light of Christ, to which it directs them, cannot continue in bondage to Satan. But many who profess to be Christians are under his grievous yoke, as is too clearly proved by their sinful practices; "for of whom a man is overcome, of the same is he brought in bondage;"‡ and by pride and avarice, cursing, swearing, and other profane language, fornication and uncleanness, oppression and over-reaching, fraud and theft, and numerous other sins, it is but too plain that many are "taken captive by the devil at his will;"§ and thus by their sins dishonour God, before whom they must shortly give account: for he "shall judge the secrets of men by Jesus Christ;"|| and "we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."¶

Let none defer the work of repentance, under the delusive notion that they will repent when drawing near unto death: for "this night," it may be said unto any man, "thy soul shall be required of thee."** Many have gone on in sin, thinking they would repent before they died, who have either been cut off suddenly, or prior to death have been given up to hardness of heart, so as to be wholly indifferent about the state of their souls. These have, indeed, died, "as the fool dieth;"†† the end of the beasts that perish would have been infinitely preferable to theirs.‡‡ "For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"§§ Some who, in anticipation of death, have appeared to be penitent, when unexpectedly to themselves their lives have been prolonged, have failed to bring forth fruits meet for repentance; and have relapsed into habitual sin. Hence it is to be inferred, that though possibly some of these might be cases of sincere repentance, yet the greater number deceived themselves, as well as others, who had hoped better things of them.

To defer, therefore, until the approach of death, to seek repentance and reconciliation with God, is but to make a league

* John v. 39, 40.

† II Tim. iii. 15.

‡ II Peter ii. 19.

§ II Tim. ii. 26.

|| Rom. ii. 16.

¶ II Cor. v. 10.

** Luke xii. 20.

†† II Sam. iii. 33.

‡‡ Psalm xlix. 18, 20.

§§ Mark viii. 36, 37.

with the devil, to serve him as long as a man can, and thus to wrong his own soul. All ought to remember with awe the declaration of the Most High: "My Spirit shall not always strive with man, for that he also is flesh."* And the emphatic expostulation of the Apostle, "Despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath, against the day of wrath and revelation of the righteous judgment of God."† None know how short may be the day of the Lord's merciful visitation to their souls. They ought therefore to beware that they "do not frustrate the Grace of God;"‡ for if his grace be withdrawn, they may seek "a place of repentance" when too late.§ "To-day, therefore, to-day, if ye will hear his voice, harden not your hearts."||

Experience proves the truth of the declaration, that "Man is born to trouble as the sparks fly upwards."¶ Now, as nothing happens but under the Providence of God, without whose notice not a sparrow falls to the ground, all ought to consider the cause and end for which God suffers them to be afflicted. The cause often is, that men cast the fear of the Lord behind them. Intemperance, lewdness, gaming, pride, avarice, or disregard of the Divine Law in some other respect, too often paves the way for affliction. This consideration ought to humble every one before God. For, how often may it be said, "Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God?" "Know, therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts."*** And this conviction ought to make all watchful against the sins that "so easily beset them," and may already have brought much suffering upon them, lest continued indulgence should become the means of plunging them into the depths of degradation and misery.

A principal end for which affliction is dispensed to man, while in a state of probation, is to turn him to the Lord; who, though a God of judgment, in the midst of judgment remembereth mercy: hence, to the very people to whom the language quoted above was addressed, the following gracious invitation was at the same time extended: "Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that

* Gen. vi. 3.

† Rom. ii. 4, 5.

‡ Gal. ii. 21.

§ Heb. xii. 17.

|| Heb. iii. 7, 15.

¶ Job. v. 7.

*** Jer. ii. 17, 19.

thou hast transgressed against the Lord thy God." "Return, ye backsliding children, and I will heal your backslidings."*

It is a source of delight to the true Christian to see others walking in the fear of the Lord: these he is glad to recognise as brethren in Christ, whatever may be their nation or colour or station in life, and he cannot but heartily desire their encouragement in every good word and work; and that by the continued exercise of faith and patience, they may inherit the promises, and know the consolations of the Gospel to comfort them in all their tribulations.† But none can understand the joys of God's salvation until they taste of them in their own experience. "Eye hath not seen, nor ear heard, neither have entered into the heart of man [in an unregenerate state], the things which God hath prepared for them that love him: but," added the Apostle Paul, speaking of those who were turned unto the Lord Jesus, "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."‡ There are no joys worthy to be compared to these, and all others must soon come to an end. "O taste, and see that the Lord is good. Blessed is the man that trusteth in him."§

Let such as are not yet turned unto Christ, be encouraged to seek an acquaintance with him. "Seek the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."||

And let all people "know assuredly that God hath made that same Jesus whom the Jews crucified, both Lord and Christ;" "neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved but "the name of Jesus Christ of Nazareth."¶

* Jer. iii. 12, 13, 22.

† II Cor. i. 4.

‡ I Cor. ii. 9, 10.

§ Psalm xxxiv. 8.

|| Isaiah lv. 6, 7.

¶ Acts ii. 35.—iv. 10—12.

THE END.

ON

THEATRICAL

AMUSEMENTS.



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ON THEATRICAL AMUSEMENTS.

A goon tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.—Matt. vii. 18.

Wherefore by their fruits ye shall know them.—Matt. vii. 20.

It is very evident that a large proportion of our fellow-beings do not properly appreciate the diversified means of enjoyment with which a beneficent Creator has surrounded them. Even among professors of Christianity there are too many who, instead of deriving their recreation from innocent and profitable sources, look for it in scenes and places where such enjoyments as a Christian can relish never can be found. If such as are in the habit of frequenting theatres and other similar places of amusement would seriously consider the subject, they would soon discover that by so doing they not only mispend that precious time, the employment of which they must give an account in a future state, but openly countenance, and thereby encourage, the most degrading immoralities. The following observations on the nature and tendency of theatrical exhibitions will, we think, make this obvious. They are compiled from several authors, and are recommended to the serious attention of all who are in the habit of attending theatres.

It is the nature of theatrical amusements to create a desire for repetition: the thrilling excitement which they produce and sustain causes a disrelish for more sober recreation; and hence, when one has become accustomed to such amusements, he is dissatisfied with an evening spent out of the theatre. The variety of entertainment provided, and the puffs of the press which meet the eye at every corner and in almost every newspaper, tend to fix the habit of constant attendance. We are by these means invited and urged to occupy four hours of each day—one fourth part of our waking time—in mere amusement. We speak not now of the lessons of immorality which are learned, or the baleful associations which are formed. It is enough to condemn these amusements that they rob us, without compensation, of that time which constitutes our day of probation. Four hours of the day devoted to laughing at comic buffoonery, or in allowing the feelings and passions to be excited by mock tragedy!

Employ this time in useful reading, and it accumulates a treasure of knowledge to be the cheerer of solitude, the means of respectability and usefulness. Occupy these wasted hours in the family circle in cheerful converse and in united efforts to promote social felicity, and they would render home a spot verdant and beautiful, in the desert of the world. Occupy these hours in seeking out and relieving the sorrows of the poor, the sick, the homeless stranger, and in binding up the heart crushed under life's woes, and you light up many a gloomy dwelling

with renewed hope and peace;—you rekindle warmth on the cold hearth of the orphan, make the heart of the widow, sitting desolate and solitary, to sing for joy. Use these hours for retirement in the closet of your own hearts, the social meeting, or in rightly-directed efforts to promote in others religion and virtue, and, with the divine blessing, you may be made partakers of that peace which passeth all understanding, and which the world neither can give nor take away. With the possibility, the privilege, nay, the solemn duty, of using time for some of these noble purposes, who can afford to waste his hours amid the mockery of theatrical amusements? Remember it was the *unprofitable* servant who was cast into outer darkness.

To those who live in affluence, and know no other use for money but to pamper their appetites and riot in pleasure, it may seem a frail objection that these amusements occasion a waste of money;—but let it be remembered that those who have riches are stewards, and will be required to render an account of the use of their wealth. It not unfrequently happens, that children in poverty and starvation would be greatly benefited by the money which their parents have squandered in fashionable folly. But, admit that your means are so abundant that your own family in your estimation is placed almost beyond the possibility of want, just open your eyes to the condition of the suffering poor around you; view the afflictions of the widow and orphan, go and gaze upon the mother who attempts to save her children from the winter's blast by drawing them to her own chilled bosom; and then, in view of your final account, ask if you can squander your money upon the theatre without guilt.

Many young men rashly waste in amusements, the money which, rightly appropriated, would be the germ of future competence for age. And how often have many of them been tempted to rob their employers to obtain the necessary means to attend the theatre! The keeper of the house for juvenile offenders, in Boston, testified that of twenty young men, confined for crime, seventeen confessed that they were first tempted to steal by a desire to visit the theatre. Is it a small crime thus to poison society by corrupting the hearts of the young men in the germ of their manhood?—should amusements be patronised, so ensnaring, so useless, so expensive? Some estimate of the immense sums of money annually expended in theatrical amusements may be formed from a knowledge of the fact, that a single actress is said to have brought to the theatres where she has been employed, 60,000 dollars in fifteen weeks!—While many intelligent, amiable, and most worthy females, sunk from affluence to poverty, have plied the needle with aching heads and hearts until the midnight hour, for a pittance that barely procured daily bread for their children, 60,000 dollars, a sum sufficient to have gladdened the hearts of thousands such as these, have been lavished for the entertainment afforded by a strolling dancer!! But waste of time and waste of money, important and weighty reasons as they are against theatrical amusements, are by no means the only ones: the moral ten-

dency of theatres in all ages, and among all nations, has been eminently pernicious. The writings of ancient and modern moralists bear ample testimony to this.

Theatres furnish facilities for intemperance, and are therefore liable to all the objections, and give rise to all the evil consequences which result from grogshops: those dark altars on which have been sacrificed the hard earnings of so many honest men, and the peace of so many families. Indeed it would appear from the testimony of Justice Simmons, of the Police Court, Boston, that the grog-shop of theatres is surrounded by circumstances which sink it in the scale of moral pollution below almost any other. He says "that males and abandoned females have been in the habit of tipping at the bar, until the excitement of the liquor resulted in quarrels, broils, and fightings. Indecent and profane language has characterized the assembly." The same officer testifies, "that between the acts, and during the after-piece, there has usually been an accession to the third row (filled with abandoned females) of from fifty to a hundred who go from the boxes, and can return at pleasure — some of them men, but most of them boys or youngsters, such as merchants' and traders' clerks, gentlemen's sons who have no stated employment, students, &c." The intercourse of these is characterized by the grossest obscenity and vulgarity, and gives rise to scenes of riot and disorder disgraceful in the highest degree. From this it appears that provision is openly made for the presence and entertainment of the most abandoned of the human race. Indeed, we are credibly informed that, without their admission, it has been found that theatres in this country cannot be supported. But this is not all: in entering, in leaving, in looking over the audience, those who attend are furnished with examples which no pure mind can contemplate without a crimsoned cheek. From the testimony of those who are friends to the theatre, this is admitted to be universal in all the theatres.—What virtuous mind will not declare them to be as pernicious to public morality, as they are abominable in the sight of God!

Some may say, these scenes show to our children the world as it is—but is it safe to associate youth daily with corruption, to show them the world?

"Vice is a monster of so frightful mien,
That to be hated needs but to be seen:
But seen too oft—familiar with her face,
We first endure, then pity, then embrace."

The theatre is immoral in its tendency, because of the false standard of character which it sets up and applauds. Our youth in public journals find constant commendations of theatre actors, and in the theatre they see these favourite performers welcomed with shouts of applause.

The love of praise is so universal, that where applause is lavishly poured out upon persons of loose moral principle, and of licentious lives — upon those who have conferred upon the community no substantial benefits, and whose lauded gifts ter

minate, perhaps, in the power of memory and mimicry, it becomes a premium for corruption. The inexperience of youth is fascinated by this specious allurements, and, being induced to imitate that which is so highly applauded, they are too often led on by little and little, until virtue and morality in their estimation are of small value.

And what is generally ridiculed in modern Comedy? — not intemperance, unkindness, libertinism, idleness, profligacy, fraud, and impiety. Simplicity is ridiculed under the imputation of ignorance of the world — honest labour is made contemptible by its association with blundering stupidity — religion is reviled under the caricature of cant or hypocrisy — gentleness and forbearance are made odious by association with a spirit mean and cowardly. The applauded hero of the modern drama is the rich, proud, chivalrous, revengeful, buckish dandy; the heroine, is the idle, romantic, and passionate belle. Who ever saw the character of the skilful and laborious mechanic, of the upright merchant, of the faithful teacher of our youth, of the honest labourer, represented with eclat on the stage? A writer, a hundred and fifty years ago, truly said, “that plays are almost always a representation of vicious passions; so that the greater part of the Christian virtues are incapable of being represented upon the stage. Silence, patience, moderation, temperance, wisdom, and contrition for guilt, are no virtues, the exhibition of which will *divert* the spectators.”

Hence, the stage, by establishing a false standard of character — by its inability to encourage men in the sober duties of life — by its indirect ridicule of these duties, and by commendation of passions at once violent and pernicious, has always been and always will be most immoral in its tendencies and results. Parents, would you lead your children, would you sanction their going, where they would see a character constantly applauded, the opposite of that which you wish them to exhibit in life?

The tendency of dramatic tragedy to harden the heart against sympathy with real suffering, is another great objection to such amusements. In real life, human sufferings are contemplated at periods relatively unfrequent, so that the heart has time to recover itself from one shock before it feels another. Great and sudden changes are rarely met with, hence, few individuals are daily wrought up to that excessive excitement in view of suffering which, in its action, finally benumbs the heart and chills the sympathies. In dramatic tragedy, all this is reversed; the characters selected occupy just that lofty station in life which makes a fall most appalling; one scene of suffering is made to follow another in rapid succession; the changes of an entire life in the history of kings and princes are condensed into a few hours. By this process, the passions are wrought up to excessive and thrilling excitement; this excitement, though coveted, is unnatural, and the heart striving against the sympathetic pain of its presence, and seeking natural repose, becomes more and more indurated, so that finally the tragedy, which once convulsed with sobs and tears, can be witnessed with-

out emotion! Habit makes suffering familiar, and strips it of power to excite sympathy: thus, by the common law of England, a butcher was not allowed to pronounce as a juror on the guilt of a man tried for life. This, while it acknowledged our principle, pushed it to a ridiculous extreme. Now, if the heart finally becomes hardened by habit so that it can view the astounding catastrophe of dramatic tragedy with little or no emotion, what must be its effect in steeling the sympathies against the ordinary miseries of life?

There may be a starving family in a neighbouring court, a sick and dying domestic in your own garret, or a poor relation reduced from affluence to beggary; but what are these to persons who are accustomed every night to see kings dethroned, imprisoned and murdered, princes wandering in beggary and starvation, nobles outlawed and put to death, mothers butchered in the presence of their children, and maidens betrayed and seeking revenge with a dagger or with poison? What are the little ills of life to one who lives amid scenes like these? And what are the ordinary conjugal, parental, and filial endearments of life, to one who daily witnesses love represented as justly the master-passion of the race, burning, uncontrollable, and rushing over religion and law to secure its object? What to such an one are the sincere, tranquil, and endearing affections of home and kindred?

Contemplate the impurity of most of the plays acted in the theatre: Dr. Witherspoon says, "where can plays be found that are free from impurity, either directly or by allusion and double meaning? It is amazing to think that women who pretend to decency or reputation, whose brightest ornament ought to be modesty, should continue to abet, by their presence, so much unchastity as is to be found in the theatre. How few plays are acted which a modest woman can see consistently with decency! No woman of reputation, much less of piety, who has been ten times in a play-house, dare repeat in company all she has heard there. With what consistency they return to the same school of lewdness, they themselves best know." In short, profane, infidel, and licentious sentiments are introduced under almost every form which would diminish disgust, and are recommended on the stage by the most captivating characters and actions.

We do not hesitate therefore to conclude that these passionate and fascinating exhibitions should be discouraged and avoided, because they occupy so much of our precious time as to prevent us from attending to necessary and important concerns, and also superinduce habits of indolence and dissipation. They injure the delicacy of our best feelings, and gradually weaken our abhorrence of criminal indulgences. The senses and imagination are so charmed with the elegance of the scenery, the richness of the dresses, the power of the music, the address of the performers, the gaiety and splendour of the whole surrounding scene, as to deprive the mind of sober reflection, and agitate it too much for receiving benefit from moral and rational instruction. They frequently break down the ramparts of our virtue,

and lay us open to the inroads and government of vice and folly. They chiefly address the inferior powers of our nature, our senses, imaginations, and passions; and regale them with such high-seasoned enjoyments as too often vitiate our moral sense, and not only indispose, but give us a disgust to every composition that is not so artificially wrought up; and especially to the Holy Scriptures, and those sober and religious studies and engagements, which form the great duties of life, and promote our happiness here and hereafter. Those who attend these places of diversion do neither look for or receive any serious impressions from them, but on the contrary often find their minds enervated and accompanied with a vain and romantic spirit. They abound with flattering pictures of the world, and captivating views of human life and happiness which are never realized; and hence, besides an evasion or indifference to the ordinary duties and affairs of mankind, they not unfrequently produce deep anxiety, disappointment, and discontent through time. If these are the usual consequences of dramatic entertainments, can we hesitate to acknowledge that they are of the highest moment, and that it is incumbent upon us not to expose our principles and virtue to the influence of temptations which are the more dangerous as they are highly pleasing, little suspected, and seldom opposed?

No sober and unprejudiced mind will hesitate to acknowledge that it is of the utmost consequence to preserve the principles and manners of the rising generation pure and untainted, to prevent them from being governed by their imagination and passions, and to encourage in them, modesty, humility, moderation, and a reverence for piety and virtue. But true religion can be only supported by constant care and watchfulness; and our preservation from evil depends on our avoiding temptation, and seeking daily for ability to pray for divine assistance against it.

Christianity teaches us to consider ourselves as strangers and pilgrims travelling towards a better country, and admonishes us not to love the world, nor to be conformed to its vain fashions, but to be transformed by the renewing of our minds, and to maintain a steady self-denial against the lust of the flesh, the lust of the eye, and the pride of life.

What advantage, we seriously inquire, can such amusements yield us that will compensate for the loss or hazard of interests so important? All the pleasures, and all the refinements, which their warmest votaries have ever found in them, are indeed a poor recompense for the corruption, extravagance, and misery, which they have too frequently sown the seeds of, and produced in human life.

It becomes us then as rational beings, as Christians who are called to renounce the vanities of this transient, precarious state, and who have a permanent and better world in view, to assert the dignity of our nature, and to act conformably to the importance of our destination. A few fleeting years will bring us all to the verge of an awful scene, where the vain diversions and pastimes which are now so highly prized, will appear in

their true light: a most lamentable abuse of that precious time and talent with which we have been entrusted for the great purpose of working out our souls' salvation. At that solemn period, the great business of religion, a pious and virtuous life dedicated to the love and service of God, will appear of inestimable value, and in the highest degree worthy of the concern and pursuit of reasonable beings. Happy will it be for us if we become wise in time, take up the cross to all ensnaring pleasures for the few remaining days of our lives, and steadily persevere, under the Divine aid, in fulfilling the various duties assigned us, and in making suitable returns to the Author of all good, for the unmerited blessings which he hath bountifully bestowed upon us. In these exalted employments we shall experience the noblest pleasures, and feel no want of empty and injurious entertainments to occupy our minds or to fill up our time. In the scenes and productions of nature, and in the useful works of art, in the faithful narratives of human life, and the descriptions of interesting objects; in the endearments of social and domestic intercourse; in acts of charity and benevolence, and in the pleasing reflections of an upright and self-approving mind, we shall perceive also abundant sources of innocent refreshment and true cheerfulness, as well as the means of enlarging our understandings and improving our hearts.

May those persons, therefore, who have doubts respecting the propriety of indulging themselves in theatrical amusements, and indeed may all who read these lines seriously consider the hazard of such indulgences, and give the subject that attention which its importance demands. May those especially who are convinced of their dangerous nature and tendency, reject with abhorrence the solicitations of appetite and pleasure, and the fallacious reasonings which are often adduced in their support. May we never be imposed on by the common but delusive sentiments that moral and religious improvement is to be acquired from such impure mixtures, and that the literary merit and knowledge of the human heart, which are displayed in some dramatic works, will atone for the fatal wounds which innocence, delicacy, and religion, too frequently suffer from those performances. But, being convinced that depraved nature will ever select what is most congenial to itself; and that the pleasures derived from refined composition and the exhibitions of taste and elegance, may be purchased at too dear a rate, let us resolutely and uniformly oppose what we believe to be evil, however it may be arrayed; and do our utmost to discourage, by our example and influence, those powerful and destructive engines of dissipation, profaneness, and corruption. In the language of the apostle, "Let us have no fellowship with the unfruitful works of darkness, but rather reprove them."

AN

ADDRESS

TO THOSE IN

HUMBLE LIFE.

"All things work together for good, to them that love God."—Rom. viii. 28.



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AN ADDRESS

TO THOSE IN

H U M B L E L I F E :

"All things work together for good, to them that love God."—Rom. viii. 28.

MY DEAR BRETHREN AND SISTERS,

Whom we salute in that love which ought to unite the families of the whole earth, since we are all the children of one common Parent; all subject to the same feelings; all partakers of the mercies of God, and invited by our heavenly Father to become inhabitants of his kingdom of glory when we have done with the things of time, and death has closed our mortal eyes upon all that now surrounds us: we have often thought of you with desires that you may know where to seek support and comfort, in those difficulties and trials you frequently meet with. We have desired you may believe that the goodness of God, the gracious Lord of the universe, is not confined to any rank of men. Do not think he loves you less than others, because you often feel the want of the conveniences, and sometimes can scarcely procure the necessities of life. Every station has trials belonging to it, and they who abound in riches, and appear to be the happiest, are often feeling, in secret, griefs and anxieties to which you are strangers.—They do not always enjoy their possessions. Riches and power bring cares along with them, and expose to temptations which do not attack the poor. Some who are in high stations, and feel they are not happy, would be willing to exchange places with the poor, if they could know real peace; while the poor are thinking how truly they could enjoy life, could they procure the possessions of their wealthy neighbours. But the truth is, happiness is equally offered to all by that Almighty Being, who is the Father of the Universe. The advice which is given to us in the Bible is this: "Acquaint thyself with God and be at peace." This is the one sure means of comfort, whether for rich or poor. It is only for want of knowing God, that so many in the world are unhappy; for if they were willing to follow this counsel, they would know that he is graciously disposed to bless every one whom he hath created.

Perhaps some of you may be ready to say, "If God loves me, why do I feel so many pains, so much distress and anxiety?"

Our heavenly Father, like a good physician, intends that all the troubles of this life shall prove as good and wholesome medicines, to cure us of our faults, which are like a sickness of the soul; and if we were but willing to learn the lessons he would teach, we should know that help is laid upon One who is mighty to save, and able to deliver to the uttermost all that come unto God by him. (Heb. vii. 25.)

Oh! you who have many difficulties to encounter; you who sometimes think there is nobody so unhappy as yourselves! have you not always been more ready to think of your troubles than to remember the blessings and mercies you have received? Try to find out what is the cause of your greatest affliction. There are no people so unhappy as those who are forgetful of God. If the hearts of people were more generally inclined to do what they know to be right, they would avoid the greatest miseries of life; for religion would teach them to do justly, love mercy, and walk humbly with their God. (Micah vi. 8.) It would make them industrious and sober, desirous to bring up their families in the love and fear of Almighty God, and thus remove the greatest of their real troubles. They would learn to ask for the blessing of God upon their honest labours, and surely he would give them every thing he saw needful for their souls and bodies. Religion would teach them to bless him if they were favoured with health and strength; and if they were visited by sickness, enable them to bear it with patience, and then they would learn many useful lessons from such afflictions, and know what solid peace is given to them who patiently submit to their heavenly Father's will; for the Apostle Paul says, "All things work together for good to them that love God," (Rom. viii. 28.) Those who have large families to provide for, have often many cares, but our heavenly Father encourages us to cast our cares upon him, for He careth for us. (1 Pet. v. 7.) Without his notice, not a sparrow falls to the ground.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.) Know you not "the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich?" (2 Cor. viii. 9.) Rich in those treasures which are laid up for all his obedient followers, where neither moth nor rust doth corrupt, nor thieves break through and steal. The history of this gracious Saviour of the world, and the account of his wondrous acts of love towards poor perishing souls, with the doctrines he and his apostles taught, expressive of the nature of the Christian religion, are contained in that part of the Scripture of Truth called the New Testament; which, dear friends, if you have any love for your highest and best interests, we do most earnestly recommend to your perusal. But if you would read it to profit, do so with your

hearts raised to God, beseeching him to enable you so to read that you may understand the sacred truths which it contains.

In one of the sermons our Lord Jesus Christ preached to the people, he told them to seek *first* the kingdom of God and his righteousness, assuring them that all things needful should be added. (Matt. ch. vi.) He directed them to consider the fowls of the air, and the lilies of the field, adding, "Wherefore, if God so clothe the grass of the field, &c. shall he not much more clothe you?" This then ought to convince us that the want of true religion is the cause of the miseries of which we complain. Religion will indeed prove as a sovereign balsam to sweeten every bitter cup, and strengthen us to pass with patience the days of our mortal course. It will discover to us many comforts in every situation, and we shall know that it is the true pearl of great price, more precious than silver or gold.

Perhaps some of you may be ready to say, "What have *I* to do with religion, *I* who am so much taken up with my family? I have scarcely time to take a little rest. They who have nothing to do, may indeed think of religion, but as for me, I am obliged to work like a slave to earn a little bread." You have a very wrong notion of religion, if you suppose none can attend to its dictates but they who have much leisure. Neither the wisdom of this world, nor much leisure, is absolutely necessary for the exercise of true religion. The more time we have, the more indeed we ought singly to devote to the service of our greatest and best friend, for such the Almighty is to us: — But religion consists in a state of heart which loves God above all things, and looks up to him as our Father, our Friend, the Teacher of man, who waits to be gracious, who invites us to learn of himself. Let us consider this, and we shall know, that in the midst of unavoidable business, we can lift up our thoughts to him, and he will accept the prayers of the heart: these will arise before him when our lips cannot utter a petition. But, alas! it is from a want of desiring to know God, that so many are strangers unto him, and to the state of their own hearts, and oh! what a pity it is, that any should miss of the happiness of knowing this great and good, this holy and glorious Being! for, "This," said the Saviour of mankind, "is life eternal, to *know* thee the only true God, and Jesus Christ whom thou hast sent." (John xvii. 3.)

What a comfort, what a consolation it is to know him as the God of Love! and such the Scriptures declare him to be. "God is love, and he that dwelleth in love, dwelleth in God, and God in him." (1 John iv. 16.) This is the reason why he requires us to seek and serve, to honour and obey him. And oh! there is every reason to love him above all. He crowns our days with tender mercies, with abundant loving kindness; he is a kind and compassionate Father, the Fountain of Light, of Life, and Love.

You, who are mothers, hear the words of tender mercy with which he condescends to speak to all who have put their trust in him: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." (Isa. xlix. 15.) Such is the love and watchful care of our heavenly Father, of whom it is declared, "He shall feed his flock like a shepherd," (Isa. xl. 11.) "Behold, he that keepeth Israel, shall neither slumber nor sleep." (Ps. cxxi. 4.)

From the very beginning of time to the present day, he has made himself known to the world by unbounded, unmerited mercy, goodness and love, declaring that he afflicts not willingly, nor grieves the children of men; for like as a father pitieth his children, so the Lord pitieth them who fear him. And will you then live in forgetfulness of Him who never forgets you? Will you remain in bondage to sin and Satan, when you are called by the gospel of Jesus into the glorious liberty of the sons and daughters of God? Will you obey Satan, the enemy of your souls, rather than serve him in whom you live, and move, and have your being? Oh! think how great and holy He is, who is Lord of heaven and earth; before whom bright and glorious angels fall prostrate in adoration. Think how he created all things by the word of his power, and upholds them continually.

If he were to command the sun to depart from the heavens, it would vanish away; if he were to forbid the earth to bring forth fruit, we must perish from off it. And will you, who breathe his air, and partake of the benefits of his creation, will you complain you have had no proof of his love? Will you to whom he has given life for such glorious purposes, be so ungrateful as to forget him, your kind benefactor? Well might the psalmist say, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him?" (Ps. viii. 3, 4.) Above all, remember we have immortal souls dwelling in these bodies;—souls which are a spark of life, and must exist to all eternity.

The day will soon arrive when we shall feel that the chief business of this life, is to prepare for another and a better world. Then we shall find it signified little whether, in this life, we were rich or poor, learned or ignorant, as to this world's wisdom; but the only thing worth our attention will be, whether we have come to the saving knowledge of God in Christ Jesus our Lord. There never was, there never will be a person born into the world, to whom our Almighty Father is not willing to teach the nature of true religion: and if multitudes pass through life without knowing it, it is because they have rebelled against that inward conviction which would have led them to a knowledge of themselves, and awakened desires after an acquaintance with God. If then so

many may be said to be ignorant of their duty, the fault is their own; for if they have but a sincere desire of knowing what is right, that gracious Being, who knows our most secret thoughts, will lift up the light of his countenance on their souls. The Saviour himself assured his followers, that none, at last, would be able to plead ignorance as an excuse for the neglect of their duty. The apostle tells us, "The grace of God that bringeth salvation, hath appeared to *all* men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Tit. ii. 11, 12.) Now, all who obey these *first* teachings, will find an increasing wish to be more and more taught of God; and, as they yield to this inward still small voice, which pleads with and admonishes them in the secret of their hearts, they will discover that they have been mercifully visited by His "Day-spring from on high." They will know what the apostle meant when he declared, "The word is nigh thee, even in thy mouth and in thy heart." (Rom. x. 8.) And what the blessed Redeemer meant by "The kingdom of God is within you." (Luke xvii. 21.)

It is indeed the privilege of the religion of Jesus-Christ, (the Gospel dispensation under which we live) that there is no *necessity* for the teaching of men, in order to comprehend those truths which relate to the salvation of our souls. The prophet Jeremiah, who lived many hundred years before the appearance of our Saviour amongst men, was commanded by the Almighty to describe the Gospel-day in this manner: "Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt. But this shall be the covenant that I will make,—saith the Lord; I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people; and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." (Jer. xxxi. 31 — 34.) If when you feel the secret checks of that Divine Teacher, who reproves you whenever you do wrong, you would yield to what he requires, you would feel the reward of peace in your hearts; a peace promised by the Saviour of the world to his obedient children—"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." (John xiv. 27.)

This will be putting the precepts of the Christian religion in practice. But though it is a great favour to read or hear the instructive truths contained in the Scriptures, yet this will be to no purpose if you do not *obey* as well as hear them. The apostle

Paul tells us, (2 Cor. iv. 6.) that "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The more we attend to the discoveries of this divine Light, the more we feel that our hearts have much need to be enlightened, and cleansed from evil. Then we shall learn that the soul stands in need of something to support and nourish it, as well as the body; and that, as the soul is spiritual, it must be maintained by spiritual food. We shall then hear and joyfully understand, what the holy Redeemer said formerly, when he declared, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." (John vi. 35.) And again, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the Light of Life." (John viii. 12.)

This then is the condemnation, that light is come into the world, but men love darkness rather than light, because their deeds are evil. (John iii. 19.) The evil deeds of men make them prefer darkness to light. They are not desirous, in general, to accept of, and benefit by the remedy provided by the infinite love of God; they are not sufficiently concerned to walk while *they* have the light. It ever was, and ever will be the language of the gracious Redeemer, "Look unto me and be ye saved, all ye ends of the earth." (Isa. xlv. 22.)

"Come unto me all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.) Do not deceive yourselves by thinking, since God is merciful, and Jesus Christ is willing to be the Saviour of all men, that you need not be anxious about your present conduct, or future state. This would be a dreadful error indeed. It is true that Jesus, the Redeemer of his people, has laid down his life for us, that we might depart from evil, and stand accepted in the divine sight; that we may be delivered from the bondage of sin and Satan, and brought into the glorious liberty of the sons and daughters of God; but if we would profit by these proofs of his love, we must accept of his salvation on the terms he offers it; we must be his true disciples by *forsaking* sin, and endeavouring to do the will of God on earth as it is done in heaven. Remember, we cannot enter the kingdom of everlasting rest, to join the celestial company of saints and angels, till we have learned to lament our past transgressions, and have suffered the blessed Saviour of the world to cleanse our hearts from evil, that they may be filled with the graces of his Holy Spirit. He has given us all a time for repentance; he has offered us the means of being saved in him, with an everlasting salvation; but, if we neglect these means, if we suffer this day of gracious visitation to pass away unimproved, dreadful indeed will be our state

Recollect you are *now in time, to-morrow* you may be in *eternity*! Work then while it is day : for the night cometh wherein no man can work. Our Lord Jesus himself declared to the Jews, "If ye believe not that I am he, and die in your sins, whither I go ye cannot come." (John viii. 21 — 24.)

Do not think that you are sufficiently prepared for eternity, if you attend a place of worship, and abstain from gross sins ; for if you become acquainted with your own hearts, through that grace with which the Almighty mercifully visits the children of men, you will be humble under a sense of his goodness, and your own unworthiness ; you will then become of the number of those whom he hath blessed, saying, "Blessed are they that mourn, for they shall be comforted ; blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matt. v. 3, 4.)

And you dear young people, who may read these lines, remember your Creator in the days of your youth ; remember that he sees all your actions, and knows all your thoughts ; that without his blessing, you cannot really prosper ; you could not be happy, even if you possessed all this world contains. It is only by knowing and serving the Lord that you can have peace ; for, "There is no peace, saith my God, to the wicked." (Isa. lvii. 21.) Be encouraged, then, to look up to your heavenly Father as your best friend. He hath assured us, "They that seek wisdom early shall find her." (Prov. viii. 17.) "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened." (Matt. vii. 7.)

Our Lord received little children, saying, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." At the same time he declared, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mark x. 14, 15.) Be humble, then, be simple, be obedient to the teachings of Him, who will be as a Shepherd to the little ones of his flock. Do not continue in the practice of anything, which, when you have done it, brings uneasiness over your minds, but follow those things that make for your peace ; this attention to *small* things is the way to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. He that is faithful in the *little*, will be made ruler over more. To-day, then, Oh ! to-day, if you will hear his voice, harden not your hearts ; hear and obey, and your souls shall live !

A BRIEF SKETCH
OF THE
LIFE AND RELIGIOUS LABOURS
OF
THOMAS SHILLITOE.



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LIFE AND RELIGIOUS LABOURS

OF

THOMAS SHILLITOE.

THE following sketch of the life and religious labours of that eminently devoted servant of the Most High, Thomas Shillitoe, is compiled from a journal prepared by himself.

He was of a delicate frame, and naturally remarkable for his nervous timidity. This was so much the case, that he has been known to faint upon being suddenly spoken to, and upon witnessing objects which awakened sorrowful associations in his mind. This peculiarity of his constitution should be borne in mind by those who read the account of the many perils by sea and land which he encountered in the prosecution of his religious visits. The merciful preservations he experienced, and the undaunted manner in which he was enabled to meet danger, exemplifies conspicuously the all-sufficiency of that Holy help, for which he so earnestly looked, and upon which he so uniformly relied. He testifies, near the close of his long and laborious life, that this Divine aid had never failed to be all-sufficient, when faithfully co-operated with, for every work and service the Lord was pleased to call him to perform. We are sensible this sketch will give but an imperfect idea of his dedication to the Lord's work. We hope, however, enough will be found in it to raise sincere desires in the minds of those who read it, that they may be enabled to follow him, as he followed Christ.

Thomas Shillitoe was born in Holborn, London, in the year 1754. His parents were members of the national church, and zealously engaged to bring up their children in the due observance of its religious rites and ceremonies. About the 12th year of his age, his father took charge of the Three Tuns public house, at Islington, in the suburbs of London. Being naturally of a volatile disposition, and early addicted to vanity, this change exposed Thomas to great temptations. Before this, he had been kept closely at home, and was seldom suffered to go into the company of other children, except at school. He was now, however, exposed to all kinds of company, in waiting on those who came to the house. He was also allowed to ramble over the village, unprotected, both by day and late in the evening, as it was his employment to carry out beer to the customers and gather in the pots again. The First day of the week being their most busy day, he was scarcely ever able to get to a place of religious worship. "This," he says, "by long-continued neglect, became a matter of the greatest

indifference to me, which had not been the case before my parents changed their abode. I can now recur to the satisfaction I at times experienced in going with my parents to what is called church; but my exposed situation in my father's house, open to almost every vice, and the artifices of such evilly disposed persons as I had at times to do with, had nearly effected my ruin." His father was unacquainted with the business; and, being of an easy disposition, he soon wasted his little property. He then left the public house, and retired with his family to apartments in Gray's Inn, to live on his salary as librarian of that institution. Thomas, at this period about 16 years of age, was placed as an apprentice to the grocery business, with an acquaintance of his father's, who had been an officer in the army. "There," he says, "my situation was not improved as respected good example, for my master was given to much liquor and company; and his wife, from her manner of being brought up, was not a suitable mistress for me. These things, together with the examples of wickedness exhibited in the neighbourhood, rendered my new situation every way a dangerous one. But, though thus exposed, adorable Mercy met with me, and awakened in my mind a degree of religious thoughtfulness." The company of a serious young man, to whom he became attached, proved useful to him, and prevented him from going as great lengths in folly and dissipation as he might otherwise have done. Through the example of this acquaintance, there was again awakened in Thomas a desire to attend places of religious worship, when he could get an opportunity. This did not often occur, as in consequence of his master and mistress spending the First day from home in pleasure, he was left to take care of the house. His master's fondness for strong drink and company caused him so much to neglect his business, as to be compelled to give it up, and move to Portsmouth, where he opened a shop in the same line. Thomas's exposure to temptation was not lessened by his change of residence. He was, however, careful not to form improper acquaintances. A sober, religious young man became attached to him, and he states that their intimacy was a mutual benefit.

Feeling that in the situation in which he was placed, there was a danger of his being drawn aside from the path of virtue, and but little prospect of acquiring a competent knowledge of his business, he induced his parents to have his indentures cancelled. When this was effected, he returned to London, where he obtained a situation in the same line of business. Although from the character of the neighbourhood in which he was now located, he was still much exposed, yet the change was abundantly for the better. It was his custom to attend chapel with his master on First day mornings, but in the afternoon he resorted to such places as were noted for popular preachers. After a time, he became acquainted with a distant relative, with whom he attended the meetings of the

Society of Friends. His motive for changing was not a pure one,—his chief inducement being to meet his young relative in order to dine with him. This intimacy caused him to neglect the attendance of a place of worship the remaining part of the day. He says: "My new companion also took me to the most fashionable tea gardens, and other places of public resort, where we spent the afternoon, and, at times, the evening. This led the way to my giving greater latitude than ever to my natural inclination. Still I continued to attend Friends' meetings on First day morning more than twelve months, but spent the remainder of the day in pleasure. The retrospect did not produce those comfortable feelings which I had once known, when this day of the week was differently occupied; and I was again, in unmerited mercy, met with, and my attention arrested to consider the misery into which the road I had now chosen to travel would eventually lead me, if I continued to pursue it." The more faithfully he gave up to the impressions of duty, he now felt, to attend meetings both in the morning and afternoon, the more his desires increased after an acquaintance with the Almighty, and the knowledge of his ways. "Earnest were my prayers," he says, "that in this day of his powerful visitation, in mercy renewed to my soul, he would not leave me, nor suffer me to become a prey to my soul's adversary;—that his hand would not spare, nor his eye pity, until an entire willingness was brought about in me, to cast myself down at his holy footstool. As resignation was thus wrought in me, to yield to the purifying operation of the Holy Ghost and fire,—that the fan of God's word and power should effect the necessary separation between the precious and the vile, corresponding fruits were brought forth in me, and manifested by my outward conduct." His father showed great displeasure at his attending the meetings of Friends, and took opportunities to dissuade him therefrom—representing the society in as unfavourable and ridiculous a point of view as he knew how. These arguments made no impression upon the mind of Thomas; he however yielded to his father's request to accompany him the next First day to the chapel of Gray's Inn, to hear their chaplain. He says: "My conflict was such, during the whole time I was there, that I was ready to conclude my countenance indicated the state of my mind, and that all eyes were upon me." This was the last time he attended. He now believed that it would be right for him to use the plain language, and to refuse to conform to the vain compliments of the world. During the exercise of mind which he passed through on this account, he says, "I sank under discouragement, and, to avoid the cross I should have to take up if I continued where I was, left my situation with a view of procuring one in a Friend's family." No suitable place offering, he went to his father's residence, intending to stay there until he could find employment. His parents both continued much opposed to him, because he per-

sisted in attending the meetings of Friends; and at last his father told him, that he must quit his house by that day week, and go among those with whom he had joined in religious profession.

During this season of close trial, he was not deserted by Him, who cares for the very sparrows. A situation was procured for him by the day his father had designated, in a banking-house of a Friend, in Lombard street. Here he entertained a hope of being more secure, and out of the way of much temptation. "But, alas!" he says, "I soon found my mistake, and that no situation was safe without the daily, unremitting watch was maintained; for it was evident that very few of my new companions were acquainted with that inward work I so much longed after an increase of; many of them being as much given up to the world, and its delusive pleasures, as other professors of the Christian name. For want of keeping steadily on the watch, I had nearly made shipwreck of faith. But, oh the mercy of that God who sought me, snatched me again as a brand out of the burning, and opened mine ear to his counsel, pointing out to me the need of increasing circumspection."

About this time, his mind became exercised with a belief that if he continued faithful to Divine requiring, a gift in the ministry would be committed to his charge. He says: "Earnest were my secret cries, in meetings and out of meetings, for Divine preservation in this awful work; to be kept from running before I was sent, and of over-staying the right time when the command was clearly and distinctly heard, 'Go forth.'" About the 24th year of his age, he first appeared in the ministry. In relation to this act of dedication, he says: "O! the peace I was favoured to feel, and which continued for some time; but I found by experience, to my great sorrow, that Satan can transform himself into an angel of light; and when he cannot effect his evil purpose, by causing us to lag behind, he will then try us, by endeavouring to hurry us on before our good Guide."

Having to purchase lottery tickets for country correspondents, and attend to other matters which he felt a scruple against, he was brought under exercise, lest he should be involved in fresh difficulties in relation to procuring a living in a respectable manner. "But as I became willing," he says, "to seek and become subject to Divine direction, in a matter of such moment as the changing of my present situation, patiently waiting on this Divine counsellor, I clearly saw I must settle down to that manner of getting my livelihood which Truth pointed out to me. One First day, when it was my turn to keep house, my mind became deeply exercised with the subject of a change, accompanied with earnest prayer that the Lord would be pleased to direct me. In mercy he heard my cries, and answered my supplications; pointing out to me the business I was to pursue, as intelligibly to the ear of my

soul, as ever words were expressed to my outward ear—That I must be willing to learn the trade of a shoemaker. This unexpected intimation at first involved me in great distress of mind; first from my time of life (being about 22) to learn the trade, and then the little probability of being soon able to earn as much as would afford me necessaries. As my salary was small, and I was obliged to make a respectable appearance, I had not been able to save much money. After giving the subject due consideration, and calling to mind my frequent supplications to be rightly directed in this matter, at a suitable time I acquainted my employers with my apprehended duty in quitting their service.” “My employers finding that I was firm in my intention, liberated me; and I entered into an agreement with a man in the borough, to instruct me in the working part of shoemaking, with measuring and cutting out; for which I was to give him more than half of my small earnings. Yet I trusted that if I kept close to my good Guide in my future steppings, he would so direct me, that time would evince to my friends that I had not been deceived in the step I had taken. The billows, at times, would rise very high, one after another; yet, to my humbling admiration, I had to acknowledge, to the praise of that Power which I believed had led me into this tribulated path, that they all passed over me. My little surplus of money wasted fast, and my earnings were very small, not allowing me, for the first twelve months, more than bread, cheese and water, and sometimes bread only, to keep clear of debt, which I carefully avoided.” “Sitting constantly on the seat at work was hard for me, so that I might say, I worked hard and fared hard. My friends manifested a fear my health would suffer; but I soon became reconciled to the change in my diet, as did also my constitution.”

After being with his employer eighteen months, he acquired such a knowledge of the business, as warranted his commencing on his own account; which he did, with a capital of a few shillings. After he had been settled a few months in business for himself, his health declined so much that the doctors advised him to leave London. This, although a fresh trial of his faith, he did, and moved to Tottenham. “After a few months,” he says, “my health improved, and my prospects began to brighten; but above all other favours, I esteemed the evidence I was favoured with, that this was my right place of settlement.” His business prospered; and believing it would be to his advantage “every way” to enter into the marriage state, he besought the Lord to guide him by his counsel in taking this momentous step. He says: “I thought I had good ground to believe he was pleased to grant my request, and point out to me one who was to be my companion in life.” He was married to Mary Pace, in the year 1778.

In the year 1790, he believed it was required of him to leave his family and outward concerns, to travel in the work of the ministry. As the visit, if entered upon, would require him to

be absent from home a considerable length of time, and he had no one to leave in charge of his business, he was much tried, and at first disposed to put it aside. He says: "I found the enemy began to be very busy, endeavouring to take advantage of me, and to sap the foundation of my confidence in the never-failing arm of Divine Power."—"I was one day tempted to come to the conclusion, that let the consequences be what they might, I must give up all prospects of ever moving in this engagement; but He who knew the sincerity of my heart, did not leave me in this season of extremity, to become a prey to the adversary of souls, but in his unmerited mercy had compassion on me. One day, when I was standing cutting out work for my men, my mind being under the weight of the concern, these discouragements again presented themselves, if possible with double force; but in adorable Mercy, I was so brought under the influence of Divine help, as I had not often, if ever before, known. And as I became willing to yield to it, the power of the mighty God of Jacob was mercifully manifest, subduing the influence and power of the adversary; holding out for my acceptance this encouraging promise, which was addressed to my inward hearing, in a language as intelligible as ever I heard words spoken to my natural ear,—‘I will be more than bolts and bars to thy outward habitation,—more than a master to thy servants, for I can restrain their wandering minds,—more than a husband to thy wife, and a parent to thy infant children.’ At this, the knife I was using fell out of my hands; and I no longer dared to hesitate, after such a confirmation." In a short time after this, he informed his friends of his religious concern, and got their consent to visit the families of the members of his own religious Society in Norwich, which he accomplished to the satisfaction of those visited, as well as himself. Upon returning to his residence, he found his outward concerns in as good order as if he had taken the management of them the whole time. He remarks: "After such demonstrations of the superintending care of the Most High, what must be the sad consequences of unfaithfulness to Divine requirings, should it in a future day mark my footsteps?"

In the year 1793, he apprehended it to be his duty to pay a religious visit to George the Third: this interview proved satisfactory to Thomas, and that which he communicated appeared to be well received. The king stood in a solid manner during its delivery, and was so affected the tears trickled down his cheeks.

The cares of a young family pressed heavily upon him; but notwithstanding this, he was frequently absent from home. He was accustomed to travel in a very simple way, generally on foot, and was very careful not to occasion needless expense to himself, or his friends. In order to set himself at liberty for these services, he often made great exertions in his business before leaving home.

In 1805, he became impressed with a belief that it was his duty to relinquish business, in order that he might be more at liberty to attend to his religious duties. "The language which my Divine Master renewedly proclaimed in the ear of my soul," he says, "was, 'gather up thy wares into thine house, for I have need of the residue of thy days,' accompanied with an assurance, that although there was, as some would consider, but little meal in the barrel, and little oil in the cruse of temporal property, not having realized more than a bare *hundred* pounds a year, and all my five children to settle in the world; yet, if I was faithful in giving up to this, and every future requiring of my great Creator, the meal and oil should not waste." This requiring pressed with increasing weight upon him; and, after deliberate consideration, he relinquished his business, which at the time was a very good one. Soon after this, he paid a visit to the Island of Guernsey; and, although unacquainted with the language of the inhabitants, yet, through an interpreter, he was enabled to proclaim the glad tidings of the gospel, in that love which embraces all without distinction of name.

In 1806, his faith was closely tested, from an apprehension that it was required of him to make a further sacrifice of part of his property, in order to free his mind more effectually from worldly incumbrance. The enemy of all good magnified the difficulties of making such a sacrifice, and powerful were the pleadings of the creaturely part against complying with this duty. But the Lord whom he served, seeing the integrity of his heart, did not forsake him until a willingness was wrought in him cheerfully to yield. From this period until near the time of his decease, he seems to have been engaged almost continually in travelling in the work of the ministry; and however humiliating the nature of the engagement, he was faithful and persevering in attending to it. The greater the cross to his natural inclination, the greater was his fear lest self-love, or the desire of ease to the flesh, should cause him to shrink from the performance of what he believed to be the will of God.

His mind was frequently affected with sorrow, on account of the abuse of the first day of the week, and the great prevalence of vice and irreligion among the people generally;—and he often felt himself called upon to address the rulers and those in power, on these and other subjects. In one of these addresses, written in 1808, he says: "Many of you are instrumental in inflicting the punishment which the law allows to crimes. 'And who art thou,—O man, that art saying to another, Thou shalt not steal?' for if thou art covetous, living in adultery, wantonly wasting the good things of God, openly and profanely swearing and taking the name of the Lord in vain, art thou not equally guilty before Him? If thou thinkest otherwise, thou mayest be deceiving thyself, but God cannot be deceived: He is not like poor frail man. How can

laws, if they are ever so well framed, prosper in the things they are designed for, except they are enforced by example on the part of those who give them forth, and are entrusted with their execution? Oh, that I had words to enforce these things, equal to the concern that I feel! from a firm belief, that they would do more for us as a nation, and more effectually secure us from the calamities which other nations of late years have been witnesses of, than all your contrivances for defending the nation, all your exertions used to increase the number of watch-towers, or any other means of defence. And I am firmly persuaded, that every one who is preserved in the faith of one God over all, who is good unto all, will at all times feel in himself the force of this sacred truth, that except the Lord keep the city, the watchman waketh but in vain."

In his religious visits among those of his own Society, he was often made instrumental in healing differences, and restoring love among those who had long been widely separated. In opportunities of this kind, the hearts of some have been so broken and tendered, that tears were abundantly shed; and that which produced hatred and evil surmisings, was brought into subjection, and sincere evidences of concession and submission were apparent. It pleased his Divine Master to lay upon this dedicated servant, the duty of visiting the most depraved and abandoned of the human family: he was also led to warn and plead with those, who were either encouraging or conniving at the evil practices of such. It was of no consequence to him how great,—how exalted in their own estimation, or how highly revered by others the individuals might be, if he believed himself called upon to plead with them on these or other accounts, he did not flinch from the service.

In his travels, particularly in Ireland, he beheld with sorrow the great number of places at which ardent spirits were sold, and the large number of persons who frequented them. He also observed the degrading and brutalising effects, which the use of this pernicious article produced upon the lower classes of that country. The apathy manifested by the Priests in reference to this fruitful source of vice and immorality, he found was great. The estimation in which they were held, and the implicit manner in which they were obeyed, gave them the power, if they had chosen to exercise it, of materially checking a practice, which, while it was totally subversive of any thing like true religion, destroyed the physical and mental powers, and ultimately landed its victims in squalid wretchedness and poverty. He had not been long a witness of the misery which the drinking-houses were producing, before he felt constrained to give up to visit their keepers, and plead with them and their visiters against their evil doings; notwithstanding the anticipation, which was at times realized, that he should meet with insult and abuse.

The first visit of this kind was in the town of Waterford, in company with Elizabeth Ridgway, a friend who had a similar

concern. "Our service," he says, "was not confined to the keepers of the houses, but frequently extended to the company sitting in them to drink; who mostly heard quietly what we had to offer, and at our parting behaved respectfully." "Yet we met with a few instances of refusing to receive our visit; and some of the remarks that were made were very humiliating, as well as the crowd of people that sometimes followed us from house to house: but by endeavouring to keep near our Holy Helper, we were enabled to rise above all that otherwise would have been hard to bear. The visit in the city closed under a humbling hope that, as ability had been afforded, we had delivered the whole counsel we were entrusted with; having to contend with dark spirits, settled down in gross superstition, but yet so far wrought upon by Divine Power, that the words given us to utter appeared generally to find a door of entrance. We felt abundant cause to acknowledge that the Lord, our Divine Master, had dealt bountifully with us." They next proceeded to the suburbs; and, having finished there, he says: "It felt to me as though the bitterness of death was not past, believing I must submit to make a visit to the people in the market, on 7th day." This engagement was made additionally trying from the fact, that the market-women had, during the other visit, cursed them for crying down whiskey. But this circumstance, however humbling, did not deter him; he ascended the steps of a house near the market, and was soon surrounded by sellers and buyers, "whose quiet and solid attention," he says, "was very remarkable." "Feeling ourselves," he adds, "clear of any further service in this way, we returned home, with hearts truly contrited, under a fresh sense that all things are possible with God, who, in mercy, condescends to confirm this truth in the experience of such as are willing to be guided and led about by him."

A short time after finishing this trying service, he felt it to be his duty to visit the drinking-houses at Carrick on Suir, and Ross, in company with the same female friend. On entering the town of Carrick, they became the subjects of much remark,—Friends being but little known there. They generally found both houses and hearts open to receive them, and what they had to communicate. They were followed from house to house by crowds of people. Thomas says: "Although the houses would be so filled, that there did not appear to be room for another to squeeze in, yet quietness soon prevailed, and was in a remarkable manner preserved, especially whilst we were engaged in delivering our message. Truly, we may say, this was the Lord's doing; and that we were able to come at any quiet in ourselves, is marvellous in our eyes. By our endeavouring to keep in the patience, and to have our minds clothed with that love which would have all gathered, taking quietly such insults as were offered, and any opposition that was made to what we had to communicate,

the veil of prejudice would generally give way; love would beget love, make way for free and open communication, and for the opportunities closing satisfactorily, as some of the people would themselves acknowledge." "Sometimes, on entering a house, we found persons in a state of intoxication; their companions, aware of our errand, boasted they would have liquor, calling out for large quantities; but on our appearing not to notice them, but to take our seats quietly amongst them, others would take pains to keep them still, and, in time, all has been hushed into silence, as much so as I have known in our own meetings." On leaving one of the houses, they observed a young woman standing as if she had been listening to what had been said; and who, on being asked where she resided, gladly conducted them to her mother's house, who was a widow. A young man followed, who had been with them at one of the sittings. "We had," he says, "a religious opportunity with them at our parting; and my companion had a favoured time in supplication, which crowned this day's work. O, may my language ever be, when recurring to these few days' labour of love, 'Return unto thy rest, O my soul, for thy merciful Lord has indeed done great and mighty things for thee.'" After the conclusion of these visits, he continued to labour for some time among those of his own Society in Ireland; and about the middle of the year returned home.

In 1810, he again felt it his duty to visit Ireland. Soon after arriving there, he engaged in visiting the drinking-houses at Clonmel, and its neighbourhood; and afterwards those of several other towns. A few extracts from the account of these visits, will furnish some idea of their trying character, as well as the marvellous manner in which he was helped to perform them. In speaking of the visit at Clonmel, he says: "My companion used often to say, it seemed as if the Good Master went into the houses before us to prepare the way, in which sentiment I could heartily unite. Such were the feelings of solemnity we met with on entering the houses, and when sitting with the keepers of them and their customers, that at times it seemed much like paying a family visit among friends. At Callen," he says, "the crowd of people that gathered around us was very interrupting, and they behaved in an uncivilized manner; yet my mind was preserved quiet, feeling the necessity of letting them see that my dependence was placed on the Supreme All-powerful Preserver of the universe. I cannot doubt but that amidst all the consternation the town was in, that which was communicated in some places would be as bread cast upon the waters, found many days hence." In some of the towns, whose inhabitants were principally Roman Catholics, bigotry and superstition prevailed to a very great extent, and the priests had endeavoured to prejudice the people against them. Many told them that they were bound by their father confessor not to hear any one but him, which they were determined to abide by. After conclud-

ing visits to the drinking-houses, it was his practice to visit either the magistrates, or the bishops and priests; and sometimes he did not feel clear until he had faithfully spoken to all.

The following account of one of these interviews, which were sometimes with difficulty procured, will furnish an idea of the plain and uncompromising manner in which he spoke what he believed was required of him. "On our arrival at the house, we were ordered up stairs, where the bishop received us with great civility, ushered us into a room, brought me a chair, placing it opposite to a sofa, on which he took his seat. My companions taking seats also, we dropped into silence, which I broke by saying, a visit had been paid to the drinking-houses in Kilkenny, which I supposed he had been acquainted with: to which he replied, 'Well.' I observed, that in performing this visit my fears, and the various reports I had heard, were fully confirmed; that the laity profess to believe the clergy have full power to forgive their sins; adding, the people may be so deceived as to believe the priest has this power, but that I did not believe it possible the clergy could believe it themselves; and therefore as their superior, to whom the people were taught to look up for counsel, I desired he would look to the Almighty for help, and as he valued his own precious soul, as ability was afforded him, endeavour to turn the minds of the people from man unto God and Christ Jesus, who only can forgive sins: otherwise he would incur a load of condemnation too heavy for him to bear in the great day of account, when the deceiver and deceived would be all one in the sight of God, whether actively or passively deceiving the people. That at times when considering the subject, it was my belief that if the Almighty had one vial of wrath more powerful than another, it would be poured out upon those who thus deceived the people. Here I closed for the present: he manifested great confusion, shutting his eyes, as not being able to look me in the face. A pause ensued; and after a while he requested leave to say something; to which I replied, he had heard me without interruption, and I was willing to hear him in like manner. He began by saying, it was very indecorous and unchristian in me to come to his house, a stranger to him and from another land, and address him in such manner; charging him, who was a man of so much experience in the church of God, with being a deceiver; saying, surely I must be mistaken. I told him it was in love to his soul, and under an apprehension of religious duty. He called upon me to produce my authority for my mission;—I told him my authority was in my own breast. He said, conversion was a great work, and he was not to be converted all at once. I queried with him—'Are not the people thus deceived? do they not believe the clergy have power to forgive their sins? art thou endeavouring to undeceive them, for the clergy cannot be so deceived as to believe this power is vested in them?' exhorting him to be willing to co-operate with that Divine

Help which, if rightly sought after by him, would be extended; whereby ability would be received to undeceive the people; again reminding him, that the deceiver and deceived were all one in the sight of God; and that it continued my firm belief, if the Almighty had one vial of his wrath more powerful than another, it would be poured out on those who thus deceived the people, whether actively or passively engaged therein. He said he believed I meant well, and that he commended my principles, but he could not say he thanked me for my visit. I expected at times he would have turned me out of the room. We rose from our seats to take our leave, when the bishop clasped my hand, and holding it, paused, saying, I believe I may say, I feel thankful for it; doubtless meaning the visit; requesting us to take some refreshments, he kindly conducted us to the stairs again, and we parted, never more to meet on this side of eternity."

In 1811, he was again more extensively engaged in visiting the drinking-houses in some of those cities in Ireland, which had been omitted on former occasions. In these, as at other times, he was concerned, not only to set before them the evil consequences of taking strong drink, but also to point out to them the sure way of life and salvation; with the absolute need there was of ceasing from all dependence upon man, and depending singly and simply on the Lord alone for salvation. Many insults and reproaches were offered to him; but having evidence in his own mind, that he was fulfilling a duty laid upon him by his Divine Master, he was enabled through his help to triumph over them all. He had frequently the satisfaction to believe, that the opportunities were signally owned, great solemnity and seriousness being obviously produced in the minds often of the most abandoned they met with.

A description of one of the six hundred visits they paid to the drinking-houses in the city of Dublin, will convey an idea of the humiliating character of the service, and show the manner he was favoured to warn and exhort those he met with in those sinks of dissipation. He says: "We proceeded to Barrack street. The first house we entered made a deplorable appearance. It was very early in the morning, yet we found, on descending the steps into the drinking-room, which much resembled a cellar, the window-frames and glass broken, and several young women, without shoes, stockings or caps, dancing to the fiddle. We made towards the room set apart for the keepers of the house, where we met with the mistress. Requesting, if she had a husband, to have his company, he soon made his appearance. I endeavoured to lay before them what arose, although I found it difficult to get fully relieved. The fiddle, and at times the screaming of the dancers, was a great interruption. The man remained quiet for a short time, and then left us, the woman appearing to have the management of the house. What I had to say brought her to tears. On inquiry, I found she had children; I therefore requested

her seriously to consider what would be her conclusion respecting the conduct of any person who should harbour her children, and suffer them to go on in such wicked practices as she was now encouraging the young girls in under her roof, who might be without parents or friends to take charge of them; saying, I did not wish for a hasty reply. She confessed she should think they acted a cruel part. I therefore entreated her to attend to that Divine Monitor in her own breast, which she confessed she at times witnessed to be near, which would clearly make known to her the necessity to rid her house of such company as she now harboured; which would be one way whereby she might hope for the Divine blessing on honest endeavours for the support of herself and family; otherwise she must look for a blast following them every way. She continued tender, and at our parting, in a feeling manner expressed her desire, that what had been communicated might be profitably remembered by her. After receiving her warm expressions of gratitude, we proceeded to leave the house; but on reaching the step of the entrance, my attention was again arrested, and I found I must be willing to return into the apartment where the dancing was going forward, and quietly submit to any insults that might be the result of my being found in the way of my duty. On my companion being informed hereof, he appeared tried as well as myself; but I found it would not bring peace to our minds to hesitate. We therefore turned back, which the woman of the house observing, came and stood by us, I supposed to prevent any rude behaviour that might be offered. I requested the man who had the fiddle to cease playing and take his seat, which he complied with; and those who were dancing to do the like, which each one yielded to. The scene exhibited in different parts of this large room, if it were possible fully to describe, would produce a picture of as great human depravity and misery, as well can be conceived. On a bench near us lay young girls, overcome with their night's revelling and drunkenness, past being roused by any thing that occurred round them; others, from the same causes, reclining on the tables, barely able to raise their heads and open their eyes, and altogether incapable of comprehending what was going forward. Companies of men and women, in boxes, were in other parts of the room drinking. Strength was received to utter what was given me; and after I had been some time engaged in addressing this band of human misery, I think I shall not, whilst favoured with my mental powers, wholly lose sight of the distress and horror portrayed in the countenances of those young women who had ceased their dancing. Feeling my mind relieved, and about to depart, such of the company who were equal to it arose from their seats, acknowledging their gratitude for the labour that had been extended, and their desire that what had been said might not be lost upon them, and that a blessing might attend us. My back was to-

wards the door, and not hearing a footstep of those who came in while we were engaged, when we turned to go out I was surprised at the addition made to our company. My companion remarked, it appeared as if something brought an awe over their minds on entering, and they quietly took their seats, and when the seats were full, others sat on the ground."

At the conclusion of these labours, he felt it required of him to visit the mayor, sheriff, and police magistrates, as well as the Roman Catholic and Protestant bishops. The communication with the Roman Catholic bishop, was principally of a nature tending to rouse him to consider the great load of responsibility that rested on him, in consequence of the implicit dependence which the people placed on the clergy. He laid before him the sorrowful account they will have to give in a future day, who are building up the people in this reliance on themselves, instead of turning their attention to Christ within, the hope of glory: and especially where they themselves are not found walking in the footsteps of the flock of Christ's companions, and using their influence and authority to suppress every appearance of evil amongst those over whom they take such an important charge.

In the neighbourhood of Kingswood, England, there had existed, for nearly 50 years, an organized company of desperate characters, who lived by plundering, robbing, horse stealing, and other evil practices. They were so great a terror to the neighbourhood, that it was considered dangerous to travel on the roads they infested, especially at night. Our friend in 1812, believed it required of him to unite with a female minister in paying a religious visit to these persons, who were called "The Gang;" as well as the families of the miners and colliers of that section of the country. In the prosecution of this trying service, they were often obliged to travel at night. Dangerous as this was esteemed by others, they were mercifully raised above apprehensions of danger through faith in the protecting care of Him, who, they believed, had called them forth. They were favoured from time to time with memorable evidences of the sufficiency of His almighty power to subdue the strong wills, and soften the hard hearts of wicked men. The minds of the visitors were often deeply affected with the scenes of human misery and deprivation they were called upon to witness, among this rough and degraded portion of their fellow creatures. Among those, however, who were apparently destitute of all the comforts, and even the necessities of life, they found some whom they rejoiced in believing were in possession of those consolations which sweeten every bitter cup. While pleading with the desperate and abandoned characters constituting "The Gang," respecting their evil practices, they were often made sensible that the Divine Witness was reached. Their hearers acknowledged the truth of what they had to say, and expressed their obligations for the counsel given.

In the same year many persons were arrested for destroying

machinery, and stealing arms and other property, in the neighbourhood of Huddersfield, Yorkshire. Seventeen of these were hung. Thomas Shillitoe, hearing that the sentence of the law had been enforced, was brought under such feelings of sympathy with the widows and fatherless children of the sufferers, that he believed he should not stand acquitted in the sight of his Divine Master, unless he was willing to go and sit with them in their families. Yet the prospect of such a service felt, he says, "humiliating beyond words to describe." In this engagement, he was instrumental in consoling many of the survivors, whose condition he describes as being very deplorable, from an absence of a sense of religion, as well as a want of the necessities of life.

In 1813, he visited the Chancellor of the Exchequer and the Secretary for Ireland, in relation to the intemperance which so generally prevailed among the lower classes of society there. He informed them of the service he had been engaged in among the keepers of the drinking-houses, and what in his opinion appeared most likely to effect a remedy. He also in this year addressed the Prince Regent.

In 1816, his mind was brought under exercise, in consequence of a theatre being about to be built at Barnsley. Having witnessed the sad effects produced by the players occasionally coming to the town, particularly among the poor, he remonstrated in vain with the person who was about to erect the house for their accommodation. He believed it to be his duty to have hand-bills, on the evil tendency of theatrical amusements, placed on the corners of the streets, and delivered others at the houses of the inhabitants. He met with much opposition from those interested. The players ridiculed him on the stage; but this he passed over in silence, counting it all joy, under an assurance this labour in the Lord through his holy help, would not be in vain. The prospects of the play-actors were so defeated, that they were obliged to leave the town, it was said, much worse than they came to it. They made several attempts after this to obtain supporters there, but in vain. "I mention," he says, "these merciful interferences of Providence, for without He work with us, and we with Him, we labour but in vain, that others may hereby be encouraged to do what their hands find to do with a ready mind."

The next year we find this devoted man warning the proprietors of theatres, and subscribers to the news-rooms in Sheffield, as well as the clergy of the established church, and ministers of other denominations in that town, against the evils attendant upon theatrical amusements, and urging the latter particularly to use their influence in abolishing them. In this visit he was cordially received by the ministers, but those immediately interested were so blinded by the profits of their business, that but little effect was produced on them. His labours, however, drew public attention to the subject, and in

this respect were of use. He bore a faithful testimony against the love of the world, whether it showed itself in vain attire, in other extravagance, or in the eager pursuit of wealth. Having much deplored the departure of some in his own Society in these respects, in the year 1820, he felt it to be his duty to write an address to his fellow-members. In this, among other excellent exhortations, he reminds them of the necessity of bearing the cross in all things, and warns them against speculations in trade; urging them to take heed, lest, by coveting riches, they should make shipwreck of faith and a good conscience.

In 1821, he embarked for Rotterdam, having obtained *permission of his friends to pay a religious visit to some parts of Holland, Norway, Germany, and the south of France. His concern throughout this visit, appears to have been to seek out serious-minded individuals, and to labour with those in authority, not only in reference to their own particular states, but with a view of setting before them the immoral practices so prevalent, especially in the large cities through which he passed. In many, perhaps most of these, he was particularly concerned at the manner in which the inhabitants passed the first day of the week. The stores on this day were kept open, as on other days; places of amusement were frequented; and in many towns the people indulged in diversions of a most improper character. In such instances, he felt himself at times required to print addresses, filled with exhortation and warning, which he distributed in many cases amongst the inhabitants of such places. Although totally unacquainted with the language of the people among whom he was called to labour, yet he rarely wanted for a suitable interpreter, and was favoured to deliver all that he believed he was required to communicate. He narrates some striking instances of Divine interference, in furnishing him with persons qualified to convey what he felt called upon to deliver. Often with those whom he visited, he could not verbally exchange a sentiment on a religious subject; yet he was enabled to feel that nearness of affection, and union of spirit, which the true disciples of the Great Master experience, differ as they may in profession, or language, the world over.

From Rotterdam he proceeded to Amsterdam, where, he says, "Our first visit was to a pious bookseller and his sister." "I desired my companion to convey to our little company what arose in my mind, and I was largely opened in the line of the ministry, which produced such prostration of soul, that at our parting, they acknowledged they believed the remembrance of it never would be wholly lost sight of." Among

* It may be proper to state, that when a minister belonging to the Society of Friends believes that he is called to travel in the service of his Divine Master, he lays his prospect before his friends of the meeting to which he belongs, who, if they unite therewith, give their approbation, and furnish the individual with a certificate expressive thereof.

others he visited in this city, was a young man who had recently taken orders as a preacher in what is called the Reformed Church. "Feeling something in my mind towards him," he says, "and a suitable opportunity offering, I endeavoured to lay before his view the awfully responsible situation he had placed himself in, by taking upon himself the charge he had; and how essential it was, that the vessel through which the mind and will of the Most High was conveyed to the people, should be pure, by the minister endeavouring to be found walking in the footsteps of his Divine Master. Being helped through this unsought-for opportunity, and enabled to pass along as I do, in a strange land and amongst a people of strange language, is fresh cause frequently to adopt the query, 'What shall I render to the Lord for all his benefits?' Obedience and praise being the offering he will accept, may it continue to be my daily care to be found offering them out of a pure heart, is the fervent prayer of my soul." On returning to Rotterdam, he says, "My pointings of duty led me to that part of the boat called the *hoope*, appropriated for passengers who are not able to pay their passage in the cabin. At first, I took my standing on the roof, to enjoy the scenery of the country we passed through, the day being fine; but my enjoyment was of short duration, being convinced it was not the place my Great Master had chosen for me. I therefore quitted my pleasant prospects, and took my seat in the *hoope*, which, from the closeness of the place, the company I was come amongst, and the fumes of tobacco smoke with which I was enveloped, I thought was the most dismal of all dismal places I had been in." "Feeling it required of me to address them generally, they became quiet, and seemed disposed to receive what I had to offer."

At Rotterdam he had religious opportunities with several ministers; among others, with one of the Scotch Church, who the day after the interview requested Thomas to inform him how he was able to ascertain that his call to leave his home on a religious errand, was of Divine requiring. To this Thomas returned the following:—"How are we to know that which we apprehend to be a duty, is of Divine requiring? Answer:—In the first place, by our endeavouring to turn our attention inward unto Christ Jesus, putting our whole trust in him, agreeably to his own declaration. 'As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.' For he alone is the wonderful counsellor, to all who ask wisdom of Him; to all who truly desire to be found going in and out before the people with acceptance in his sight. I have found from my own experience, that as he is thus looked unto and depended upon, with earnest desires to do his will and not our own, he condescends to qualify us to distinguish between the voice of Him, the true shepherd, and the voice of the stranger; and strengthens us to follow him in the way he requires us to go, however op-

posed it may be to our natural dispositions and inclinations, or temporal interest; and that, as we are thus found doing his will, we shall more and more know of his doctrine; and he will not fail to be unto us, as he was to his favoured people Israel formerly, a cloud by day and a pillar of fire by night: hereby, neither divination nor enchantment will be able to prevail against us, or turn us aside from the straight and narrow way that leads to life and peace."

Feeling it required of him to visit the prisons in this city, he readily procured admittance, and was accompanied by one of the jailors to the several rooms. "I requested," he says, "the prisoners should be informed mere curiosity had not been the inducement for my coming amongst them, but an apprehension of religious duty; if I might be made instrumental in encouraging them to endeavour to profit under their present afflictions, into which their own misconduct had plunged them, for want of their paying due attention to that law written by the finger of Almighty God on each one of their hearts, and seeking to him for help in times of temptation; whereby they were led by their evil passions in various ways to violate the laws of their country;—in consequence of which, husbands were separated from wives, parents from children, and children from parents, and they were under suffering many ways. I laboured with them from room to room, urging them no longer to despise the long-suffering mercy of the Lord their God; but to be willing to turn to Him with full purpose of heart, and render obedience to his Divine law, that true repentance and amendment of life may be experienced; inasmuch as the Almighty willeth not that we should die in our sins, but return to Him, repent and live;—with more to the same effect. The jailor, who appeared to feel an interest in what was communicated, assisted my companion when he appeared in difficulty to interpret what I had offered. The prisoners conducted themselves in a quiet becoming manner; many of them appearing awakened to seriousness, and some much tendered; particularly one young man about 18 years of age, of respectable appearance, was melted into tears, his countenance bespeaking the brokenness of his heart. They mostly offered us their hands at our parting, expressing their gratitude for the counsel given them."

On the female side of the prison, they found the women in two companies. "On my beginning," he says, "to address the first company, some appeared to eye us with astonishment; but they soon ceased from their employments, and manifested a degree of tenderness of mind. One decent-looking young woman continued her spinning after I had broken silence; but the tears gushed from her eyes, the thread fell from her fingers, as if she had lost the power to hold it longer. It proved altogether an affecting time; they parted from us respectfully. In the other room, some of the company appeared to be of a class that had received an education above a

common one. Feeling myself under the necessity of advertising to the cause of their being deprived of their liberty, and placed under such disgraceful circumstances, I found that by endeavouring to keep near to that Power, who will not break the bruised reed, nor quench the smoking flax, I was preserved from expressing myself in a manner that might have blocked up my way in their minds. We left them under feelings of much tenderness."

On arriving at Hamburg, he found he must take lodgings at Altona, a town adjoining that city. He says: "First day morning, intending to sit down quietly in my own apartment, an apprehension of duty was very unexpectedly laid upon me to walk through the principal streets of Altona, and notice the manner in which the first day was observed; which I did with an aching heart. When I had thus far accomplished my mission, I would willingly have bent my course home, to sit down in the quiet, and give vent in secret to those feelings of sorrow and mourning, that had been excited by what I had already seen of the manner in which the day was abused in this city. But I found there was another of those bitter cups for me to drink: that I must walk through the principal streets of Hamburg, the adjoining city, but under a different government, although not one mile apart. I yielded; but such were the feelings of distress already awakened in my mind, alone as I was, that I stopped short of what I should have done, and returned home under as great a load of exercise as can be conceived. In adorable mercy, notwithstanding my short coming at Hamburg, a sense of which caused shame and blushing to be my portion, I was enabled earnestly to crave, if it should be required of me in any to expostulate with the profane, irreligious inhabitants, I might be preserved faithful, whatever should be the consequences resulting to myself."

The burden of the concern which he was thus brought under, continued to press heavily upon him, and he found no way of relief but to sit down and write, feeling an assurance that suitable matter would be furnished. He says: "I was enabled to take courage, poor and empty as I felt myself, and sit down; when Divine Goodness supplied my pen with counsel to the people of Altona." Having committed to paper what appeared to be the counsel of his Divine Master to the inhabitants of Altona, and to those of Hamburg, he sent the addresses to England to be translated and printed. He afterwards had them distributed in the two cities. Although imprisoned at Altona a short time on account of these addresses, yet he had the satisfaction of hearing that their contents were generally approved by those in authority, as well as by many of the better class of the inhabitants. He did not feel as if he had done all that was required of him, until he had called upon a number of the officers of government, and some of the clergy, upon whom he pressed the importance of taking measures to correct the evil practices to which he had alluded in his ad-

dressess. He was kindly received by them, and they acknowledged that he had correctly represented the state of morals among them; and some manifested a disposition to make efforts to remedy it. After this, he says: "I began now to feel as if my service here was nearly come to a close, truly humbled, I hope, under a grateful sense of the mercies of my heavenly Father, in thus dealing bountifully with me, making way for me in the minds of those in authority and others, when awakened by a sense of duty to call upon them."

On his way from Hamburgh to Christiana, he felt it his duty to stop at Kiel, where he had some religious service, and also at Copenhagen. While at the latter city, he visited the royal family, with whom he had a religious opportunity, and presented the king with a copy of his address to the people of Altona. "The opportunity altogether," he says, "so affected my feelings, I could not suppress my tears. The king, and my very kind interpreter also appeared affected; and when I withdrew, the king took leave of me in a respectful manner." His interpreter on this occasion was Count S——, the prime minister. To this individual he had introduced himself, believing that he was divinely directed to do so. One of the attendants of the queen, with whom he had had a religious opportunity, upon his being a second time in her company, remarked, "Your communication in the morning has been blessed to me to the present time. Many of your remarks were as applicable to my state as if you had long been acquainted with my situation, and such words in season, I believe will long be remembered by me."

At Christiana, on a First day evening, he says: "A young man, a priest, came in to take coffee with us. Observing him conversing with great glee, and during his conversation making use of the word comedy, it led me to inquire why the priest appeared so much elated. My interpreter informed me he was enjoying the prospect of spending this evening at the theatre, a ticket having been given him for that purpose, which he handed round to the company. I found I must be willing to remonstrate with him respecting the great inconsistency of his conduct, and the dangerous tendency of his example. Upon his acknowledging he had preached in the afternoon, I found it laid upon me to reply, that in the pulpit that afternoon he had professedly been advocating the cause of Almighty God; but if he went to the theatre, it was my firm belief he would, by his example in being there, be advocating the cause of the devil. I observed from his countenance he could not bear such sentiments, but it was my place to be firm in what I had to advance. He pleaded that he was not going to act any part in the play, as a justification for his attendance; but I felt it right to tell him, that as a looker-on he made himself a party to all that was going forward; and there I left the subject."

Describing an opportunity he had with the prisoners con-

fined in the jail of Christiana, he says: "Solemn silence ensued. The minds of those present became so impressed with a sense of this solemn covering, that those who were standing with their hats on their heads, took them off. I was engaged to impress on the minds of the prisoners, the absolute necessity for them in good earnest to seek unto God for help, to witness a truly forgiving disposition of mind wrought in them towards those who came forward as witnesses against them, the police that had committed them, and the tribunal that had passed sentence upon them, before they could expect fully to experience that godly sorrow brought about in their minds which works true repentance, and is the condition on which only we can witness forgiveness of our sins from Almighty God; encouraging them to bear with becoming patience and resignation their trying deprivations, as the only way for them to be profited by the bitter cups they may have to drink during the remainder of their confinement." The opportunity lasted about an hour. The mayor of the port observed, he never before had witnessed the countenances of the prisoners to be so seriously impressed.

On leaving Norway, in which he had experienced many remarkable interpositions of divine aid, he was enabled to say, "I have not passed along without at times anticipating danger, lest I should get off my watch, and be drawn out into conversation beyond my proper business, and my words be used to my disadvantage; yet on as impartial a retrospect as I have been capable of taking, I cannot find that I am charged by my Divine Master with having acted the part of a coward in his cause, notwithstanding the caution, and, in some instances, threatenings of some persons, in stating, that the laws of Norway are severe on an attempt to proselyte; but I endeavoured, both in public and private, before I committed myself by giving a sentiment on a religious subject, to feel something of the woe if I kept silence; and when this woe was felt, to deliver what came before my mind with becoming boldness, and in that courage which the truth gives; thus fresh cause is felt by me to declare, the Lord has been my shield and buckler, and exceeding great reward."

In consequence of the poor accommodations and bad roads he found between Altona and Pymont, he was very much bruised and exhausted by the journey. Upon arriving there, he was at a loss to know how to proceed, as he could, at first, find no one who could understand him. He says: "Whilst thus ruminating on the course to take, a person who had come from Harlem came up, and addressed me in broken English, which caused my heart to leap for joy. I informed him how much I needed to lay down upon a bed, and asked him if he knew where any Friends lived, to take me to their house. He said he would take me to the house of a family who were Quakers, and who were in the practice of letting lodgings. This cheered me not a little, and caused me almost to lose

sight of my sufferings, although from my swelled ankles and feet, and sore bones, I hardly knew how to get over the ground, having half a mile to walk. When we arrived at my expected home, they offered to take me in; but, why I could not then understand, I felt fully satisfied I must not take up my abode with them, and therefore told my kind friend who had brought me there, I must seek other lodgings." He was afterwards informed that the keepers of this house had been members of the society of Friends in good standing, but through some of the stratagems of the enemy, they had swerved from the sure foundation. They had both of them forfeited their right of membership, and become great persecutors and bitter enemies to the good cause they once espoused. "This was fresh cause," he remarks, "for reverent thankfulness that I attended to the secret caution in my own mind, and excited fresh desires to be preserved steadily attending to my stops."

Before he left England, he believed it would be required of him, on his journey, to fill up his leisure time in some useful employment, that he might be a good example in this respect to others. Accordingly, while at Pymont, when not engaged in religious service, he laboured on the farms or in the gardens of those with whom he stayed. His occupation, in consequence of being unaccustomed to it, occasioned him much fatigue. He was, however, willing to persevere, from a belief that if he refused to comply with this part of the terms on which his Divine Master engaged him in his service, he would be discharged.

From Pymont he passed through Hanover, where he visited several ministers, and exhorted them to more faithfulness in endeavouring to correct the prevailing evils in that city. At Minden, where a few families of Friends were settled, he stayed some days, and from thence proceeded to Berne. At this place he was kindly entertained by a physician who could converse with him in his native tongue. The day Thomas was to leave that place, he received a visit from the doctor's brother, who was not acquainted with the English language. The doctor himself was absent; but the visiter, by the aid of engravings illustrating Scripture history, and signs, and striking expressions of countenance, endeavoured to explain his views on different subjects.

Thomas says: "My German copy of my certificates being in my pocket, I gave them to him to read. After he had finished reading them, he sat a while quiet, and then knelt down by the sofa on which I was sitting, and supplicated in a short but very fervent manner. Although I was not able to understand a word he uttered, except Jesus Christ, yet great power attended what he offered; and a sense being given me that I had been the object of his fervent petition, I was with him bathed in tears. Shortly after he showed by signs we must now part, clasping me in his arms, as if he could not submit to

a separation. This unexpected circumstance made such an impression on my mind, that I felt it for a while like a brook by the way, cheering my drooping spirits when exercised with the prospect of a long journey before me, and the difficulties I might have to encounter on my entering the territories of France." Leaving Berne, he proceeded to Geneva, Lyons, Congenies and Paris, stopping a while at each place. He reached his residence in safety, after an absence of twenty-two months.

About the middle of the Sixth month, 1824, this devoted member, in company with Thomas Christy, embarked for the continent, to pay a religious visit at Pymont, Minden, Berlin, and parts of Russia. Upon his arrival at Altona, he called upon the governor and the chief magistrate, by each of whom he was received with great respect. He also called upon the police master, by whom he had been imprisoned when in this city before, he says, "to give him my hand of love," who received it with marks of kindness.

At Berlin he believed it to be his religious duty to pay a visit to the King of Prussia. Having failed to find an individual to whom he had looked for aid in obtaining an interview, he says, "We returned to our hotel, and endeavoured to sit down in quiet. After a while the way seemed to open on my mind with a degree of clearness, that it would be right to read over deliberately the list of names of serious persons given us by my friend the professor, who called upon us from the university. This we accordingly did, and with a care on my part, whilst they were being read over, if the feelings of my mind were particularly directed to one more than another, to keep that name in view; and when the list was gone through, to see how far it would be right in me to make such individual a call." Whilst the list was thus read over to him, his mind was in a particular manner directed to an individual therein named. When the Friends first called at the residence of this person, he was absent from home; but on a second attempt, they obtained an interview with him. Thomas says: "I presented him with my certificates, which he appeared to read with attention. Feeling the evidence in my own mind that I had now taken the right course towards way being made for the discharge of apprehended duty, I felt as if I was with a well-disposed friend, although as to the outward we were total strangers to each other. During the time he was reading my certificates, I was afforded a suitable opportunity for retirement of mind, with a view of seeing with some degree of clearness how I was to proceed, in order to receive that help from him which it was the design of my Divine Master he should afford." Upon being informed that Thomas wished to obtain an interview with the king, he gave them the address of Count —, who, from the station he filled at court, might be able to procure the interview. He encouraged them to call upon the countess, and make use of his

name. When they called at the residence of the count, he was from home, but the countess received them kindly, and indicated by her conversation and demeanour, genuine piety and true humility of manners.

The next day they procured an interview with the count. "On our being introduced to him," Thomas says, "I thought it was evident the countess had prepared his mind for the business we were come upon, as he received us with open arms. We sat down together under feelings of much solemnity. I gave him my certificates to read, and then laid before him my prospect of duty to attempt an interview with the king, and his son, the crown prince; telling the count I must throw myself upon him for help, and requesting his utmost exertions for my relief. I felt such an evidence, after I had thus expressed myself, of his willingness to do his part faithfully towards accomplishing my views, that I was fully satisfied with the matter being left under his care."

Shortly after this interview with the count, they received information that the crown prince had been applied to on their account, and that the time for their waiting upon him was concluded upon. "The creaturely part in me," he says, "began to feel dismay: but the merciful evidence I was favoured with, that the all-sufficient arm would be near to sustain me in the needful time, whereby I was enabled to hold up my head in hope, that neither the cause in which I was engaged, nor my kind friend the count, who had been instrumental in making way for me, would be disgraced through me."

The next day he had the desired interview. He says: "On entering the prince's apartment, he received us in an affable manner, offering me his hand. Having seen my certificates, he was by them acquainted with my views in coming to this country." The prince appeared to receive kindly what he had to offer on several important subjects. Thomas concluded with expressing his heart-felt desire that the prince and princess might be true help-mates, and instrumental in the Divine hand in furthering each other's present and eternal welfare; and that they might be uniting in a concern to hold out by their example this language to each other, and to the people at large, "Come, let us go up to the house of the Lord, to the mountain of the God of Jacob, who will teach us of his ways, and we will walk in his paths." At parting, the prince said, in a feeling manner, "Do not forget me; do not forget me!" Their friend, the count, who was present at the interview, afterwards informed them, that the prince, at their departure, told him he rejoiced at having made acquaintance with those good men. The count then expressed his own desire that they might remember him in their prayers to Almighty God.

"Third day," Thomas writes, "on our way to the hotel, we met our kind friend who had given us the address to the Count —, who informed us he had understood from very good authority, that the king had so many engagements be-

fore him, he would not be able to see us before he left Berlin. This report, coming from an attendant at the court, my companions wished me to consider as decisive information; but, from my own feelings on the occasion, I could not give up the hope that the way might be made for me to obtain the desired interview; and I believed that nothing would be so likely to bring it about, as quietness and entire confidence, if my concern was rightly begotten; that the same Almighty Power who had thus begotten it in my mind, and in whose hands the heart of the king was, would, in his own time, make way for the accomplishment of it." That very day they received a message from Prince Witgenstein, saying the king would receive them at Charlottenburg, the following day; and that all things would be arranged at the palace for their reception. On this Thomas says: "Although as far as respected my speedy release from Berlin, this message was relieving to my mind, yet the increased load of exercise it occasioned, can only be felt to the full, by those who have been placed in a similar situation. To appear before an absolute monarch, whose word is law, to plead the cause of Him who is King of kings, and faithfully to deliver his counsel, be it what it may, involves the mind in many awful considerations. The reception of this message was followed by such a stripped state of mind, that I was tempted to conclude the movement I had made was under the influence of the adversary of all good, in order that my weakness might be exposed to those in whose minds I had already found a place, which brought on a severe attack of nervous cough that tried me much. Yet, under all these discouragements, I was favoured with strength to crave of the Lord my God, who is all-sufficient to fill my mind in the needful time, to empty and strip me, as he saw best for me, and for the honour of his cause, when my faith and faithfulness to his requirings were to be put to the test. Oh! the earnest cries I was enabled to put up to be preserved faithfully delivering what I was favoured clearly to see to be the counsel of my Divine Master, without yielding to those slavish fears of man, which, if yielded to, disqualify for doing the Lord's work faithfully.

"The fore part of the night I was favoured to sleep well, and to have my mind preserved quiet, which was another great favour; but I found that to witness this state of mind, which was so essential to the well ordering of my steps in the prospect of duty now before me, unremitting watchfulness was necessary, as the adversary of all good was diligently watching his opportunity to set my mind afloat with considerations of what I should say to introduce myself to the king; but Divine mercy bore me up against the torrent which worked upon my mind; for, had it been yielded to, it would have robbed me of the heavenly quiet in mercy dispensed.

"On our arrival at the palace, the person in attendance upon us requested us to follow him into the garden, where the king

would see us, as I had requested to be excused from an introduction in the usual form : this mode to me felt a pleasing one. Waiting at the spot where the king was to meet us, the person in attendance announced to us, 'The king is now advancing up one of the avenues towards you,' and immediately withdrew. The king then approached us, attended by the Prince Witgenstein and his aide de camp. On coming up, he inquired, 'What is your business?' We then first presented to him the petition of Earns Pytesmyer, which he took, and handed it to his aide de camp. On the king being informed the petition was on behalf of a member of our religious society, who had been under prosecution on account of his conscientious scruples against serving as a military man, he replied it was not his intention they should have proceeded thus against the Friend. On the king's being reminded that on a former occasion he had said conscience with him was a sacred thing, he replied, 'It is so, and the man shall not suffer.' Observing the king made use of some English expressions, on my saying 'I perceive the king does speak English,' he replied, 'A very little.' The important moment now arrived, when I believed I was called upon to address the king in the Lord's name. On my taking off my hat when I began to speak, the king took off his cap. After I had expressed a few words, the king replied, 'I see what he wants: Sunday to be well observed. Tell him I have read his address to Hamburg, and it has pleased me much;' adding, 'I wish the Lord may bless you in these your undertakings.' I then declared it to be my belief, that the present was a very important day to Prussia,—a day of renewed visitation from Almighty God,—a day in which the light of the glorious gospel of Jesus Christ our Lord was dawning in the souls of many of his subjects; and the desire which attended my mind was, that nothing might be suffered to retard the progress of this glorious gospel-day in his dominions; but that it might so spread and prevail, that Prussia might become the beauty of nations, and the praise of the surrounding kingdoms; setting an example of holiness to the rest of the continent; in order for which there are some matters in the state which must be remedied, amongst which is the sorrowful abuse of the day called Sunday, which loudly calls for a remedy. To which the king replied, 'I am one with you in this respect, but it requires time; such disorders are not easily remedied.' I then replied, 'I am not wishing to promote a superstitious observance of that day; this would be of little avail;' and that it was my firm belief, by the king's endeavouring to do all in his power towards promoting true religion and righteousness amongst his subjects, it would do more towards his preserving a peaceable and quiet possession of his dominions, than all the fortifications or armies he could raise. To which the king replied, 'I believe so myself:' to which I found I must add, 'Except the Lord keep the city, the watchman waketh but in vain; except he build the house, in

vain do they labour who build it:’ to the truth of which the king, by his countenance and motion of his head, gave a solid assent. Feelings of reverent gratitude filled my heart, in the belief that, through the extension of holy help, this day’s work, although very trying in prospect, was well got through: the retrospect afforded fresh cause for making sweet melody in my heart to the Lord, and singing ‘Hitherto the Lord hath helped me.’ May he alone have the praise from the visitors and the visited, is the prayer of my grateful heart.”

Soon after his interview with the crown prince, he visited the prisoners in the jail at Spandau. In consequence of the desperately wicked character of some of them, the governor of the prison did not allow them to meet the others, and, consequently, only a part and those of the better class were collected. Thomas Shillitoe was not aware, at the time of the interview, but that they were all present. Yet, at the conclusion, he did not feel that relief which he desired, and was unable then to assign a cause for it. When he understood that all had not been present, he found he could not leave Berlin without endeavouring to obtain another interview with the prisoners, and especially with those he had not seen. The governor and others discouraged him from attempting such an interview, representing the danger there would be not only to himself, but to those who accompanied him. He was told that a former governor had been murdered by them, and that scalding liquids had been dashed in the face of the present one. These representations were not without their effect upon our friend. He says: “I found, without great watchfulness, they were in danger of producing such agitation of mind, as would be very unprofitable. I had concluded, in the course of the night previous to our proceeding to Spandau, to empty my pockets of my money, watch, pocket-book, and my penknife more particularly; for, by having my penknife about me, I might be the cause of furnishing them with the means of my own destruction: this I accordingly did. But, on mature deliberation on the step I had thus taken, I was mercifully led to see, that it was the effect of that departure from a full and entire reliance on God’s arm of power, which the enemy was endeavouring to bring about in my mind. I sensibly felt the performance of this very act had produced weakness, causing the hands that had been made strong through the power of the mighty God of Jacob, rather to fall again. I therefore returned to my chamber, and replaced each of these articles as they were before, taking particular care that my penknife was not left behind.” At the time proposed for them to see the governor, they went to the prison. “On being introduced to him, I presented my fresh order from the minister of justice, to visit the prisoners again. His countenance bespoke the effect it had on his mind, as he showed himself uncomfortable and much agitated; probably from two causes: the peremptory manner in which the order was couched, and the fear prevail

ing in his mind of those he called the most desperate of the prisoners being loose together in the yard. For a time he appeared like a man recovering from a violent electric shock, and then again stood like a petrified subject. During this season of proving to the governor and my companions, I trust I was not void of a proper feeling for him, and for them ; but I found I must maintain my part with firmness. After the governor had a little recovered himself, he brought forward, as before, many reasons to prevent my seeing the prisoners ; but, as his excuses did not prove effectual, he next tried what he could do by persuasion, saying, that from his knowledge of the disposition of some of the prisoners, it would be dangerous to attempt to have them assembled as I wished. No such apprehensions, however, prevailed with me, in whatever way I viewed the matter ; yet I humbly hope I may say I was not lost to a feeling of sympathy for those who were to accompany me, and who did not see and feel the subject as I was enabled to do. The governor, seeing there was no other way, yielded to my request, and ordered all the men prisoners to be assembled in the great yard of the prison. On entering the yard where they were assembled, I observed that the number far exceeded what I had met with at my first visit, there now appearing from three to four hundred prisoners ; many forbidding countenances I could not recollect to have seen before, whose legs were loaded with irons, but not their hands. Had they been disposed to injure us, I thought, as I viewed those who were placed in front, we should only be like so many grasshoppers amongst them. Besides ourselves and the governor, we had the company of the head officer of the town, several military officers, and some of the inhabitants. Our kind friend, the pastor, placed us on a flight of steps, very suitable for the occasion, and the prisoners formed a circle in front of the steps. After a pause, the governor addressed the prisoners. Although I could not understand a word which he expressed, yet I had a clear evidence that his matter was appropriate to the occasion, and that he was assisted by best help in doing it. His observations produced a remarkable quiet over the whole assembly ; not the motion of a foot, or clink of a fetter was to be heard. This address of the governor seemed very much to open my way in the minds of the prisoners. I cannot call to remembrance a time when I have found a more open door to receive what was communicated, than in this opportunity. The countenances of many of the prisoners appeared sorrowfully affected, and bathed in tears ; and the quiet, solid manner in which they behaved during the whole of the meeting, considering what a rough, uncultivated company they appeared to be, was a striking proof of the sufficiency of the power of God, now, as formerly, to control and bring into subjection the evil power in man ; that thus He alone, whose right it is to reign, may have the dominion. Having been favoured with ability fully to relieve my mind

towards them, I found I must propose to give each of the prisoners my hand of love, before I left them, and the governor arranged them for that purpose. In this step I was led to believe the prisoners generally sympathised; for, although they were not able to express themselves in my own language, their countenances, and their manner of pressing my hand, I thought fully indicated this disposition of mind.

"Having taken a farewell of the prisoners, we retired to the governor's apartment, who seemed at a loss to know how to manifest his kindness towards us. The pastor not following us, I felt anxious to take leave of him; but before we had finished the repast which the governor had kindly set before us, the pastor joined us, informing us he had been detained with the prisoners, who had requested him, in the name of the whole of them, to express their thankfulness for the visit, and that many of them could say the words that had been delivered amongst them reached to their very hearts, and they hoped would, in a future day, produce good fruits. May all the praise be given where alone it is due, is the prayer of my soul! We parted from the governor very affectionately, and the pastor accompanying us to our hotel, experienced the regret which he and others felt, that our stay amongst them was of so short a duration. We were informed that a man of considerable account in the world, was in the practice of asserting it to be his belief there was no such thing as people being actuated by the love of God in their conduct towards each other. Our first visit to Spandau excited much conversation amongst the town's people, our motive for making it being viewed by some as proceeding purely from the love of God: this man took up the subject in support of his own opinions. In the course of his arguing, he became so convinced that nothing short of the love of God to the poor prisoners could have influenced us to leave our homes and families, and endure the hardships by sea and land which we must have done, that he acknowledged he must now abandon his former opinions on this subject."

Soon after this opportunity, he felt at liberty to leave Berlin, and proceed to Hamburg, which he says he was favoured to reach "with songs of praise in his heart to that Almighty Power who had so mercifully cared" for him every way. At Hamburg he was advised to go to Lubeck, and from there take passage to Armstadt, on his way to Petersburg. The vessels from that port had superior accommodations to those which sailed from Elsinour. Had he consulted his own ease and comfort, he would have much preferred going that way, particularly so as he felt reluctant to set his feet again in Copenhagen. But the more he inclined to go by Lubeck, the clearer he thought he saw, by taking shipping there, he would in some way, he knew not how, be involved in difficulty. He accordingly concluded to go by Elsinour, and was favoured to arrive at Copenhagen safely. In this city he distributed his

books and pamphlets, feeling apprehensions of danger respecting taking any to Petersburg, although he had not heard of any prohibition relative to them. He now thought he would pass on to Elsineur without further delay, and procured his passports for that purpose. In passing the theatre, however, on First day, his attention was arrested by seeing workmen engaged preparing for the diversions, which were to take place in the evening. "This sight," he says, "struck at my very life, and great fear came over me that my liberation was not so near as I expected. The gates of Copenhagen appeared closed against me, and this warning voice arose, 'Go not out by haste, or by flight, but fulfil the whole of the appointed time.'" This he found must be attended to if he secured a safe guidance back again to his native land. "I saw no way for me but to endeavour to labour after entire resignation to be willing to do all that appeared to be the Divine requiring respecting me. After setting down in quiet, with my mind turned inward to the Lord for his counsel and help, a visit to the crown prince and princess came again before me, and I found that I must be willing to do my part towards its being accomplished, if I left with a peaceful mind." The interview was obtained, and the prince favoured him with a full opportunity to declare what he believed required of him. He also found it his duty to address the king in writing, which having done, he felt that it would be right to hand it to the princess, and have her assurance that it should be placed in the hands of the king. He had a full opportunity with them, and wrote an address to the king, yet the way did not open for his peacefully leaving the city even after these services were performed, although he much desired to go, in consequence of an apprehension of being out in the equinoctial gales. He was however favoured with an assurance, if he simply attended to what appeared to be his proper business, he who calls to the work, and who can command the winds at his pleasure, would waft him safely over to the Russian shore, and give him a safe passage back to his native land; "which assurance," he says, "brought tears of joy from my eyes." He now felt a concern to visit the prisoners at this place, beginning with the women. He says: "it was quietly conducted. The prisoners were so greatly broken into tears, that I found it hard work fully to obtain relief of mind. What I had to communicate to the men in one of the apartments appeared to be generally well received; heartfelt sorrow was in a striking manner imprinted on many of their countenances, and great quietness continued throughout. In another apartment, containing the most abandoned and depraved of those who were confined, the countenances of many appeared solid, and as if sorrow for their misconduct filled their hearts; the tears stood in the eyes of some, and trickled down the cheeks of others." It being late in the evening, and he feeling much exhausted from the efforts of the day, omitted giving each his

"hand of love." "This omission," he says, "has often since occasioned me some severe plungings of mind; and from what I at times feel when this visit comes up into view, had I to pass through the same opportunity again, I would rather it was necessary from exhaustion to carry me off the spot, than to omit, as I did, giving these poor creatures, each one, my hand of love."

Being now made sensible that his service in this place was brought to a peaceful close, he set off next day for Elsineur, where he arrived in the afternoon. He here found a letter from Daniel Wheeler, giving him instructions how to proceed on arriving at Cronstadt, and inviting him to his house,—an invitation truly acceptable to him, as he had a sense of the need there would be for him when at Petersburg, to try to find a sheltering place in an English family, where he could be out of the way of much company. From Elsineur he forwarded all his papers to England, and retained no other book than his bible. He reached Cronstadt after a voyage of 4 or 5 days, but was detained a short time before the vessel could enter the port. This detention arose from some vessels from Lubeck having been seized, together with the luggage of the passengers, in consequence of having on board goods concealed, for the purpose of smuggling into Cronstadt. They had sailed about the time he would have been ready to have embarked, had he taken that route, and consequently he would very probably have been on board of one of them. The passengers were involved in great distress, on account of the loss of their baggage; on observing which, he says:—"I felt fresh cause for thankfulness on my part, it being a further proof of the watchful care of Israel's shepherd over me; and that this might be engraven on my heart as with the point of a diamond, never to be effaced, was the earnest prayer of my soul." From Cronstadt he proceeded in a steamboat to Petersburg, where he was met by a friend, who took him a short distance out of the city to the residence of his friend Daniel Wheeler, apparently just such a retreat as he most wished. Although the company of members of his own religious society was very grateful to him, and he was very kindly cared for by them, he was soon made sensible that this quiet abode was not to be his resting-place during his tarriance in those parts. He believed that he must be willing to submit to take up his residence in the centre of the city, "under the assurance," he remarks, "that if I kept humble and simple in all my movements, Divine Mercy would so watch over me, that I should not be harmed." This prospect caused him sadness of heart; but after some sleepless nights, seeing no way to secure Divine protection but by yielding, he informed his kind friend Daniel Wheeler, and requested him to look out for suitable lodgings. Several places were offered, and as respected accommodations for his poor body, he remarks: "They were very suitable, nothing being wanted but the sanction of my

Divine Master." A family finally was mentioned to him by his friend Daniel Wheeler, who were not however in the practice of taking boarders. "My mind," he says, "on first hearing of these lodgings, felt perfectly at liberty to accept of them, if I could have them; but this I found was a very doubtful matter. I requested to be taken to them, that I might try if way could be made for my accommodation. The owners of the house received me kindly, and on taking my seat in their apartment, such were the feelings of my mind, that it was pronounced home to me. On my request being made known to the family, I was informed that I could not be accommodated with two rooms, which I might have had at the other places I had seen, and that it would take a day to prepare the one they were willing to spare me. For this offer of one room I felt truly thankful, being persuaded in my own mind that it was the right place for me to pitch my tent: I therefore agreed to accept it."

During a period of two months, in which he passed through great exercise of mind, he felt it to be his duty daily to walk through the streets of Petersburg. He apprehended it required of him, in doing so, to choose the most public places. In this extremely trying service, earnest were his breathings to the Lord to strengthen him patiently to yield to every dispensation which he thought fit to permit. He appears to have been favoured at times with a sense of being in his proper allotment, which, he remarks, "enabled me to make sweet melody in my heart to the Lord, and to crave the continuation of his Divine counsel and help to keep my proper place amongst the people, where eyes might be upon me watching my actions and ways more than I was aware of." He had his times of great conflict of mind, but was enabled to feel that they were in great mercy permitted by that Almighty Power, who "deals with us as a wise parent with a child, whose future well-doing he has most at heart: not always dandling his tender charge on his knee, but letting him feel his foot on the ground, which he is to tread upon." "As I was not giving proof," he says, "that I came to this country to trade with the inhabitants, great jealousy was excited in the minds of some in authority respecting me. I was credibly informed reports were in circulation that I had been travelling all over the continent, and giving away a great deal of money wherever I came, and that my motives for so doing must be to bring the people over to myself, in order to excite rebellion. When this report reached my ears through a well-wishing Friend, who received this information from a person very active in the government, it may well be supposed it awakened in my mind some painful considerations; more especially, having heard of a recent circumstance of one of my countrymen being ordered out of his bed in the dead of the night into a carriage, and hurried away to the frontiers, without any previous notice of the cause. I was somewhat

prepared to meet reports of jealousy being excited in the minds of the authorities respecting me, from the painful feelings of my own mind in this respect; which caused me to be very careful to give no ground on my part for suspicion that my motives for coming to Petersburg were any other than they were. I therefore carefully avoided at all times, except I could give ample proof that I had business, setting a foot in any of their establishments; I confined my walks to places of common resort, and then kept straight forward, avoiding, as much as I could, any intercourse with strangers; and when I was accosted in the streets by such, I gave them a short civil answer, and left them, pursuing my walk again; for I thought I clearly saw herein only I was safe." In the store of an acquaintance, he met with a Russian nobleman who had been making inquiries respecting him, and who manifested an eager disposition to investigate narrowly his motives for coming to Russia at that inclement season of the year. In the course of this interview, Thomas was made thankful that he had attended to the intimation given him before he left Denmark, to dispose of all his books, as he was particularly asked if he had brought any with him. He was now informed, that no English books on religious subjects were allowed to be brought into the country.

His situation, he says, "might be said to resemble the owl in the desert, the pelican in the wilderness, and the sparrow alone on the house-top; for I passed days and days, and hardly exchanged a word with any one, except when I went out to meeting,* and asked the family I was residing with for my common necessities: for the way did not open in my own mind to hold converse much with them on other subjects. Why it is so with me I have no right to query; my Divine Master knows there is cause for it, or he would not lay me under this restraint." A week or two after recording the above, he thus writes: "I turned out to take my usual ramble, under great depression of mind; but Divine Goodness was very merciful to me, and gave me to see, that, although not much visible actual service had yet fallen to my lot, Petersburg was my proper place of abode for the present; and that I had no cause to be anxious about anything, save to be preserved keeping my proper place amongst the people; watching well my words and actions, keeping in the lamb-like disposition of mind towards all. O, what confidence towards God, this doing our very best before him, and being found walking circumspectly before all men, gives us in times of close besetment from within, and under the various trials we have to pass through from things without!"

On the 19th of 11th month, a very remarkable rise of the river inundated a considerable portion of the city, destroying

* He attended regularly a meeting held at the house of his friend Daniel Wheeler, a few miles out of the city.

many lives and much property. "This awful visitation which had taken place in the city," he says, "loosened my bonds; the cloud which had rested on the tabernacle seemed gradually removing: it appearing to me I must be willing to take up my pen and address the inhabitants generally on the solemn occasion." "When I had finished the address," he says, "my mind felt relieved from some of the load of exercise I had been brought under since the awful visitation which this city had witnessed."

Several times during his stay at Petersburg, he appears to have been impressed with a belief, that it would be his religious duty to attempt a visit to the Emperor. As the time seemed now to have come, after finishing the address, he sent a note to the Emperor's private secretary, informing him thereof, and requesting him to make way for it. Before the time fixed on by the Emperor for the interview, Thomas wrote an address to his countrymen residing in Petersburg, Cronstadt and Moscow; committing to paper what arose in his mind for them in the love of the gospel.

Strict silence was observed by all those who conducted him to the Emperor's private apartment. "After taking my seat in this room a short time," he says, "I observed the handle of the door opposite to that by which I had entered, move, which led me to conclude some person was about to enter. I rose from my seat; when a rather tall person, with a placid countenance, came into the room, so plain in his attire, as to ornaments generally worn by sovereigns, as to induce me to put the question to him, 'Am I now in company with the Emperor?' To which he replied, in an affable manner, 'Yes, you are.' He held out his hand to me, and taking his seat on a sofa, placed me by him. After he had inquired after S. G. and W. A., for whom in warm terms he expressed his sincere regard, I laid before the Emperor the manner in which my mind had been exercised, on account of the notorious abuse of the First day of the week at Petersburg. I informed him the only way that had opened in my mind for relief, was by taking up my pen and committing to writing matter as it came before me in line of religious duty, addressed to his subjects generally; but as I had been well informed the press was now so restricted, that even the Moravians were denied the liberty they had heretofore enjoyed, of having their new year's hymn printed, it was not possible I could have the address translated and printed; therefore I believed I should not be able faithfully to acquit myself in the Divine sight in this matter, but by giving the address in charge to him, whom I was to consider the father of his people; desiring, as I most earnestly did, that Divine Wisdom would be pleased to direct him in the right disposal of it. On which he appeared cordially to receive it from my hands. After this subject was thus disposed of, various matters were entered into, during which I brought into view such subjects as to me appeared ripe to bring forward: other mat-

ters which my mind had been exercised with, I found I must as yet keep in the back ground; yet I felt not a little tried, lest I should not obtain a second interview. However, a secret hope crossed my mind, that if those further matters, not yet ripe for communication to the Emperor, were subjects Divine Wisdom saw meet I should lay before him, the Almighty was able, without any care of mine, to make way for it. Thus I was enabled to leave things, and simply to attend to the business of the present time; for I think I never witnessed my mind more unshackled, or felt more freedom from all restraint, and more at liberty to unbosom my whole soul, than I did on this occasion to the pious Emperor, on every subject as it rose in my mind to lay before him, both as it respected himself as sovereign, and his subjects he was permitted to rule over; feeling more as if I was sitting by the side of a servant dependent on me, than by the side of so great a monarch. Towards the close of this interview, the Emperor very pathetically expressed himself in substance as follows, viz.: 'Before I became acquainted with your religious Society and its principles, I frequently, from my early life, felt something in myself, which at times gave me clearly to see that I stood in need of a further knowledge of Divine things than I was then in possession of; which I could not then account for, nor did I know where to look for that which would prove availing to my help in this matter, until I became acquainted with some of your Society, and with its principles. This I have since considered to be the greatest of all the outward blessings the Almighty has bestowed upon me; because hereby I became fully satisfied in my own mind, that that which had thus followed me, though I was ignorant of what it meant, was that same Divine Power inwardly revealed, which your religious Society have from their commencement professed to be actuated by in their daily walks through life; whereby my attention became turned with increasing earnestness, to seek after more of an acquaintance with it in my own soul. I bless the Lord, that he thus continues to condescend to send his true gospel ministers, to keep me in remembrance of this day of his merciful awakening to my soul.' He then added: 'My mind is at times brought under great suffering, to know how to move along; I see things necessary for me to do, and things necessary for me to refuse complying with, which are expected from me. You have counselled me to an unreserved and well-timed obedience in all things;—I clearly see it to be my duty; and this is what I want to be more brought into the experience of: but when I try for it, doubts come into my mind, and discouragements prevail: for, although they call me an absolute monarch, it is but little power I have for doing that which I see it to be right for me to do.'"

"I feared my intruding longer on the time of the Emperor, having, I believed, cast off the whole of what my mind was at this time charged with to deliver to him; and yet it felt trying

to me to leave him, not knowing if I ever should have another opportunity of fully relieving my mind: however, as it appeared best for me so to do, I made the effort to be moving; on which the Emperor requested we might have a quiet sitting together before we parted, which accordingly took place. When I arose from my seat to go, the Emperor taking hold of my hand and turning towards me in the most affectionate manner, said: "I shall not consider this as a parting opportunity, but shall expect another visit from you, before you set off for your own home." This circumstance afresh awakened in my mind a feeling of reverent gratitude, that I had been preserved from putting forth the hand, when the Command had been to stay it. On my being about to retire from the Emperor, the case of Hezekiah was brought to my remembrance, although from a different cause, when he turned his face to the wall and wept: for I observed the Emperor turned himself from me, as I fully believe, in order to give vent to his tears of gratitude to that Almighty Power, who in mercy had been pleased to favour us together with the precious overshadowing influence of his good presence; of which I never remember to have been more sensible. I was then conducted to my lodgings in the same quiet manner, and by the same conveyance; deeply sensible of my inability to set forth my feelings of gratitude to Almighty God, in making the way so easy as it had been to me."

About four weeks after this visit, having finished what appeared right for him to do in this city, with the exception of again visiting the Emperor, he notified his secretary of his wish to do so. Late in the evening of the 29th of 1st month, a carriage arrived from the palace, and his former guide took charge of him. "On my arrival," he says, "I was conducted to the Emperor's apartment, who received me with his usual affability, giving me his hand and seating me on the sofa beside him. He then informed me that he had read the address to the inhabitants of Petersburg, which I had put into his hands, with the contents of which he was well satisfied. I stated to him the impracticability of obtaining a translation of my address, and having it printed in England. I was fully satisfied if they came into the country, they would be destroyed: therefore, as the Emperor appeared willing to take charge of it, I did not attempt to prescribe any precise mode for him to pursue, but only expressed the concern of my mind that he might be strengthened to look after Divine Wisdom in the right disposal of it. In this expression of my feeling he appeared fully to unite, and in thus leaving the matter with him, my mind was favoured to experience peace. On my saying there were some matters of importance to the welfare of his dominions, which I found I durst do no otherwise than lay before him, although they might be delicate matters for me to touch upon—the Emperor replied: 'Why hesitate! I am open to receive all you may have to say, on any subject.'

The way being thus mercifully made plain for me, for so I felt it to be, to the humbling of my very soul in deep prostration before the Lord, who had in the renewings of his mercy dealt with me, I endeavoured in as concise and impressive a manner as possible, to obtain full relief to my own mind. Amongst the subjects which I had to lay before him, one particularly was the very debased state of vassalage in which the greater part of his subjects were held in bondage to others, and the awful consequences that eventually must result from it. This was a subject which I rejoiced to find had laid near his own heart. I then adverted to the punishment of the knout practised in this country. In my former visit I had fully expressed my feelings of horror on this subject, and I was then glad to find that it had occupied the mind of the Emperor. He inquired of me what other mode of punishment could be adopted that would be likely to work such a reformation in offenders as was desirable." Thomas Shillitoe proposed to substitute the tread-mill; and, by permission of the Emperor, he afterwards furnished him with a complete model of one in full work, with figures placed on the wheel to show its operation, which had been sent from England for this purpose; but through the fears of the merchant to whom it was consigned, had been kept back. In this interview, he also laid before the Emperor the declining state of the Bible association, in consequence of the managers being denied the privilege of distributing them, although the people anxiously desired a supply in their native language. "A full opportunity," he continues, "having now been afforded me to relieve my mind of all that I apprehended was required of me to express to the Emperor in the line of religious duty, a pause took place: feeling myself constrained to kneel down in supplication, the Emperor went on his knees by my side. After rising from our knees, and sitting awhile quietly together, the time for my departure being come, I rose to go; and after holding each other most affectionately by the hand, he saluted me, and we took a heart-tendering farewell. Being conveyed back to my lodgings, and taking my seat in my apartment, it was with great difficulty I could refrain from proclaiming aloud my feelings of gratitude to Almighty God. For a while I felt like one lost in admiration, but afterwards the retrospect of what had fallen from my lips caused me to tremble; but in due time Divine Goodness in mercy condescended to pour into my heart such a portion of the wine of consolation, as he best knew I was able to bear: for I soon became sensible a care was now necessary that I might be enabled to withstand the wiles of Satan, as ever it was when my mind was under exercise for the service which I had been thus mercifully enabled to accomplish. My bonds being now loosened, I felt nearly ready to take my departure." After paying a visit to the prisons, and having a religious opportunity with the Prince Alexander Galitzin, he left Russia in company with his friend Daniel Wheeler, and returned to England.

Although now far advanced in life, being 72 years of age, and his health rather impaired by the hardships he had endured on the continent, yet he readily yielded to an apprehension of duty, to pay a religious visit to his friends and others in North America. About a year after his return from Russia, he again left England. "Having thus," he writes, "embarked on the bosom of the great deep under an apprehension of Divine requiring, my greatest concern was, that during my separation, whether shorter or longer, from them (his wife and children) and my outward concerns, I might be preserved so fully and so faithfully attending to my great Master's business, so faithfully abiding in that place of action he may see meet to place me in, as that, when my service on the American shore shall be over, if permitted to return to my native land, it may be with the reward of that soul-enriching peace, which ever will in due time follow obedience unto Him."

At the time of his arrival here, it was a period of much unsettlement amongst the members of the Society of Friends, owing to a grievous disesteem on the part of many of the great truths of the Christian religion. His company and religious labours were very acceptable and edifying to those who were desirous of maintaining faithfully the Christian doctrines and testimonies of the Society. His solid, consistent deportment, and the steady unflinching testimony which he bore against the spirit of unbelief, tended in a peculiar manner to strengthen their hands, and encourage them to persevere amid the manifold trials by which they were beset. He visited several tribes of Indians, many of our prisons, and in the Southern States he was led in a remarkable manner to plead for the poor slaves, especially in private opportunities, with conspicuous dealers or holders of them. After labouring in this land for about three years, he was favoured to close his visit in peace, and to reach his own home in the 9th mo. 1829. On arriving at his residence, he says: "May I never forget the multiplied mercies of my Divine Caretaker, amidst the many perils and dangers to which I have been exposed; but, above all, that he was pleased to hear and answer my daily petitions to him to preserve me out of the hands of men of unsound principles, who, I had good ground for believing, were watching for opportunities to ensnare me;—the retrospect affords a consoling evidence, through adorable mercy and preservation, that they have nothing of an offensive nature justly to lay to my charge. Oh! may I in future be found walking worthy of these unmerited favours, saith my soul!"

After his return from America, he lived the rest of his days at Tottenham, near London. He felt the infirmities of declining years. Towards the latter part of his life, his bodily sufferings were often considerable; but living near the meeting-house, he regularly attended all the meetings held there, continuing earnestly to exhort his friends to let their obedience to the law of God, keep pace with the knowledge of its requirements; labouring with them on the necessity of pressing after

holiness of life, and a thorough surrender of their wills to the Divine Will. He still endeavoured to do good, and to communicate. He was much beloved and respected by his neighbours. One of the very last acts of his life, when his weakness had greatly increased and disease was wasting his constitution, was to collect and assist in expending a sum of money for the comfort of his poor neighbours, by the repair and improvement of some almshouses. He was continually concerned that he might be found ready to meet his Lord, when the solemn messenger of death should arrive, often adverting to the necessity of watchfulness, lest, having long professed the truth, he should in the end become a castaway. In the retrospect of his lengthened but active life, he was very desirous that his friends should know that he trusted in nothing but the free mercy of God, in Christ Jesus; repeatedly assuring them, that all his own righteousness was but as filthy rags.

On the 5th of the 6th mo. 1836, he was taken alarmingly ill. Early in the morning of the following day, he became much worse from increased debility, and his breathing being difficult, he said: "It is labour but not sorrow. O! deliver me, if consistent with thy blessed will. I am in the hands of a merciful God: take me; I can give up all in this world. O, come! come, blessed Jesus! if it is consistent with thy blessed will." In the course of the evening of that day, he was visited by a friend, who found him in extreme weakness, but in the possession of his mental powers. He observed that it was difficult to maintain patience. "O! for patience," he exclaimed; "O! for a little help to be preserved in patience." After some further expression, he added: "But surely mercy is even now covering the judgment-seat as to a hair's breadth." A hope was expressed to him, that although the body was brought very low, the mind was anchored on the unfailing Rock. He promptly replied: "O, yes; if it were not so, what should I now do, or what would now become of me? Oh! truly, I am a poor creature every way, wholly dependent on the mercy of my Redeemer: and if he do but admit the pearl gates to be so far opened that I may be admitted within them, it will be enough. O! I see the goodly land before me, and the glorious journey thither; but I am not yet permitted to enter it. It is indeed a beautiful prospect, as clear to the eye of my soul as any outward object to the natural sight." He then exclaimed—"O! the love of my Redeemer, how sweet it is! May my latest breath be engaged in singing his praises." He said that he had no works or merit to carry with him, on that beautiful road, nor any claim to prefer at the pearl gates; but the love and mercy of that Saviour, who shed his precious blood for him. On the Friends taking leave of him, he expressed that he felt love to all his friends, without exception, emphatically adding, "to *all* my friends." At another time, on receiving a message of love from two Friends, he said his love was to every body, all the world over; even the worst sinner: he loved them, but not their deeds,—that his love was universal to all the human race, adding, "if it were not so, how miserable should I feel!"

He quietly passed away from time to eternity, on the 12th of the 6th mo. 1836. He was about 82 years old, and had been a minister upwards of 50 years. We believe that to this aged servant of God may be rightly applied the words of Holy Scripture;—"Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

THE END.

STRAIGHTFORWARDNESS

ESSENTIAL TO

THE CHRISTIAN.



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STRAIGHTFORWARDNESS

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If we were to comprise in one word the moral disease of fallen humanity, we might use the term *selfishness*. It cannot but happen in a world like this, that every man must frequently be placed in the situation of either having to forego his worldly interest, by speaking and acting uprightly; or of hazarding his spiritual welfare, by deviating, in some degree, from the straight line of rectitude which is required by the law of the Lord. Such, for the most part, being the condition of the human race, the enemy of souls ceases not to plant his nets and snares in every form that can stimulate the restlessness and ardour of self-love. Is he seeking to entrap one whom the power of conscience yet controls, and causes to hesitate upon the adoption of measures of doubtful rectitude?—this arch-deceiver is quickly at hand “to make the worse appear the better reason.” Has man some latent hope of obtaining an end, or of accomplishing a purpose in some secret, unsuspected way?—Satan presently suggests schemes, and points out by-paths, which he represents as perfectly lawful, or, at all events, *expedient*, under the particular circumstances then existing; for nothing can be more *indulgent* than he is to the will of the flesh. To the half willing, half unwilling victim, who may draw back from venturing on *direct* falsehood, he suggests language in which there is at least a grain of truth, and fails not to fix their attention upon that *modicum*, as sanctifying all that accompanies it. The poor bewildered creature is thus led through the meandering labyrinth of *evasion*, till all things are lost in confusion, evil is called good, and darkness light, and the counsel of the devil is mistaken for the dictates of prudence and wisdom.

There is a striking instance of this sort of attack from the enemy of souls, recorded in the Life of Boston, author of the celebrated “Fourfold State of Man.” He was occasionally employed in the office of a public notary in the town; and his services, though frequently rendered, were never requited. Under the influence of a strong temptation, he thought he might take his employer’s property. “But here,” says he, “I was led into a snare, by Satan and my own corruption. I saw ‘Dickson on Matthew’ lying neglected in the chamber; I presumed, therefore, to take it for payment of the debt. I kept it for a time; but conscience being better informed, I saw my sin in that matter, and could no more peaceably enjoy it, though he never paid me; so I restored it secretly, none knowing how it was taken away, nor how restored. This, I think, contributed to impress me with a special care of exact justice, and the necessity of restitution in the case of things unjustly taken away; being like a burnt child dreading the fire.”

Perhaps there are few cases in which Satan has less difficulty

in prevailing upon the mind to leave the path of straightforwardness, than in such as that above-mentioned, where some sort of excuse may be offered to the upbraidings of conscience; yet we see that the sincere Christian, however deluded at the moment, cannot *long* enjoy any thing which has been obtained by deviating into those crooked mazes, which lie thickly set on either side, to entrap the traveller who is journeying to heaven.

The consciousness of guilt persisted in, clogs his spirit, and builds, as it were, a wall of brass between him and his God, hunting him "like a partridge upon the mountains;" till, with the prodigal, he comes to himself, arises and goes to his Father, and weeps his confession in the merciful arms that are extended to receive him. There is an affecting instance of a mind thus disquieted, and thus restored, told by Samuel Kilpin of himself, when a child, and which is well fitted to convey instruction to Christians of any age. It is as follows:—"When seven years old, I was left in charge of the shop; a man passed, crying, 'Little lambs, all white and clean, at one penny each.' In my eagerness to get one, I lost all self-command, and taking a penny out of the drawer, I made the purchase. My keen-eyed, wise mother, inquired how I came by the money. I evaded the question with something like a lie. In God's sight it was a lie, as I kept back the truth. The lamb was placed on the chimney-shelf, and much admired. To me, it was a source of inexpressible anguish. Continually there sounded in my ears and heart, 'Thou shalt not steal, thou shalt not lie.' Guilt and darkness overcame my mind, and in sore agony of soul I went to a hay-loft,—the place is now perfectly in my recollection,—and there prayed and pleaded, 'with groanings that could not be uttered,' for mercy and pardon. I entreated mercy for Jesus' sake. With joy and transport I left the loft, from a believing application of the text, 'Thy sins, which are many, are forgiven thee.' I went to my mother, told her what I had done, and sought her forgiveness, and burnt the lamb, while she wept over her young penitent."

This is the sort of repentance which gives joy to the angels of God; and, oh! how beautiful, how blessed is its sweet humility, compared with the iron hardness of that pride, which, though it will not save a man from stooping to the meanest artifices to accomplish his ends, will, nevertheless, constrain him to resist to the uttermost the salutary confession which alone can effectually heal the hurt which sin has made upon his peace. His grovelling eye is fixed only upon *himself*; and how many deceits must be practised when the mind is only influenced by earthly considerations, and when the claims of selfishness are allowed a hearing! What a deafener of the ears, what a turner of things upside down, is this self-love! No wonder, then, that he who is the father of lies, and the source of all confusion, should make it the mighty engine of every evil work. No wonder, that, at its first sigh for the fulfilling of this or the other desire, he steps forth to its aid; which he usually does by involving the mind in a train of confused and intricate reasoning, upon points which a simple adherence to the straightforward dictates of an enlightened conscience disposes of at once, without making any argu-

ment necessary. There is nothing more to be avoided, than entering into argument with Satan. He is always the questioner that comes with liberty to disobey. His approach upon his destined prey is the same as it was at the first. "Hath God said ye shall not do this or that? Is there any harm in such or such things?" are questions which, commonly, pave the way now, as they did then, into disobedience and suffering. With what consummate wisdom, then, has our Divine Redeemer laid the axe to the root of the tree, by making it the condition of his receiving a man as a disciple, that he should deny himself! "If any man will come after me, let him *deny* himself, and take up his cross, and follow me." He, who "was manifested that he might destroy the works of the devil," attacks *that* first, wherein and whereby the devil most successfully accomplishes his works. We are told in the Scriptures of truth, that "the heart is deceitful above all things, and desperately wicked." Who is there that faithfully examines himself, and does not find enough to confirm this statement? It was pity for our helplessness, and compassion at seeing us not only wretched in ourselves, but made still more wretched as the tools of the prince of evil, that caused the Saviour of mankind to embody himself in our nature, and go about in our sorrowful world, doing good. Yet, be it remembered, that though he came to bestow love and mercy upon us, it was the love that saves *from* sin; the yearnings of infinite *purity*, as well as infinite compassion; the tenderness of One who knew that *holiness* was happiness; and whose divine and spiritual precepts, addressing only the lost, polluted soul, had nothing for the selfishness of the flesh and fleshly mind, but resistance and denial even unto death. "He that forsaketh not *all* that he hath," (that is, all of his *own* stock of fallen Adam,) and "he that hateth not his own *life* also," (that is, the life of *self*,) "he *cannot* be my disciple."

This is the religion of Jesus! the holy, humble, self-denying Jesus! This is the religion of the cross! the inward, spiritual cross, upon which the true disciple of a crucified Lord dies daily; thus entering into fellowship with his Master's sufferings, and seeking, with holy Paul, to be "made conformable unto his Master's death!"

How much, then, does it behoove the professor of Christ's religion, to inquire how far he goes in this species of self-denial and self-sacrifice, which his Lord and Master pronounces to be indispensable! In vain can we hope to keep the path of straightforwardness, if we do not enter it by the strait gate, and narrow way, of self-denial; and assuredly, in vain shall we cover ourselves with the name of Christians, if honest straightforwardness be *not* a distinguishing characteristic by which we are known. "Thou hast given a banner," says the psalmist, "to them that feared thee, that it may be displayed because of the truth." Therefore should uprightness of heart and life be lifted up, as the banner of the Lord, in the conduct of the Christian. "Ye are a city set upon a hill," says the blessed Saviour; and again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." These are

solemn commands, which are not to be lowered to the estimate which each one, for *himself*, may think high enough. When each one acts for *himself* only, it is but too probable that he will act wrong, and fall into temptation, through "many foolish and hurtful lusts, which drown men in destruction and perdition." It is necessary, in these times, to remind the sincere inquirer after truth, that Christianity is still the same as it ever was, in the demands it makes upon its followers. When bonds and imprisonments, and every varied form of tribulation, accompanied the profession of it, there was an ordeal to pass through which tended effectually to sift out the chaff from the wheat. This is not the case now. Religion has become fashionable; and it may not be unwise for those who desire to "separate between the precious and the vile," to direct their attention to the *nature* of Christianity; and having considered the purity and strictness of its requirements, let them ask themselves if these are likely to attract many to enlist under its banners. "He that loveth father, or mother, or son, or daughter, more than me, is not worthy of me." "We must, through much tribulation, enter into the kingdom of God." "We glory in tribulations also." "My brethren, count it all joy when ye fall into divers temptations." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Does human nature willingly embrace the discipline and subjection, which alone can produce such principles as these? Ah, no, no!

Whenever we find religion an *easy* thing, we may be well assured that it is *not* the religion of Jesus Christ. *That* has always been a *hard* thing; a hateful thing, to the nature which it dooms to daily denial and crucifixion. "Strait is the gate, and narrow is the way, in which it leads, and *few* there be that walk therein." But now it would seem as though the precept were reversed; and that it was the broad way, and the wide gate, frequented by the *many*, that led to heaven. No deeply reflecting mind, no honest servant of God, but must, with grief, again and again have had occasion to remark the fearful and rapid advance which the enemy of souls is, at this time, making, under the disguise of religion. Go where you will, you meet this destroyer, this wolf in sheep's clothing, palming himself upon credulous mankind, in the garb of devotion. To use a commercial phrase, religion is, now, a *marketable* article. There is a *demand* for it. What can be the result of this but the unavoidable one of the springing up of a religion of *notions*, a religion of self-indulgence, a religion of *error*, in the place of a religion of *truth*. O, friends, ye who profess the Christian name, never believe that you can *glide* into the kingdom of heaven with ease and pleasure! "Through much tribulation we must enter into the kingdom of God." And there is no need to put the often-made inquiry,—"Must I *make* to myself crosses and discomforts, if God thinks fit to spare them?" The *true* disciple of Jesus can *never* want a daily cross, whilst there is unmortified sin remaining in his heart. If there be nothing else to exercise him with an unceasing conflict, (and there can be no conflict without suffering,) the

subjugation of *self*, with all its imperious desires, will find him sufficient cause for prayer and patience. And, being faithful in the duties of self-control, let him only act the part of Christian faithfulness towards others; not soothing them in any evil way, through fear of what may be the consequence to himself, of speaking the truth; but, remembering that solemn injunction, "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him;" let him only deal closely and sincerely with his fellow-creatures, and he will find enough to exercise both his Christian courage, and his faith. In short, let him only, with the holy apostle, seek sincerely "to have a conscience void of offence towards God, and towards man;" let him only, with a noble disdain of every crooked by-road, and low contrivance for advancing his worldly interest, keep on the even tenor of his way, with clean hands, and pure heart, and he will not want a cross to bear, and that *daily*. Let all those, therefore, who would embrace and hold fast the religion of Jesus Christ, look well, that they "enter by the door" which is "strait and narrow;" remembering, that the author of that religion says, "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." Let them, also, for ever bear in mind, that the path which leads to heaven, is a *straight-forward* path, and that it is only to be kept by adhering to the precious counsel, which says: "Let thine eyes look right on, and let thine eyelids look straight before thee: ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand, nor to the left: remove thy foot from evil." This is the way in which to pass through "the waste howling wilderness" of this world, with safety and honour. This is the way in which to be prepared for inhabiting that "city which hath foundations, whose builder and maker is God." For what is it that fits us for that blessedness? The words of the Psalmist tell us: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

How concise, yet how comprehensive, is the delineation of the man, who shall attain to the happiness of dwelling with God! And what other happiness has the Christian to seek? What other enjoyment have saints and prophets waited for? "How amiable are thy tabernacles, O Lord of Hosts!" says the enraptured Psalmist. "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." "One thing have I desired of the Lord," again he says; "*that* will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

Seeing, then, that to "be for ever with the Lord, is to be for ever blessed," it behooves us to examine ourselves, if we possess the character which is essential to the attainment of such perfect happiness. It is a simple character:—"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." It is by "*speaking the truth in his heart*," or, in other words, by making it as much a matter of conscience, to

think no deceit, as he does to utter none, that the Christian is chiefly distinguished. A regard to public esteem, and the furtherance of the views of self-interest, will often induce persons to walk uprightly, and work righteousness, "to be seen of men;" but it is only a deep, abiding consciousness, that "all things are naked and open in the sight of Him with whom we have to do," that can purify the heart of man from the disorderly and deceitful workings of its fallen and corrupt nature. It is only by an habitual attention to the straight, unerring line of *Christian* rectitude, which implies a higher, a diviner standard, than *bare* justice, that these evil workings can be suppressed. The true standard of Christian rectitude is set before us in the sacred command, "Whatsoever ye would that men should do unto you, do ye also unto them." How many temptations, not merely to deceit, but to *encroachment* upon the comfort of others, are here cut up by the root! And how constantly does the inordinate love of self-gratification require to be checked, by remembering this injunction! O, how greatly would the sorrows of this vale of tears be ameliorated, if *this* were the rule, by which Christian professors regulated their actions! For, it is not merely by actual deceit, and dishonesty, that the catalogue of human suffering is augmented; there are many ways of oppressing, and discomfiting, which are practised without remorse by those who, perhaps, would shrink from being guilty of actual fraud. Yet, this species of assault upon the claims of our fellow-creatures, is as much forbidden in the Scripture, as dishonesty: as we learn from the apostle's injunction, "that no man *go beyond*, or defraud his brother in any matter; because, that the Lord is the avenger of all such." Unless the heart be under the softening influence of divine grace, there must be frequent temptation to *go beyond* our fellow-creatures, in matters where the laws of the land permit us the right. And, accordingly, we see in the conduct of selfish and covetous persons, how closely they will exact to the uttermost the stipulated labours of those whose services they hire! How unfeelingly will they press for their *right*, whether of money or work, when, sometimes, through sickness and poverty, neither money nor work can be tendered them without pain and distress? What check can be put upon the movements of self-love, in such cases, if the mind be not under the guidance of some principle, more tender and delicate than rigid justice? Blessed be God! He has not only directed us in the Holy Scriptures to do as we would be done by; but he has given us a witness *within*, which confirms and applies the *outward* command; and which, when faithfully attended to, and obeyed, never fails to lead the mind out of all *unkindness*, as well as all *unfairness*, in its dealings with others. "My sheep hear my voice," says the blessed Jesus, "and follow me." It is this precious saving voice which always speaks to deliver from evil, which the true sheep are to mind. It is the directing voice which is promised, Isaiah, 30. 21: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." It is the living law of the Lord specified, Jer. 31, 33: "And I will put my law in their inward parts, and write it in their hearts, and will be their God, and they

shall be my people." It is the strength-giving spirit spoken of by Ezekiel, 36. 27: "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my statutes and do them." It is that principle, more divine, more lovely, than *bare* justice; which, when followed, guides out of every obscure, entangling, crooked practice, and which makes the path of the just to be indeed, as "the shining light, which shineth more and more, unto the perfect day."

And, not only out of all *unkindness*, as well as out of all *unfairness* in our transactions with our fellow-creatures, does this divine principle deliver us; but, it causes us "to make straight paths for our feet," under any circumstances of common occurrence, wherein self-love is very apt to incline us to leave the straightforward road.

How often, in the journey of life, does the desire of compassing a particular end, furnish a temptation to acts of duplicity! An open letter falling in the way, an opportunity of overhearing private conversation, are of this description: and on occasions, commonly so sudden and unexpected as these, where is our help but in a habit of prompt obedience to that internal guide, whose righteous dictates point, with living light, far, far away from the dark labyrinths into which, in such cases, self-love is prone to enter? Again, in the instance of meeting with opportunities of *taking advantage* of others, how precious are the tender checks of the good shepherd's voice! How frequently do such opportunities occur, wherein, by withholding, or misstating the truth, we may induce our fellow-creatures to comply with our wishes! Temptations to take advantage of the ignorance, the imprudence, the necessities, the dependence, the timidity, or the generosity of others, must frequently meet the person whom God has been pleased to endue with the power which riches, talents, and influence of any kind confers. What need, then, that the heart be under the dominion of a sacred and unbending principle of rectitude, to furnish it with a rule of conduct which is fitted for all circumstances, and which shall deliver it from all those mean and unworthy shifts, to which the grovelling nature of self-love is never ashamed to stoop. Truly, indeed, the way of the Lord is strength to the upright. Truly, indeed, does he fulfil to those who seek him with their *whole* heart, that precious promise, "I will cause them to walk by the rivers of waters, in a *straight way, wherein they shall not stumble*," and make them know, by blessed experience, that it is "the way of holiness;" and that "wayfaring men, though fools, shall not err therein." How often do we stand in need of being refreshed by these considerations, when harassed on the right hand and on the left, with the goadings of selfishness, aggravated by the subtlety of Satan, tempting us to the commission of actions, which, without being directly dishonest, we perceive to be unworthy of our Christian profession! Who is there that has not experienced these harassings? Who is there that has not, under the impulse of the moment, made some promise, or raised some expectations, which cooler reflection causes him to repent of, as imprudent? And who is there (especially if the matter repented of should come under the denomination of what is called a trifle) but has been tempted to

use, if he actually has not used, some false excuse to cover his failure towards his fellow-creature, without *much* regard to the displeasure of his Creator? How common, for instance, are the most palpable untruths, when it is not easy to be extricated from some invitation, given or accepted! How usual is it for persons, without a blush, to *invent* motives for their actions, or substitute the ostensible for the real, whenever it suits their worldly purposes; and what serpentine movements will they make use of, to *twine* themselves out of unpleasant situations, in which their own measures may have been the means of placing them!

But, let there be an habitual consciousness of God's law in the heart, and a custom of bowing to its requirements, and how clean and clear a deliverance it works out of all such difficulties, by simply commanding us to speak and act uprightly; and, when we have made promises or engagements which we cannot, or do not wish to fulfil, to bear the humiliation of acknowledging our error, and the shame, or contempt (if such be our portion,) which it deserves! And, surely, to the heart which knows any thing of the grace of repentance, and the precious, though sorrowful fruits, which grow in that lowly soil, such humiliation is valuable indeed, compared with the skulking sort of hide-and-seek, the flimsy excuses, and *poor* pleas, which very proud people sometimes stoop to adopt, to cover their faults. How sure a guide, also, is a straightforward principle of action in the innumerable cases of embarrassment to pride and covetousness, which will arise from the common circumstance of possessing near relatives and connexions in an inferior rank of life! The man that walks uprightly, has no shuffling contrivances to keep them aloof. If they be poor, he relieves their necessities; if they be worthy, he seeks their society: nor could he find comfort in neglecting their claims, because the accidents of life may have placed him above them in point of outward appearance. The rule *he* walks by, is given forth by *Him* that changeth not. It does not therefore vary, and take its direction from the ups and downs of worldly views. It has but one end; which is, to cause him to do that which is acceptable in the sight of God; knowing, that such as he is in the sight of God, he *only* is, be his pretensions what they may. Hence, how decidedly it speaks, *when allowed a hearing*, upon every point of honesty connected with the discharge of debts; a matter in which so much shuffling and dishonesty is common, that a tradesman will almost be surprised to meet with a customer who will, voluntarily, rectify any error whereby, in selling his goods, he has unconsciously made himself a loser. "I wish every one that deals with me had your principle," was the remark of a tradesman not long since, to a friend of the author's, upon an occasion of this kind; and then he made the lamentable statement, that it was not only of irreligious characters that he had to complain for want of uprightness in their dealings with him, but even of many that made a more than common profession of godliness.

How distinct and simple are its dictates, in opposition to the *mystifications* of self-love, when there is a desire to borrow, without any probability of repaying; or, when having borrowed articles, there arises a desire to keep them, in the hope that the lender

has forgotten them! What an armour of defence, on the right hand and on the left, is it, from the common temptation of seeming to be something, when we are nothing, by pointing us to the straight and simple path of truth; and how does it spare its possessor the ridicule and contempt which await the lofty pretender to talent, to riches, to connexions, or any personal advantage, when his pretensions are found to be "things of nought," and he himself a vain boaster! What "a breast-plate of salvation" is a righteous principle of straightforwardness, when envy, hatred, and malice, would shoot their arrows against the Christian professor; and how secure a defence is provided for that man, in almost every species of trial, who is *known* to "walk uprightly, and work righteousness, and speak the truth in his heart;" the man whom his bitterest enemy cannot accuse of a low, false, dishonest action; but whose word is his bond, and whose deeds confirm what his words promise! There may be, perhaps, great faults, many backslidings, grievous infirmities, in the character of such an one; but still, "the law of his God is in his heart, none of his steps shall slide." And though the wicked watch, and seek to slay him, yet the Lord will not leave him in his hand, nor condemn him when he is judged. "Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand." How entirely does it guard the mind from every temptation to take the advantage, which selfish persons are so apt to use, of flattering the vanity, and practising on the weakness of proud conceited people, in the hope of turning their folly to some account! How securely does it shield those who are placed in the situation of rulers and instructors, from the shame and humiliation of having to pass by an offence against truth or honesty, lest they should hurt their *own* wound, and be reminded by the culprit of some similar failures on their own part! But, where should we stop, if we were to attempt to particularize the manifold advantages which an abiding adherence to this principle of rectitude confers? In a word, it is that precious thing, which, like a vein of gold running through the earth of the fallen nature, more especially distinguishes the *sincere* from the mere *nominal* Christian. It is not difficult to *appear* religious, but it is difficult to be *really* so; since it involves a change of heart, which *he* who searches the heart alone can accomplish; and he effects it only, by "turning us from darkness unto light, and from the power of Satan unto the power of God."

Now, we are not delivered from darkness, whilst we do the works of darkness; nor, from the power of Satan, whilst we serve him. Untruth, and dishonesty, are amongst the works of darkness; and those who do such works, as much serve the devil as if they were to bow down and worship him. Let us, therefore, upon whom the name of Christ is called, cast away the works of darkness, and let us put on the armour of light. The tree is known by its fruits; and it is by the difference of the fruit they bring forth, in their life and conversation, that the true and the false professor are distinguished from each other. In doctrine, and in all the *outward* observances of their common faith, they may agree; but there will always be some manifest and decided tokens, in the difference of the fruit they bring forth

that one is the good, and the other the corrupt tree. "As the man *thinketh*, so is he;" and what is passing *within*, will certainly, in some way or another, be visible *without*. Life abounds with circumstances calculated to manifest *what* are the *real* principles of most persons, whether professors or profane; and whenever there is a desire of glorifying God, the transactions of every day will yield opportunity for doing so; as they will also afford means for serving the flesh, the world, and the devil. And herein is the conflict of the Christian. Something will always have to be *sacrificed* by the man that seeks to serve God with a pure heart. David refused to offer burnt offerings unto the Lord his God, of that which cost him nothing; and so must all, who aim at obtaining the testimony which David received, even to be persons "after God's own heart!"

The great point is, to have the *heart* "established with grace;" for true religion is *heart*, and not *head* work. Many persons (perhaps almost all who pretend to reflect about any thing) have a *notion* that truth is a precious thing; and they may find pleasure in the study of it. But *knowledge*, though useful and valuable, will not be sufficient, of itself, to defend the soul from the attacks of Satan. His business is with the *heart*, the affections, the *will*; and provided he can but lead and govern *there*, he cares little what occupies and amuses the understanding. He has baits suited to the besetting sin of every person; and whilst that sin, be it what it may, remains unmortified, he has an avenue of approach, and power to lead, and *mislead*, which is not to be resisted by that which is merely held as a *notion* in the head. The Christian who desires "to adorn the doctrine of God, his Saviour in all things," must receive the truth in the love of it; and adopt, as a leading principle, a courageous and persevering habit of *self-denial*. Nothing more completely baffles and foils our subtle enemy than this. It is to snap asunder all his gins and snares, as Samson broke the bonds of the Philistines; to cut the thread of all his sophistry, and to render nugatory all his contrivances. Nothing is left him to work upon in the man, who, in obedience to the commands of his Lord and master, stands in a continual contrariety to the will of the flesh. As the root of all *real* piety, let us dwell in the fear of the Lord, which "is the beginning of wisdom." Nothing else can purify the heart from evil, especially when there is a particular inclination to the practice of deceit. Most other sins have such broad features of wickedness, as to be recognized on their first appearance: as, in the case of anger, envy, pride, &c., which a regard to the opinion of our fellow-creatures will sometimes suffice to restrain. But the workings of deceit are of so secret and *internal* a character, and usually covered with so plausible and pleasing an exterior in the sight of others, that if they are not opposed by some *inward* check, they are not likely to be restrained at all. That check can only be found in the fear of that All-seeing eye which penetrates the deep recesses of the heart; which fear it is that prompts the solemn, saving thought, "*Thou God seest me!*"

We see in the examples of holy saints and prophets recorded in the Scriptures, how prominent a place was given in their hearts to uprightness and integrity. Of Job it is said, That he was perfect, upright, and one that feared God and eschewed evil! "I will walk within my house with a perfect heart," says David: "I will set no wicked thing before mine eyes, I hate the work of them that turn aside, it shall not cleave unto me." "He that worketh deceit, shall not dwell within my house; he that telleth lies, shall not tarry in my sight." "Ye are witnesses," says Paul, "and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe." And again: "Herein do I exercise myself, to have always a conscience void of offence towards God, and towards men." Again: "We have renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully; but, by manifestation of the truth commending ourselves to every man's conscience in the sight of God!" O, friends! ye who profess yourselves to be on the Lord's side, in the midst of a world that lieth in wick-

edness, behold your calling ! Ye are the Lord's witnesses, and it is *your* business to be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, amongst whom ye are to shine as lights in the world, holding forth the word of life !” And not *merely* are you called upon to hold it forth in the way of giving good *instruction*, but let your *lives* preach for you. The world will far more attentively fix their eyes upon what you *do*, than what you *say* ; and though you should speak with the tongue of men and angels, they will never believe you a true disciple of him who says, “ Take heed, and beware of covetousness,” if they behold you grasping at every means of increasing your wealth ; adding storehouse to barn, and warehouse to warehouse, and occupation to occupation, especially if some of these last should be of questionable propriety, when considered as the calling of a religious professor. As little will they give credit to your possessing Christian principles, if they detect you in habits of dissimulation. Your walk before the face of your fellow-creatures must be in the King of king's highway ; and not a creeping along, with zig-zag motion, through the winding mazes of duplicity. Let every body see where you are ; and do not have to be searched for in holes and corners, where the light of day never enters. It is a glorious thing to be called upon to fight the battles of the Lord God of hosts, and to stand on *his* side, in a world where so few will make the smallest sacrifice of their selfish views and wishes, in behalf of Him who gives them every thing ; though, in profession, they may talk of being ready to part with all, and follow Christ. Human nature is the same as it was when the Lord testified of it by the prophet Ezekiel : “ They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them : for with their mouth they show much love, but their heart goeth after their covetousness.” But let it not be so with you ! Remember the command : “ Put on thy strength, O Zion ! put on thy beautiful garments, O Jerusalem ! Put on the new man, which, after God, is created in righteousness and true holiness.” Put on the beauty of holiness ; be living epistles of Christ, “ known and read of all men ;” and you will find that there is a secret weight and impressiveness in the conduct of a really straightforward, religious man, which operates to restrain, if it fails to remove, deceitful and unworthy practices, in those immediately within the sphere of his example. Truth is a holy and heaven-born thing ; and whenever it is found, it diffuses in its very presence, though silent, a sacred, solemnizing influence, which limits and chastises the bold effrontery of falsehood, and causes it, against its will, to be awed and subdued !

Therefore, “ stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls !” A rest unknown to the children of deceit, the contrivers, the creepers in by-paths. Ah ! what avails it when they *have* accomplished their purposes ? What does the Lord say of those whose “ lips have spoken lies,” and whose thoughts are thoughts of deceit ? “ The way of peace they know not, and there is no judgment in their goings ; they have made them *crooked* paths ; whosoever goeth therein, shall not know peace.” Let straightforwardness, then, in thought, word, and deed, be the distinguishing characteristic of the servant of the Lord. It may not, perhaps, array him with much attraction in the eyes of a misjudging world ; but, before Him who seeth not as man seeth, it causes him to be “ all glorious within.” Truth, dwelling in his soul, it emanates with steady ray, through every diversity of circumstance and condition which may befall him ! His heavenly Father's “ seal is on his forehead ;” and whatever else may change, *his* spirit is imbued with that which knows no mutability : but which, arraying him with the “ fine linen, clean and white,” prepares him for an admission into that holy city, of which it is said, “ there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or *maketh a lie* !”

THE END.

INDIVIDUAL INFLUENCE.



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INDIVIDUAL INFLUENCE.

"A CERTAIN nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come," &c. Luke, xix. ch.

There is scarcely any sentiment more frequently enforced in Holy Writ than the accountability of man. The consideration of the parable of the talents which exhibits rewards as the meed of obedience, stimulates to the discharge of our relative duties towards God and our fellow-creatures, and furnishes us ground for many solemn and affecting apprehensions of what may be the consequences of misusing our allotted day of probation. Nothing, therefore, can be more needful for the man who desires to ensure to himself that which will endure when all things are passing away, than to ascertain with precision the use he is *now* making of the talents entrusted to his care.

Most persons, it is to be feared, live with scarcely any other definite purpose than to enjoy as much, and suffer as little as possible; for the love of ease and indulgence is as congenial to the fleshly will of man, as it is to the nature of any other animal. But, even in minds thus darkened and debased, there exists a spark of something pure and heavenly, which, under the most oppressive weight of worldliness that can be laid upon it, is never wholly extinguished. It lives, though it be in the grave; and there is a voice appointed to arouse it, which ever and anon exclaims, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Few persons are in any degree aware of the immense importance of their own individual example to those who are immediately and intimately brought into contact therewith; for few can calculate upon the powerful effects of small causes, which are of uniform and constant recurrence. How few, for instance, consider the baneful influence which the giving way to ill-temper diffuses over the circle of their family and friends! In such a wilderness of thorns and briars as this world, where we can scarcely *touch*, much less venture to *grasp* any object without now and then being wounded, how needful is it to be possessed of that heavenly principle, which, like the balm of Gilead spoken of by the prophet, shall drop its holy unction into the corroding irritation of the fallen nature, turning its poison into the dew of Hermon, "even the dew that descended upon the mountains of Zion;" and from the very bosom of distress and disappointment, eliciting a sweetness which breathes the atmosphere of heaven upon all around it!

But, oh! how different is the case when the leading person in a family, be it father, mother, humoured son or daughter, disturbed by that common position of human affairs which is usually characterized by the expression of "*things going cross*,"

comes, in the potent dominion of selfishness, to scatter the withering blight of an unhappy temper through the whole habitation! Alas! to deaden and destroy any thing that is tender, and kind, and lovely in our fellow-creatures, can be no light offence against a God whose nature and whose name is Love!

Heads of families sometimes relate with an apparent delight in the presence of their children and servants, entertaining stories, or remarkable anecdotes, in which a disregard for truth or honesty forms a chief feature. Perhaps it may be the contrivance of some clever sharper to elude justice; some intriguing politician to accomplish his purpose; or some needy impostor to succeed in passing for an honest person. Now such sort of discourse may seem of no importance; but when it is considered how often the worldly interests of dependants, and the heedless pursuits of children and young people, place them in circumstances in which the tendency of the natural heart is to violate the truth, in order to hide a fault, or to secure a present pleasure, it cannot be made a question, but that every tender and precious check which the secret witness of the Lord may make in their consciences, is in imminent hazard of being crushed and set aside, by the polluting recollection of instances in which they have known their seniors, and those who were placed in authority over them, to treat acts of deceit and falsehood as a light and trivial thing.

If anecdotes like those alluded to, should be narrated in our presence, and we feel as though it were a thing almost impossible for us to damp the hilarity of a cheerful party by words of reproof, when we believe *no kind of harm* is intended; let us remember that if we are not willing to give utterance to the language of disapprobation, there is, in the reproof which a calm, meek, sustained silence inflicts, perhaps, a more effectual service rendered to the cause of truth and propriety, than if we were to harangue upon the subject for an hour. There is a serene dignity in the reprimand of silence, which brings over an offending spirit something of the holiness and majesty of God, who works all his glorious wonders, in nature and in grace, with the impressive solemnity of silence. In silence, He meets the soul; in silence, He penetrates the conscience; in silence, He spreads before the guilty their accumulated wrongs against Him; and with "neither speech nor language," shakes the earth of man's fallen nature to its very centre. Hence it is that scarcely any species of correction or instruction is so totally repugnant to the carnal mind as that which is accompanied with the down-breaking, flesh-crucifying power of silence; the felt consciousness of which repugnance occasions it to be but seldom resorted to, in appealing to the hearts and consciences of those with whom we have to deal, in the character of monitors or reprovers. It therefore often happens that the offended and the offender, the teacher and the learner, are all beclouded and bewildered in a multiplicity of words, wherein little is effected beyond the nourishing of self-complacency in those who speak, and a spirit of disputation in those who hear. It is very desirable, indeed, that more attention should be paid, on the part of religious instructors, to

the value and importance of a prepared state of mind, before they proceed to the performance of their allotted duties. Until an experimental acquaintance with Divine truth is, in some measure, wrought in us, we may be assured that we are in no condition to produce any deep and permanent good effect upon others. Things will only act, and cause to act, according to their nature. That which is merely the result of study, and which exists but as a notion or opinion of our own mind, will do no more than produce its own likeness of notions and opinions in those we desire to influence, if it does stir them up to wrangling and jangling, to prove our views to be erroneous.

If nothing can be acquired to any efficient purpose in human knowledge, except the mind be concentrated on the object before it, so neither can any valuable acquaintance with Divine truths be wrought out, but by the subjugation of every busy, wandering imagination, and the "bringing into captivity every thought into the obedience of Christ." All this is the work of waiting upon, watching for, and diligently obeying the smallest movements of that Holy Spirit of Truth who is promised and bestowed as our "Guide into all Truth," and to whom we are to hearken, as the scholar listens to the direction of his master.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." It will not be necessary for us to look out for great or extraordinary occasions of exercising our allotted portion of this precious and "unspeakable gift;" for such opportunities may or may not come; and if they do appear, we may or may not believe ourselves equal or called upon to meet them. But let us stand at our post, like the porter who was commanded "to watch;" and do not doubt but that, with a heart previously disciplined by the "preparation which is of the Lord," sufficient opportunities of serving our Divine Master will arise, though they should seem to us of a kind so trivial, that, on their first appearance, we may be inclined to overlook them altogether.

It is scarcely to be conceived by those who have not submitted to the faithful observance of the smallest monitions of conscience, by what little, and, as some might call them, low means, a soul is advanced in faith and obedience; for it pleases God to serve himself by his poor, insignificant creatures, in that way which shall best prove that the work accomplished is the Lord's, and not man's. "I am the Lord: that is my name: and my glory will I not give to another." This is the seal with which he stamps his righteous acts; and hence it is, that, in every great and glorious manifestation and revival of true religion, the instruments employed have commonly been persons and things of little or no account in human estimation.

What have we, then, to do, but to "cast our bread upon the waters," in the full assurance that we shall "find it after many days," since the simplest word spoken in sincerity, the most trifling act of usefulness unpretendingly performed, as to the Lord and not as unto man, things even singular, and as in our fallible judgment, leading to no important results, yet, as apprehended requirements of our Heavenly Father, receiving our willing and

prompt obedience, cannot fail, at the appointed time and in the allotted manner, to fulfil the secret purpose whereunto they were sent, and be blessed to the benefit of many, perhaps yet unborn. There is no calculating upon the extent of individual influence, whether good or bad, for its ramifications are endless. But, as the evil propensities of human nature are ever eager for indulgence, and consequently upon the watch for the smallest incentive in the shape of example, how careful should the servant of God be to avoid ministering in the least measure to *their* growth, and to throw the weight of *all* his personal influence into the scale of virtue and true holiness! For, assuredly, whether we believe it or not, we have the ability to cast a preponderating power into the good or evil of such of our fellow-creatures as are brought into contact with us! Be assured, that, whether we will or no, we, in some degree, *give the tone* to their moral and spiritual feelings. If our walk and conversation be with the apostle "in heaven," it will diffuse so much of that holy influence upon the "dry bones" around us, as will often cause "a secret shaking" to take place amongst them. God, as we have before remarked, has something to plead his cause in every heart; and *this* it is which always recognizes what it is good, and which often causes the poor, misled, polluted soul, to long to be united therewith.

What encouragement, then, is held out to us, in only looking upon the simplest train of human things, and in remembering how *we* ourselves have often been operated upon by such simple trains; what encouragement, we repeat, is held out to us, to consider our own example as one of the most effective of all ways of benefiting our fellow-creatures! But, in doing this, it will be well for us to "count the cost:" since, as it is one of the most efficacious, it cannot be denied but that it is also one of the most *difficult* modes of the many which present themselves, of being serviceable in our place and condition; for believe me, my Christian friend, you can form no conception, unless you have experienced it, of the sharp exercises you may be required to undergo, in performing even the *different little* things, that a sense of duty may suggest. For instance, in obeying that solemn command, "Thou shalt not suffer sin upon thy neighbour," how often may it be needful for you to take a very painful and humiliating position to the pride of the fleshly mind!

But, let us faint not, dear Christian friends, when demands come upon us for services of a sharp and painful nature. "As thy days, so shall thy strength be:" and with every required duty a voice may be heard, saying "Fear thou not: for I am thy God: I will strengthen thee; yea, I will keep thee; yea, I will uphold thee with the right hand of my righteousness."

The one great design of our Heavenly Father is to take away *our own will*; a purpose which is evidently shadowed out in the Jewish sacrifices, so minutely specified under the Mosaic dispensation; in which the continual slaying, and shedding the blood of animal life, most distinctly and divinely teaches us the necessity of crucifying and pouring out the life-blood of the fleshly mind and will of man. There never was, nor ever can

be, any other way to God, than the way of the cross,—the way of sorrow and death to the flesh. The Saviour of mankind himself passed through this dreary and painful path; not that we should escape it, but “because in all things it behoved him to be made like unto his brethren.” “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.” Who, “though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.”

Whenever, therefore, or wherever the blessed Jesus beholds a heart acknowledging the calls he may see fit to make upon it, without questioning the great or little, the profitable or unprofitable result which may ensue, he beholds his sincere disciples,—his faithful stewards,—and not the mere repeater of “Lord, Lord, have I not prophesied in thy name, and in thy name done many wonderful works!” The whole work of Christ’s religion is the formation of a new and heavenly creature, in the place of a corrupt and earthly child of the old Adam. It is not our business to inquire how this is to be accomplished; but to leave ourselves in the hands of that great, Almighty Being, who alone can bring it to pass, and who effects it by ways of his own, with which we have no other concern than obedience. It is, in truth, a common and grievous mistake, to suppose we are likely to choose wisely in taking our own way in religion, or following the bent of our wishes in seemingly good things. And certain we may be that we are not fulfilling our stewardship as God would have us, if we are not frequently reminded that there is a cross to be taken up; and that, *not* merely by *reading* so in the letter of Scripture, but by *feeling* the sacrifice it requires of our own contrary will and wishes. Assuredly, there is no serving God without these *living* sacrifices; and hence the exhortation of the apostle, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a *living* sacrifice, holy, acceptable unto God, which is your reasonable service.” Our Heavenly Father *demands* these offerings; He makes way for them. We shall be living to as little purpose as he who hid his lord’s money in the earth, let us be outwardly as busy as we may, in good words and works, if we are not undergoing more or less of the crucifying power which accompanies the things, be they few or many, that we are required to do, *against* our own will. To a mind upon the watch for glorifying God, such things will be of frequent occurrence. Who are there, amongst the sincere and honest-hearted, that have not had frequently to struggle with a desire to escape from the requirements of duty, when they have pointed to the administering a much-needed word of caution or reproof to persons who are more likely to be offended at their intrusion, than benefited by their advice.

Perhaps we are associated in habits of intimacy with those who are deficient in principles of truth and integrity; or we cannot fail to remark in others an unkind disposition to satirize, and

scan with severity the faults of their fellow-creatures. In some persons we may encounter (*united even with a high profession of religion*) a fearful mass of uncrucified pride and arrogance; and in the greater part of all whom we may happen to be acquainted with, we may *groan* to discover huge mountains of prejudice and illiberality, diversified with traits of worldliness and vanity, which we could take no share in encouraging, or even allowing, without betraying the interests of our Lord and Master.

What are we then to do, as faithful stewards of the talent of usefulness entrusted to our care! Are we to take the part of smiling, with ambiguous meaning, as some do, who, "from the fear of man," *dare* not censure, and yet, for shame, cannot openly approve, when instances of this kind are brought under their notice? Are we, like these lukewarm disciples, "neither hot nor cold," by civil speeches, and soft simpers, to become, as it were, a kind of *smugglers* in worldly matters, by secretly entering into the views and interests of the half-worldling, half-religious professors, who seek only the countenance and company of those who are for finding out the easiest way to heaven? O, let us look to it well, dear Christian friends! let us look to it well, that, in these days of much profession, and many notions about the things of God, we be not, in any wise, entangled with "vain talkers," understanding neither "what they say, nor whereof they affirm." Let nothing pass without examination. "Believe not *every* spirit, but try the spirits whether they be of God: *because many false prophets are gone out* into the world." "Prove all things;" that we may be enabled to "hold fast that which is good:" *first* proving, as is most fit and right, our own selves. Are the respective duties of our allotted place and condition in life, performed "as unto the Lord, and not as unto man?" If occupying the responsible situation of rulers of a family, or a household, do we bear in mind that the God of Israel saith, "He that ruleth over men must be just, ruling in the fear of God?"

Do we stand aloof, with honest disdain, from the low cabals of party purposes, neither following, nor setting up a cry of "Lo here!" or, "Lo there!" or, "I am of Paul," and "I of Apollos;" not hardening ourselves, nor tending to harden others, with that heart of stone, which, suiting itself to all occasions, stands faithful to nothing, but an unvarying determination to get the most that is to be got of the things of this world? Do we separate ourselves from those who, "whilst they promise liberty to others, are themselves the servants of corruption," and, glorying only in this, that we are *not* our own, but the Lord's freemen, who has bought us for himself, with the price of his own most precious blood, do we manifest, throughout our lives and conversations, an unshaken purpose of living no longer unto ourselves, but unto the praise and glory of our Father which is in heaven!

But, if of that sex whose sphere of action lies more within the range of retired and domestic duties, if as a wife, a mother, the

mistress of female dependants, or solitary and outwardly defenceless, thou art, in a measure, dependent thyself,—in whatever circumstances thy lot may be cast,—think not, dear reader, that thou art powerless to serve, and that materially, the interests of virtue and religion! I would remind thee, how valuable is the power entrusted to those who superintend the employments, and direct the habits of young females, of leading them, by the force of personal example, away from the common snares into which the vanity of their hearts is so continually entangling them.

Alas! what can be the expectations of success in that *teacher* and *talker* about the virtues of humility and modesty, who addresses her young hearers, with her own person bedizened with every kind of frippery and folly, that the “lust of the flesh, the lust of the eye, and the pride of life,” are continually bringing forth, in the things which are “not of the Father, but of the world.” If called to exercise the duties of a mother, art thou *strictly watchful* to meet the faults and delinquencies of thy children, in that holy reverence and fear of the Lord which shall deeply impress their young minds with a conviction, that no sorrow could befall thee of a more acute and overwhelming kind, than to see them grow up in ways of ungodliness, and indifference to the favour of God? O, how fearful is it, to behold the keenest anxiety evinced, that the female part of the family should acquire graceful manners, and polite accomplishments; and to perceive a trespass in some point of gentility visited with severe reproof, and alarmed looks; whilst habits of dissimulation, and disregard of truth, are lightly passed over with a slight word of censure!

It is most painful to remark the artificial ties by which society is generally linked together, by the use of flattering expressions, and apparent good-will on the part of many persons, who secretly envy, dislike, and, as occasion serves, mutually ridicule and revile one another. As saith the psalmist, “they speak vanity every one with his neighbour, with flattering lips and with a double heart do they speak.”

And how can it be otherwise, amongst the children of this world, whose associations are, for the most part, composed of individuals who know little of any higher motive of action than that of self-interest? In such a weak and superficial state of things, how needful and how valuable is the counteracting influence of *one* honest and sincere soul! Oh! how incalculably lovely is it, even in the sight of those who will not break their bonds, nor disengage their minds from thralldom which they themselves are often compelled to despise! Yes, there *are* times, even in the reign and dominion of vanity and selfishness, when the “*still small voice*” *within*, suggests to man, that he was born for something better than to run into this foolishness and sin; something that makes him, in secret, ready to blush at acting the part of the sycophant and parasite, and prompts a latent wish that he *could* but venture to leave off pretending and *seeming*, and actually *be* sincere and upright. *Then* is the time when the

weight of good example is duly appreciated; and the fewest and simplest words of truth are likely to make a deep impression. Art thou, dear friend, in thy place and condition, the minister of these few and faithful words! Art thou, through every temptation of self-interest, preserved "from flattering with thy tongue," and ever found, "in the midst of a crooked and perverse generation," a witness on the side of God and Truth! Dost thou also, in this day of religious pretension, entirely renounce all attempts to appear one jot more amiable, more pious, more solicitous about the welfare of thy own soul, or the souls of others, or, in any degree, more interested in the pursuit and acquirement of spiritual knowledge than thou really art? And, if under any awakening feelings, dost thou find thyself more disposed to turn with humble contrition to the Lord, and, in the words of the psalmist, to say, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting;" than to hasten and tell thy experience to this or the other professor, with an ardent, though, perhaps, undetected hope, of passing for a person under *very interesting* and extraordinary impressions of a spiritual kind!

In a word, dost thou stand clear and disentangled from all such obliquities as these; having no other interest or desire but that the will of God may be the rule and guide of all that thou mayest think, do, and say, from morning to night?

"Alas!" perhaps thou mayest exclaim, "these are high attainments; who can hope to possess them?"

I will tell thee *who* can; yea, who *must*, in a measure, possess them; and that is the person, be it man or woman, who is *in earnest* in seeking the salvation which Christ Jesus works out, for the fallen souls of sinners. For salvation, remember, is not a mere notion of an act of mercy performed many ages ago, by which we are set free from the *consequences*, though we know nothing of being liberated from the *power* of sin: but salvation is that *cleansed, washed, and sanctified* state of heart and conscience, which is wrought out by the Spirit of Christ, *in and upon* the believer in Jesus; which *means of salvation* poor, wretched, fallen man *receives* as an "*unspeakable gift*," bestowed upon him, not for any merit that he possesses, but for the sole merit and work of righteousness performed in his behalf by the Saviour of the world; "who would have all men to be saved, and to come to the knowledge of the truth;" and who, having pledged himself, in his parting words, to "be with his disciples even to the end of the world," fulfils that promise, in causing his Holy Spirit to be the *indwelling* judge, companion, guide, comforter, reprover, and ever-present friend of all that seek, by prayer, to obtain this grace of God. *That* grace alone can make them "more than conquerors," over the combined force of all their spiritual foes; that strengthening grace which speaks in the encouraging promise, "To him that *overcometh* will I grant to sit with me on my throne, even as I overcame, and am set down with my Father on his throne." O, it is these *overcoming* ones,

these victors over the flesh, who can confidently hope to render up the account of their stewardship with joy, and not with grief. Persons who confess, by their self-denying, self-sacrificing lives, more than by the utterance of words, that they are indeed "strangers and pilgrims," "seeking another and a better country;" persons whose standard of right and wrong does not lie in notion or opinion; but in that deep, holy, *living* sense of the Divine Presence, which enables them to realize the experience of the psalmist, and say with him, "I have set the Lord *always* before me: because he is at my right hand, I shall not be moved." And again, "I have chosen the way of truth: thy judgments have I laid before me."

However *strange, painful*, or, in the world's eye, even *absurd*, therefore, the things may seem which are required of us, either in a way of doing or of suffering, by the gentle touches of the Spirit of the Lord in the secret of the heart, *most faithfully* observe and endeavour to obey them. We do not know what this reverent obedience will do for us, in the advancing our acquaintance with God, and promoting our own spiritual peace and welfare; nor yet what it may be the means of producing, for the everlasting good of our fellow-creatures. For, as the Lord was with Samuel, and "did let none of his words fall to the ground," so is he, in like manner, with his true servants in every age, if they will but faithfully yield themselves to *all* his requirements. But here, alas! is the difficulty. All sorts of religious professors can talk in a notional way, and in the words of Scripture, about their knowledge of God; but *few* understand, or will bear to undergo, the humbling, and down-breaking exercises, whereby *alone* this precious knowledge can be obtained.

Once more, therefore, dear fellow-pilgrims, in the Christian journey, whoever you may be, and whatever be your circumstances, I strenuously urge upon you the most absolute and entire surrender of yourselves to the faintest checks, the slightest enlightening of the Spirit of God upon your hearts and consciences. You will, in this way, attain to a knowledge of yourselves as well as a knowledge of the Most High, which will impart to you a tender sensibility of the *least* sin, quite inconceivable to the rash, self-willed, and presumptuous, *mere nominal* religionist. "All things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. *Wherefore* he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Awake, therefore, from the sleep of inobservance, in which so many drown their best interests. "*Watch thou in all things,*" says the apostle, writing to Timothy; and the counsel is needful to all. Watch *where*, and upon *what* occasions, the enemy of souls, acting upon the corruption of the fallen nature, most unsuspectingly draws us into his net. Remember, that it is the *one, broad, undeviating*, fundamental principle of the flesh, to be *always* hunting and catering, like Esau, for "savoury meat,"—or for something calculated to please the senses. Are we easily ensnared by the traps which the god of this world plants on

every side, to catch us through this medium? Are we, by nature, "mighty hunters" for self-gratification, that, like the Athenians who "only spent their time to tell or to hear some new thing," does the sight of *novelty*, in the way of books, music, pictures, shops, newspapers, &c., present baits which *hook* us in a moment? O, let us remember, then, the words of the wise man; which, however immediately applying to indulgencies of another kind, have a largeness of meaning that makes them suitable to almost every occasion of danger and temptation on the side of the flesh! "When thou sittest to eat with a ruler," he says, "consider diligently what is before thee; and *put a knife to thy throat*, if thou be a man given to appetite." *Slay*, therefore, on their first motion, all vain, unprofitable desires after the shadowy trifles of a polluted world,—a world from which we are continually passing away. Let us say with David, "Turn away mine eyes from beholding vanity, and quicken me in thy way!"

And, being found faithful in the "*few things*" which respect ourselves, let us stand ready to execute as faithfully whatever may be required of us, in regard to our fellow-creatures. Let us not shrink from such requirements *because of the cross* that may be in them; for it is the cross which brings the benefit, by compelling us to take upon us somewhat which *yokes down* the rebellious workings of the carnal mind and will, and "brings into captivity every thought into the obedience of Christ." Hear the testimony of a dear departed servant of the Lord, who *himself* faithfully bore his share of suffering in the cause of truth: "O my dear companions and fellow-travellers," he says, "towards the land of the living! *all* the motions of the life (of God in the soul) are cross to the corrupt part. Dwell in the life. Draw the yoke close about your necks, that ye may come into unity with the life, and the corrupt be worn out. Take the yoke, the cross, the contrariety of Jesus upon your spirits daily; that *that* may be worn out which hinders the unity, and so ye may feel your King and Saviour exalted upon his throne in your hearts. This is your rest, peace, life, kingdom and crown for ever!"

It is in this way only that we learn to know that "God is our refuge and strength, a very present help in time of trouble." We may *believe* Him to be such; but *proving* and *knowing* it implies something of a deeper kind, and which is founded upon personal experience of the extraordinary strength and support, whereby we *ourselves* have been carried through duties and trials most deeply humiliating and abasing to self. These are the things which unite the soul with God, in the sweetest and most endearing ties of the helpless child, and the wise, merciful, pitying and loving Father; who, though he cannot spare the stroke which is appointed to slay the sin, yet yearns, with a parent's kindness, over the suffering sinner; smiting, as it were, at evil with one hand, whilst, with the other, He draws to His compassionate bosom the poor creature, saying to him, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet

will I not forget thee." Yes, these are the things which lead to God, by bringing us into those depths where every human aid and comfort fails; and where nothing remains but to cast ourselves upon Him who made us, as He who alone can be our helper. This is *always* a tremendous plunge, and, to the last, shrunk from and resisted, by flesh and blood. But flesh and blood do not inherit the kingdom; but are things which are to be shaken and removed, "that those things which cannot be shaken may remain."

Thus instructed in the living experience of our own hearts, we will find, at length, something of the preciousness of that state, which David describes as the condition of a weaned child: "Surely I have behaved and quieted myself," he says, "as a child that is weaned of his mother: my soul is even as a weaned child." And this is the state to which it is the purpose of all God's dealings to conduct you; even the lamb-like state of meek and helpless dependence upon the Father, which is so sweet and lovely in his sight; which, as it ever lived and acted in his holy child Jesus, so it spake in devout acknowledgment by that Divine Being, when, rejoicing in spirit, he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."

O, could we hear the testimony of those who have drunk the deepest of the salutary waters of affliction, we should, I believe, invariably find it to bear such witness to the purifying efficacy of every draught, as would induce us to prize nothing so much as being under the cross of Christ. Go on, then, ye faithful servants and followers of God's dear Son, in his nature, and in his spirit, which conquers by suffering; go on, through the cross, to obtain the crown. The world knows you not,—even as it knew him not; neither do those "who are at ease in Zion," "but are not grieved for the affliction of Joseph." "Press forward," toward the mark for the prize of the high calling of God in Christ Jesus, till, in the comfortable assurance of attaining it, you are, in your measure, enabled to say with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

THE END.

BRIEF MEMOIR
OF
JOSEPH PIKE.

"The memory of the just is blessed."



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No. 71.

MEMOIR OF JOSEPH PIKE.

JOSEPH PIKE was the son of one of the early members of the society of Friends, and was born at Kilcreagh, near Cork, Ireland, in 1657. His father died when he was quite young; but his mother was spared for many years afterwards, and acted towards him the part of an affectionate and faithful parent. In a journal of his life, from which the following account is principally taken, he mentions, that in after life, it was a source of great peace and satisfaction to him, that he always treated her in a becoming and dutiful manner.

Before he was seven years of age, he felt the convicting power of the Lord's Spirit striving with him, to draw him off from childish vanities; and, though he did not at first know what it was that was thus working in him, as Samuel knew not the Lord's voice when a child, yet, being convinced by it that he ought not to do those things which occasioned trouble and distress of mind, he was frequently enabled to refrain from them; which brought him sweet peace and satisfaction. This made him the more attentive to its dictates; and he was thus mercifully preserved from many of the evils incident to youth.

But, after he had attained his ninth year, "I began," he says, "by degrees to lose this condition; and I well remember how the enemy of my soul worked in a mystery, insinuating into my mind, 'what harm or evil is there in things which are accounted innocent diversions?' And being of a lively, active temper, this bait took with me; so that my mind was drawn off from attending to the convictions of the Lord's Holy Spirit in my heart, which did often bring trouble and condemnation upon me."—"I lost that inward sweetness and peace which I had before enjoyed; and, by endeavour-

ing to stifle these secret reproofs, I grew harder, until, from a desire to keep company with other wild boys, I took delight in getting out into the streets to play with them; so that I grew very wanton, although my dear parents endeavoured to restrain me. After I had been associating with such companions, when I came to be a little still, the Lord's judgment would seize me, and bring me under great trouble of soul: then I would resolve to refrain, and do so no more. Yet perhaps the next temptation that offered, I could not withstand, but fell into the same snare again.

"Thus it was with me until I came to be about twelve years of age, although, to the praise of the Lord, I was preserved from any very wicked or gross actions, or even very bad words: yet my mind was drawn away into vanity and wildness, and I was far from being so sober as I ought to have been." About this time, however, he attended a meeting where that devoted servant, William Edmundson, was present; and, under his ministry, which was in the demonstration of the Spirit, and with power, the Lord was pleased to open Joseph Pike's inward condition. "Then, oh! then," he says, "were my sins, and the sinfulness of them, set in order before me; and, in the agony and bitterness of my soul, I secretly cried unto the Lord for the pardon and remission of them, with humble prayers unto Him, that He would be pleased to enable me, by His holy Spirit, to walk more circumspectly for the time to come, and do His holy will, and that I might truly serve and worship Him in spirit and in truth." And to this account, he adds, "I have since found, by living experience, that although our Lord and Saviour Jesus Christ, by his sufferings and death, placed me and all mankind in a condition capable of salvation, yet the completion thereof was and is in our obedience to His holy Spirit—a measure of which, according to Scripture, he hath given to each of us, 'to profit withal,' that we may thereby work out our own salvation."

He now, for a season, enjoyed sweet peace, and had dominion measurably granted him over the temptations to which he was peculiarly liable. His altered behaviour attracted the notice of his former companions, and he frequently heard them remark upon it as he passed them in the street; at which times his heart was raised in gratitude to God, that he was now preserved from yielding to those evil habits into which he had so often fallen.

He continued in this comfortable condition of mind until

after he had attained his fourteenth year; when, through unwatchfulness, he again yielded to some of the temptations of his soul's enemy, and was drawn into a fondness for the pleasures and vanities of the world. "Among the rest," he says, "I was inclined to take pleasure in fine apparel, and the like. Having got a pretty, fine new coat, the spirit of pride arose in me, and, passing along the street, I thought myself, as the saying is, somebody: but, amidst these vain and foolish thoughts, I was in an instant struck, as with an arrow from the Lord, and it swiftly passed through my mind, after this manner. "Poor wretch! was not Jesus Christ, the Lord of heaven and earth, meek and low of heart, and His appearance mean on earth? He was not proud and high. Wilt thou, poor worm! be high, and proud of thyself or clothes?" These thoughts so wounded my spirit, that I went home very sorrowful and dejected; but this went off in a little time, for the delights of the world began to take root in me, and my mind went after them, by which I was drawn away from the Lord.

"My mind having thus gone astray from the Lord, it displeased Him, and caused Him to withdraw from me; so that I did not enjoy the sweetness and comfort of His holy Spirit, as I had done before: yet he took it not from me, but it became my judge and condemner, for loving those things that offended Him; and so the terrors of the Lord often seized me: but I could well remember, from the strength of my natural memory, how it had been with me when I was in favour with the Lord."—"And from this experience, I have learned to understand the vast difference there is between natural comprehension and memory, and the present, living, experimental witnessing of the life and power of truth upon the soul, by which the soul is kept alive to God. Solomon, from the strength of his memory, could not forget how excellently he had prayed to the Lord, by the Holy Spirit, at the dedication of the temple; and yet he lost that living and divine sense of it when he afterwards went into idolatry. The world has the former; and by the strength of their natural reason, comprehension, and memory, they read, they study the learned languages, and acquire knowledge, or rather gather notions; being thus furnished and equipped for what they call divinity. But, alas! true divinity is quite another thing, and learned quite another way—even by the Lord's Holy Spirit; and I say this, in measure from my own experience; for when I was obedient to His holy light and Spirit in

my heart, and was taught by it, it led me, though but childish in my natural understanding, to the holy hill of spiritual Zion, even to the enjoyment of His living, comfortable presence. But when I declined from it, though I grew in natural knowledge and understanding, yet I lost my innocent condition, and the spiritual communion I once had; so that, instead of His holy Spirit being my comforter, it became my judge and condemner."

Joseph Pike continued with but little change in his spiritual condition until he had attained his eighteenth year; after which, he experienced many deep trials and conflicts of spirit, by which the Lord was pleased to baptize and prepare him for usefulness in the church, and gradually established him as "a pillar in His house, which should go no more out." In reference to these trials, he says, "and though when I was in the deepest of them, I could not see through them, or the end of them; yet, afterwards, I came to know they were from the Lord, and that it was a time of the ministration of condemnation, in order to bring me nearer to the Lord, by breaking down and mortifying the fleshly part in me, which had grown strong, and was not to inherit the kingdom of God. Through these sore exercises, and taking up the cross of Christ under them, my own natural will and affections became much broken, and I was in measure as a little child, depending upon the Lord for strength and ability to do His will."

Although Joseph Pike had thus attained to a state of humble dependence upon the teaching and guidance of the Holy Spirit, yet he still felt the necessity of watchfulness; for, when reviewing this period of his life, he says, "Though the excess of my troubles and exercises wore off in a few years, and I could at times, when so enabled, sing in my soul, as well of the Lord's mercies as of his judgments, yet I was not, for many years, at seasons, without sore fights of affliction with the enemy of my soul: nor am I to this day; for most certain it is, that there is no state attainable on this side the grave beyond that of watchfulness. Our Lord said to his disciples, "Watch and pray, lest ye enter into temptation." Our hearts are "deceitful above all things," and naturally prone to evil, and, as the prophet adds, "desperately wicked;" and though, by the power and sword of the Lord's Spirit, many things may be, as it were, destroyed and dead, yet if we do not diligently watch, the enemy will steal in again, and revive some of those things which appeared to

be eradicated, especially such as we are naturally most inclined to."

The excellency of that faith, and confidence in God, in which he was now established, was clearly manifested by his conduct and conversation among men; for he endeavoured faithfully to act up to his convictions of duty, and to "adorn the doctrine of God our Saviour in all things."

Being convinced that a profession of religion was of little value if the fruits of its spirit were wanting, he was deeply concerned that all his movements should be in accordance with the profession he was making, and that no reproach should be cast upon religion through his unfaithfulness.

In the year 1682 he was married to Elizabeth Rogers, a valuable friend, in whom he found a faithful and affectionate companion. In this important movement, he was careful to seek for a higher sanction than mere natural affection, and the divine approval and blessing were not withheld from him.

He was a faithful and tender father, and endeavoured to bring up his children in the nurture and admonition of the Lord. On the duty of parents, he makes these remarks in his journal: "Abraham, for his faithfulness, is called the friend of God; and God gives this character of him,—‘I know him that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment.’ And Israel was repeatedly commanded diligently to teach their children, and to tell their sons, sitting down, rising up in the house, and on the way-side, to keep the law of the Lord, and fear him all the days of their life.

"David instructed his son to keep the law of God; and we find on the other hand, though Eli reprov'd his sons, yet, because he did not restrain them, the judgments of God came upon him. Hence, it most plainly appears how great, how absolute, and how indispensable a duty lies upon parents towards their children, in order to their instruction in the way and fear of the Lord."

In nothing was the regulating and restraining spirit under which Joseph Pike lived and moved, more conspicuous than in the manner of conducting his business, which he commenced in a small way, and carried on, so long as he was engaged in it, on principles of the most scrupulous honesty.

On this subject, he says, "many, by striving to be rich, have begun and run on rashly into great trades, and dealing beyond their abilities, and have thereby hurt their own souls,

invaded other men's property, and been a stumbling-block in the way of the well-inclined." And in reference to his own business, he says, "I do not remember that I ever broke my word or promise with anybody, neither did I venture more in one ship than I was able to bear if she was lost; for I did not then, nor do I now, look upon it as just, to venture or hazard other men's substance, let the prospect of profit be ever so great." "I went along," he continues, "gradually; keeping within bounds, never over-trading, or much encumbering myself in the world; and I lived frugally, but not niggardly, and the Lord was pleased to bless my endeavours." "I can also say, I received the increase truly as a blessing from the Lord's hand, and with humble desires that He would give me a heart to make use of it to His praise, and that I might, with a free and willing heart, serve Him with His own; for I looked upon it then, as I still do, that He had prospered me in the world for that end."

While he was engaged in business, many opportunities of enriching himself, by speculative enterprises, were offered to him; but everything of this character he steadily declined, being unwilling to burden himself, or set an ill example for others to follow. On one occasion, a proposal was made to him, to purchase a large quantity of tobacco, when there was a likelihood of making a great profit, and no apparent danger of losing; but, on considering the subject, he felt it to be his duty to decline it, that the way of truth might not, through his agency, be evilly spoken of. Another person, who had not the same scruples, or did not obey them, availed himself of the opportunity, by which he made several thousand pounds. In relation to his own conduct, on this occasion, Joseph Pike says, "I never repented it; for if it were to do again, and that I was sure of getting the same profit which the other did, I would still decline it, for the same reasons." And upon this subject he adds these weighty remarks, which are worthy the consideration of all who are tempted to engage in hazardous enterprises, or to embark in any business of a character to overcharge and burden the mind. "But notwithstanding," he says, "I have often declined the prosecution of prospects that carried a fair appearance of profit, yet I will not, and dare not say, that they would have answered accordingly; for the Lord having blessed me in moderate dealing, He might have turned His hand against me, and frustrated my expectation, if I had overcharged myself with business, to the hinderance of that

little service I had to do for Him. And I can say, in the sincerity of my heart, that I never inclined or strove to be rich, or to make my children great or high in the world, seeing the ill effects of it in others." Indeed, it may truly be said of Joseph Pike, that he was a man "fearing God, and hating covetousness." Against this evil, which often increases in old age, he bore a strong testimony, and in the latter years of his life, he makes these remarks in reference to it: "Oh! this spirit of covetousness! where it prevails, how it darkens and clouds the understanding, and eats out all that is good! The zeal of the Lord burns in my soul against it; and I believe there are few greater evils in the sight of the Lord than this, though there are few evils that have more cloaks and coverings than this hath."

"For where is the man who has the marks of covetousness ever so plain upon him, who will confess he is a covetous man? Yet it is very plain to those whose eyes are single to the Lord, that there are too many such, though they will not confess it. It was, we find, a great temptation in the days of old; and therefore, our blessed Lord bade them take heed, and beware of covetousness. His holy apostles told the believers it was idolatry; the love of money was the root of all evil; and that covetousness ought not to be so much as named among them; with many such like expressions in Scripture, all which show that it was an abominable evil in the sight of the Lord then, and it is the same now."

He was himself a faithful steward over the temporal things committed to his care, and used them as one who was fully sensible that he would have to give an account of his stewardship.

The fervency of his spirit, and his circumspect walking, eminently qualified him for usefulness in religious society. Accordingly, he was much engaged among his brethren, to encourage and strengthen them, to live and act consistently with the profession they were making to the world. His station in the church was not that of a minister, but an elder; yet, in the expressive language of conduct, he was, in the best sense of the term, a preacher of righteousness.

In 1692, he was, with others, appointed to visit the meetings and families of Friends in his own neighbourhood, to endeavour to promote a reformation in their manner of living, and some other things that were thought to be out of order among them.

Previous, however, to entering upon this service, Joseph Pike, and a friend who was to be a fellow-labourer with him, made a close investigation into their own households, to put things in order, before going forth with counsel and advice for others. The consequence was, they found the work of reformation was to begin at home, and some extravagant, and merely ornamental work and furniture in their houses, was to be removed, and replaced with that of a plainer and more useful kind. He says, "we thoroughly reformed our houses; and if any should think that we placed religion barely in outward conformity and plainness, such are greatly mistaken: so far from it, that if we should outwardly conform in every everything in which the Holy Scriptures direct us unto, or that godly elders are moved of the Lord to advise, yet, if our hearts are not right in His sight, and we do not witness a growth in His holy truth, all the external conformity and plainness in the world, though good in itself, will avail us nothing as to Divine acceptance: no more than, as the Apostle tells the believers, that if he gave his body to be burned, or his goods to the poor, &c., yet, if he wanted charity, (which is the love of God,) all would profit him nothing, and he would be as sounding brass, or a tinkling cymbal."

"Notwithstanding religion does not consist in bodily conformity or plainness of apparel, but is in and from the heart, as also, on the other hand, pride is in the heart, and not in the outward clothing, yet true religion leads into simplicity in all outward things."

The effect of going forth on an errand of love, as Joseph Pike did, in the spirit of humility, and with clean hands, is thus narrated in his journal, in which he states that they (the committee) visited all the families of Friends in Cork. "In doing which, we first sat down with them together, and as we found a concern to come upon our minds suitable to their respective states and conditions, we gave them advice and counsel, and particularly to keep close to the witness of God in themselves, the gift and measure of His holy Spirit, by which they might come to know and experience a growth in the Lord's holy truth, whereby the inside would be made clean, and then the outside would be made clean also.

"After we had spoken what was in our minds relating to spiritual things, we then proceeded to other things relating to conversation, and behaviour, &c., as occasion offered.

And I can, in great humility of mind, say, the Lord owned us in our service by the attendance of his living presence, which in several places broke in upon our spirits, and some of their's, also, bowing their hearts into great tenderness. Some, who had not been so faithful, nor so orderly in their conversation as they ought to have been, were so reached by what was spoken, that in much brokenness of mind, they acknowledged the same, with desire that, for the time to come, they might be more faithful to the Lord, and walk more circumspectly. And, indeed, we had very melting seasons in many places, all which greatly strengthened and confirmed us in our service and labour of love; and I do not know that we met with any opposition or stubbornness in all the places we visited, but a general condescension in all, to put away superfluities in apparel and household furniture, which was accordingly done some time after. So that there was a pretty thorough reformation in this city."

And in regard to this kind of labour, he also says, "and this way of particular dealing has sometimes proved more effectual than public preaching, which we have experienced in these visits: some being reached by close dealing, and have, with sorrow, confessed their offences. Thus it proved with David, who read and understood the outward law, and well knew he had transgressed against it; yet he was not brought by the law, which was public, to so near a sense of his great sin as when Nathan came, and said unto him, 'Thou art the man!' Then it was that he was brought to a true sense of his great transgression, and confessed the same; and, upon his repentance, the Lord forgave him."

Thus was this truly dedicated servant of the Lord concerned through life to occupy the gifts committed to his care, to the praise and honour of Him who gave them, as well as for the benefit of his fellow-beings.

In the latter part of his journal, he thus speaks of his object in writing it, and humbly acknowledges, that for every good work in which he was engaged, the praise is due unto the Lord alone, who gave him strength and ability to perform it.

"And now, in the conclusion of this narrative of my life, wherein I have not studied elegance of speech, while I endeavour to make things very plain, which is more my intention than to set forth fine words, I can, in sincerity of soul, say that I have not written anything with a design to exalt myself, or gain the applause of men, but from my being

pressed in spirit, in order to leave it behind me for the instruction and information of my children in particular, and others who may read it.

“And in whatever I have done, or in whatever I was concerned, as to religious matters or worldly affairs, that in any way appears commendable, I did but my duty therein, as all others ought to do, according to their respective stations; for I neither could nor can do anything of myself, which I confess to the whole world, that would be acceptable to the Lord without his divine help and assistance. I have nothing to glory in, as to myself, save my infirmities. And in looking back through the whole course of my life, I cannot but admire, and in humility of soul commemorate, the gracious and merciful dealings of the Lord to me, to this day, both spiritually and temporally, far beyond my deserts; for which my soul and spirit, and all that is within me, bows with deep reverence and thankfulness, rendering unto Him alone, the Lord of Heaven and of the whole earth, the honour, praise, power, and dominion for ever!”

In the early part of his life, he frequently went abroad; but for several years previous to his death, his bodily powers were so feeble, that he was unable to travel far from his own residence; yet, when favoured with ability, he was always ready for any good word or work which was laid upon him.

In the latter part of the year 1726, he took a violent cold, and was soon after so affected with the asthma, as to be obliged to sit up in a chair for about six weeks. He was also severely affected with the gout, and with the palsy in his right hand and tongue. He was thus for some time entirely unable to converse. But under these severe and complicated trials, his faith and patience failed not; and in writing of them, he thus commemorates the mercy and goodness of the Lord towards him. “But oh! for ever magnified and praised be the holy name of the Lord! He did not leave nor forsake me in the time of my great weakness and extreme pain of body; for His dew rested almost continually upon me, and the sweet incomes of His living and comfortable presence supported me under all; so that my bed of suffering was very often made as a bed of pleasure.”

After this aged servant of the Most High had thus patiently endured these sufferings for a season, it pleased the Lord to raise him up again, and he continued weak in body, but strong in spirit for about two years longer, when he was

suddenly removed by death, and passed away in a remarkably easy manner, in the seventy-third year of his age.

The spirit in which he had long waited for this event is clearly manifested in the following testimony, which he penned in old age, when dwelling on some of the Lord's merciful visitations to his soul in younger life.

“ The remembrance of such seasons is renewed within me at this time, for which my soul is melted into tenderness, with humble thanksgiving and praise to His holy and divine majesty, that he has kept me alive in spirit now to old age, to bear this testimony for Him, from my own experience, that His holy truth waxes not old, as doth a garment; for although I am decayed in body, and through the weakness thereof, seem to be near the brink of the grave, yet to the praise of the Lord, I can say, I am as strong in Him, and in the power of His might, and feel my spirit as zealous for His holy name and testimony, as at any time of my life; for which all that is within me magnifies and extols, even with my mouth in the dust, the holy and eternal name of the Lord of Heaven and earth, who liveth for ever and ever !”

THE END.

BRIEF MEMOIR
OF
WILLIAM EDMUNDSON,
WHO,
AFTER MANY YEARS' SERVICE
IN THE CIVIL WARS OF ENGLAND,
BECAME
A GOOD SOLDIER OF
THE PRINCE OF PEACE.

"In all things approving ourselves as Ministers of God."—2 Cor. vi. 4.

"In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

"Beside those things that are without, that which cometh upon me daily, the care of all the Churches."—2 Cor. xi. 26, 27, 28.



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MEMOIR OF WILLIAM EDMUNDSON.*

WILLIAM EDMUNDSON was a native of Westmoreland, in the north of England, and born in the year 1627. His parents were worthy and religious persons, but he was soon deprived of their protection and care—his mother dying when he was four, and his father when he was about eight years of age.

When quite young, he was bound as an apprentice to a carpenter in York. During his apprenticeship, he says, "The Lord began to visit me with his judgments, and to set my sins before me: many times I was under great exercises concerning my salvation, also about election and reprobation. So many things wrought mightily in my mind about religion, that I was often brought very low in my spirit, and at public worship, at times, the Lord's judgments would seize upon me heavily: one time, in the public worship, the hand of the Lord was so upon me, that I shed such abundance of tears with weeping and bewailing my wretched state, that the Priest and Congregation took notice of me, but none did direct me aright to the Physician that could heal my wounded spirit."

In the course of this narrative, it will be seen that this first step in the work of religion, the condemnation for sin, at length led to sincere and humble repentance, and was followed by the refreshing evidence of pardon and reconciliation, through the mercy of a crucified Saviour. At this period, however, although the mind of William Edmundson was thus powerfully visited by the grace or good spirit of Christ, he does not appear to have profited by it as he might have done; and he seems to have been ignorant what it was that was thus striving with him, to draw him from the ways of destruction and death. When arrived at the age of manhood, he entered into the army raised by the Parliament to oppose King Charles I.; and, after the latter was deposed, he went into Scotland under Oliver Cromwell—this was in 1650. The employment of a soldier, and the corruption and temptation incident to a camp, are by no means compatible with a religious life: they had an unfavourable effect on his mind, and estranged him

* The following memoir is principally compiled from a journal of the Life of William Edmundson, written by himself. The whole work has been recently reprinted in the "Friends' Library," published in Philadelphia, by William and Thomas Evans.

more and more from the paths of virtue. But the Lord did not leave him unreprieved. He "began afresh with me," says his narrative, "and many times his heavy judgments would seize upon me, and bring me very low, in consideration of the life I lived, and what the end must be—and sometimes his mercies would spring in my heart, to my great refreshment, and cause tears of joy and gladness to flow; but I knew not the secret hand that was dealing with me, neither met I with any that did inform me. And sometimes when I had been on service most of the day, and was lying in my tent at night, there would arise in my mind the imminent dangers I had passed through that day; and the narrow escapes my life had had, with the query, What would have become of my soul if I had fallen in that state of uncertainty respecting my future happiness? and with resolutions to turn to the Lord by repentance and amendment of life—but when action presented, which I was active in at that time, I got over these impressions again."

"In the year 1651, the Scotch army marched for England—we followed, and overthrew them at Worcester. After the battle, I was condemned in mind for my vanity; but I fled from judgment, and made merry over God's witness in my conscience, which testified against me. From thence we were ordered to the Isle of Man, which was surrendered to us, and in two weeks' time, we returned to England, and quartered at Chesterfield, and the towns thereabout. At this time, the common discourse of all sorts of people was respecting the Quakers, and various reports were spread of them,—the priests every where were angry with them; and the baser sort of people spared not to tell strange stories of them; but the more I heard of them, the more I loved them, yet had not the opportunity to speak with any of them."

The period at length arrived in which William Edmundson began to exhibit a new character; instead of mingling in the dreadful scenes of strife and carnage attendant on war, he became a meek and lowly follower of Him whose kingdom is not of this world. His mind had long been the subject of secret, yet powerful convictions, and though like many in the present day, he had refused to bow under them, and had even turned a deaf ear to the reproofs of heavenly instruction, yet in great mercy he was not cut off. The day of visitation was lengthened, and the calls of grace renewed. Such is the adorable compassion, and long suffering of a gracious Creator, that he waits long with the rebellious. Still there is a time in which he will pronounce the awful determination, "My spirit shall not always strive with man."

In 1652, the army marched again into Scotland, and William, having had the command of a recruiting company, surrendered his charge, and finally abandoned a military life.

After leaving the army, he went into Derbyshire, and married

a young woman to whom he had been previously engaged. It was his intention to settle himself in that county at shop-keeping, thinking he might earn a subsistence by a small business; but his brother, who was a soldier in Ireland, coming to England at this time, spoke so highly of that country, that William and his wife were induced to go over with him. Their expectations appear to have been considerably raised, and he thus describes their plans for future settlement. "The troop my brother served in, quartered near Waterford—we proposed to ourselves to settle a trade of merchandise there, and to live at a place two miles distant where we could pass and repass in our boat, promising ourselves great matters, and religion besides."

It is often the case when the mind is struggling under religious impressions to which it has not fully yielded, and pleasing prospects of settlement in the world are presented, that we endeavour to compromise for our procrastination, by the conclusion, that if we can only attain the object which we so much desire, *then* we will surrender, and become religious. But a wise and gracious Providence, who knows the frailty and deceitfulness of the human heart, often sees it best for us, that our fond hopes should be frustrated. William Edmundson experienced, in some degree, the truth of this; his brother, who had gone to Ireland to make preparations for their reception, and whom he had expected to meet in Dublin, was ordered to march with his troop into the north; and when William landed, he found himself alone—a stranger in a strange place, and all the flattering prospects of trade at Waterford, with which they had been pleasing themselves, at once extinguished. Writing on this subject, he says, "Now were all our great promises come to nothing—the Lord, who had been often striving with me, both in mercy and in judgment, had other service for me, which I knew not of, but was a mere stranger to." "I wrote to my brother, and gave him an account that we were landed. In the mean time, I was strongly importuned to settle in Dublin, trading being then very brisk, and houses to be procured on easy terms, it being not long after the plague. But I was prevented by a secret hand, that I did not then know, which preserved me from the deceitfulness of riches, with which, according to all probability, I should have been laden, as with thick clay, and thereby been hindered from the Lord's service, as some others are.

"When my brother had received my letter, he came to Dublin, with horses, to take us into the north, to Antrim, where the troop was to quarter—there I took a house, and my brother lived with me. The officers of the troop were very kind to me, and would have had me to ride in the troop, and receive constant pay, yet would allow me to follow my own business, and be duty free. They offered to procure an order on their own account, none being

then admitted into the troops without the general's order. But I refused, and would not accept of their kind offers; for my inclination now was after religion, and my conscience began to be awakened by the Lord's hand of judgment mixed with mercy, which preserved me."

"I soon sold the goods I brought over, and forthwith went to England to buy more. On coming among my relations in the north, I found George Fox and James Naylor were in that country, and James having a meeting about three miles from the place where I was, I went to it with my eldest brother, Thomas, and another kinsman. I had an earnest desire to have converse with some of that people, retaining a love for, and believing well of them from the time I first heard report respecting them; and I was truly glad of this opportunity. We were all three convinced of the Lord's blessed truth; for God's witness in our hearts answered to the truth of what was spoken, and the Lord's former dealings with me came fresh into my remembrance. *Then I knew it was the Lord's hand that had been striving with me for a long time*—this was in the year 1653.

"Then my understanding began to be opened, and many Scriptures were brought to my remembrance, which I had often read, yet understood them not; but now, being turned to the measure of the Lord's Spirit manifested in my heart, which often had reproved me for evil in my ignorance, I knew that it was the truth which led into all truth, agreeable to the Holy Scriptures of the law and prophets, Christ and his apostles, and I thought all that heard it declared must needs own it, so plain was it to me. A few days after I was thus far convinced of the blessed truth, the Lord's power seized upon me through his Spirit, whereby I was brought under great exercises of spirit, yea, all my parts came under this exercise, for the Lord's hand was mighty upon me in judgments mixed with mercy, so that my former ways were hedged up. But I loved his judgments, for I knew I had sinned against him, and must be purged through judgment. And though under this exercise of conscience towards God, yet I transacted my business in England, and shipped my goods to be landed at Carrickfergus, or at Belfast.

"Whilst I was at sea, self reasoned strongly to save the duty on my goods; for I had an opportunity to do it, the troop my brother belonged to quartering at Carrickfergus and Belfast, and they would have helped me night or day. But I durst not do it, my conscience being now awakened to plead for truth, justice, and equity. Yet there was a great contest between conscience and self, and in this conflict, many Scriptures were opened in my understanding that duties and customs ought to be paid; and, though self struggled hard for the mastery, yet at last it was overthrown, and the judgment of truth prevailed. I landed at Carrickfergus—

there a trooper readily lent me his horse, and I rode home that evening to Antrim, where my wife lived."

A trial now awaited him which he thus relates—"I returned to Carrickfergus to bring my goods, but the officers required an oath to the truth of my bills of parcels, and not suffering them to come ashore without it, would have seized upon my goods. I told them I could not swear—it was contrary to Christ's commands, which seemed a strange thing to them, not having met with the like before. But the Lord's truth and testimony was precious to me; and after some time, with much difficulty, I got an order to bring my goods to the Custom House. My deportment to the officers and others herein was a wonder to them, and caused much discourse and various rumours to be spread of the Quakers, and of me in particular.

"After I came home with my goods, the Lord's hand lay heavy upon me day and night, so that I was under a great war and conflict between flesh and spirit, and was much cast down with sorrow and trouble of mind. But there was none understood the cause of my sorrows, or gave a word of comfort to ease me. I would have gone far for the company of an experienced friend—my sleep departed from me; and many times in the night, being in great trouble, crying and weeping, I wished for the day, and when day came, my sorrows still remaining, I wished again for the night. In this restless state, I had none to converse with who had trodden this path before me, and the rumour of my condition spreading abroad among professors, many would come to gaze on me, and contend against the truth, and some would say I was bewitched, and others that I was going mad.

"About this time one Miles Bousfield came from England to Ireland. George Fox had been at his house, and he had been in some degree convinced of the truth—he was a great talker of religion; hearing of me, and the exercise I was in, he came to see me. I was not at home, but he talked to my wife, and spoke well of the Quakers and their principles, seeming to be mighty glad that he had found such a companion as I was like to be, in this nation, and the comfort we should have of one another.

"When I came home, my wife told me of his having been there, and the discourse he had with her, which I was glad to hear of, and soon took my horse, and rode twelve miles to see him, and staid with him all night. He talked much of religion, and of the inward work of God in man, by his Spirit, and spoke well of George Fox and James Naylor, and of their doctrines; which I liked well. But he said *he* knew those things before he saw or heard *them*, and spoke much of his knowledge of God and Christ. I sat with silent attention to hear him—for I was cast down, poor and low in my spirit, yet glad that I had met with such a knowing man to advise me in my great troubles of a wounded spirit."

Miles Bousfield appears to have been one of those superficial professors whose religion lies principally in the *head*, instead of the *heart*, and who are quite disposed to have the *crown*, provided it could be obtained without bearing the *cross*. Sorrow and exercise of spirit little suited him: he therefore advised William to be merry and cheerful, and not to regard those inward troubles that so bowed him down, representing with great plausibility, that this was the work of the enemy, to lead him to despair; and that, as it was evident God loved him, and designed to make him a chosen vessel of mercy, nothing in him could hinder this love or frustrate this design. The state of William Edmundson's mind was such as to render him an easy convert to this doctrine. The high opinion which he had formed of Bousfield, as a religious man, his own solitary situation, without a friend to confer with, in relation to his troubles, and the tenderness of his spirit, prepared him to listen with too implicit reliance to the advice given him. Let us see what he says of the result. "This doctrine healed me without self-denial, which suited my will and carnal desires; for though I loved the truth, which I was convinced of, yet I would willingly have had it together with my fleshly liberties, worldly pleasures and profits. So when the Lord's power rose, to bow me down under his cross, I would reason against it with those arguments, [which Bousfield used,] and thereby would get from under judgment. But this cure and slight healing lasted only about a week, for the Lord would not leave me so, praised be his name for ever! His merciful hand preserved me, and his power took fresh hold of my heart, by which I was bowed down under his judgments, and my eye opened to see that there was a will alive in me, opposed to the will of God, and that it must be crucified.

"The wounds of my spirit were now opened wider than before—Major Bousfield's slight cure was all marred, and the false rest he set me in taken away. I had none now to trust to for counsel and information but the Lord alone, whose care was greatly manifested for my preservation and redemption, through the many temptations and deep afflictions which attended me in various ways and with many opposers."

In the spring following, (1654,) W. E. thus writes, "I removed with my family from Antrim to live in the county of Armagh, where I took a house, and grazing for my cattle, and kept a shop of some merchant goods. Here I became the talk and gazing-stock of the people; professors watched me narrowly to get occasion against me and the principles of truth which I professed, but the Lord strengthened me in my *watch over my words and deeds*, and so prevented them that sought occasion against the truth and me.

"In those days, using the plain speech of thee and thou to a single person, and keeping on the hat, were strange things to

people, and few could suffer them to be used; but would reflect in abusive words. The *keeping to one price* in selling goods, and to the first asking, without abatement, was a great stumbling-block to most sorts of people, and made them stand at a distance from buying for some time, until they saw the justice of this method of dealing. My exercises and trials both within and without were many, beyond what I can express. Sometimes when it was more easy with me, I was afraid lest the Lord should withdraw his hand—my desires being earnest that he might not slacken his judgments, but search me thoroughly thereby, for they had become sweet to my taste.”

The first meeting held in that neighbourhood, was attended by none but himself, his wife, and his brother. This number was by conviction soon increased to seven, who he says: “met together to wait upon God, and to worship him in spirit and truth. The Lord’s mercy and goodness were often extended to us, to our comfort and confirmation in the appearance of his blessed truth in our hearts.”

The life of William Edmundson furnishes a striking instance of the important influence of the faithfulness and integrity of one man. He was a stranger in the country where he settled, a man of humble pretensions, as to family or worldly treasures, of but limited education, and a convert to a religion, which exposed him to the derision and hatred of the high professors of the times; yet by steady perseverance in the performance of his religious duties, he had the satisfaction to see his wife, brother, and four other persons convinced of the truth of the principles he had embraced, within the short period of a few months. We are not always sensible how much depends on the influence of our example, either in promoting good or discouraging evil. There is no individual, however obscure or humble his condition in life, who does not exercise a degree of influence, over some other persons; and it is a solemn reflection that this influence is constantly tending either to the promotion of good, or the encouragement of evil. Our Saviour declares, “He that is not for me, is against me, and he that gathereth not with me, scattereth abroad.”

Hitherto William Edmundson had remained pretty much in his own neighbourhood. But in the year 1654, John Tiffin, a minister from England, coming into Ireland on a religious account, he thought it his duty to accompany him. “At this time,” says William, “but few would lodge us in their houses. At Belfast, that town of high profession, there was but one of all the inns and public houses, that would lodge any of our friends.” They went to fairs, and other places of public concourse, preaching the Gospel to the people, generally in very few words, which induced many to inquire more fully into the principles of Friends, and

gave them an opportunity to remove the prejudices, and misstatements, which had been industriously circulated to their injury. These exercises, though in much weakness and fear, spread abroad the name and fame of truth, and many honest people began to inquire after it, and to see that the reports which the priests had told them of us were false, which made them more desirous to hear us, and some were added to our meeting at Lurgan, then kept at my house."

"Soon after, John Tiffin went for England, but our meeting increased; and sometimes the Lord's power and Spirit, would move me to speak a few words in meetings, which I did in fear, being under a great concern, lest a wrong spirit should get entrance, and deceive me in the likeness of an angel of light, for I was sensible of my own weakness. Several persons now gathered to our meetings, and were convinced of the truth. So we got meetings in several places, there being a great openness among the people."

In the year 1655, Anne Gould and Julian Westwood were at Londonderry. He says: "After some service for the Lord there, they travelled to Colerain, so through the country to a place called Clough, all on foot in winter time, wading rivers and dirty miry ways. Anne Gould being a tender woman, was much spent, and staid at Clough; the enemy persuading her, that God had forsaken her, and that she was there to be destroyed, so that she fell into despair; but I knew nothing of them.

"At this time my brother and I were at a fair in Antrim; being late there, we proposed to lodge that night at Glenavy, six miles on our way homeward. Before we got to Glenavy I was under a great exercise of spirit, and the word of the Lord came unto me, that my shop was in danger to be robbed that night. I told my brother of it; so we concluded to travel home, and went about a mile beyond Glenavy; but my spirit was still under a great exercise, the word of the Lord moving me to turn back towards Clough. I was brought under a great exercise between these two motions, to travel back and my service unknown; and my shop on the other hand in danger to be robbed, which brought me into a great strait, for fear of a wrong spirit. I cried to the Lord in much tenderness of spirit, and his word answered me, that which drew me back should preserve my shop; so we went back to Glenavy, and lodged there. That night I slept little, because of many doubts about the concern: on the other hand I durst not disobey, for I knew the terrors of God for disobedience.

"The next morning my brother went home, but I rode back to Antrim. Towards evening I came to Clough, and took up my lodging at an inn, the country being generally inhabited by Scotch people and Presbyterians. When I came into the house, I found

Anne Gould in despair, and Julian Wastwood with her; but when they knew who I was, and heard my name, for they had heard of me before, the poor disconsolate woman revived for joy and gladness, and got up, for she was in bed, overwhelmed under trouble of mind. I saw then that my service of coming there was for her sake. When we came to discourse of matters, I told them how I was brought there by the good hand of God, led as a horse by the bridle, to the place where they were; they therefore greatly rejoiced and praised God, the tender woman was helped over her trouble, and she saw it was a trial of great temptations she had lain under.

“When I came home, I inquired about my shop, whether it had been in danger of robbing? They told me, the night I was under that exercise about it, the shop window was broken down and fell with such violence on the counter, that it awakened our people, and the thieves were affrighted and ran away. So I was confirmed it was the word of the Lord, that said, that which drew me back should preserve my shop, and I was greatly strengthened in the word of life, to obey the Lord in what he required of me; for I was much afraid lest at any time my understanding should be betrayed by a wrong spirit, not fearing the loss of goods nor sufferings for truth, its testimony being more to me than all other things.”

Having received a gift in the ministry of the Gospel of Christ, William Edmundson found himself religiously engaged to travel abroad, and preach the glad tidings of life and salvation to the people. In the performance of this service he preached in the markets, and other places of public resort, and occasionally in the worship-houses of other religious societies.

“Truth gained ground,” he says: “many received it and came to meetings, which were settled for the worship of God, in several places. About this time I was put in prison, at Armagh, for the testimony of truth. Though I was weak and contemptible in my own eyes, yet the Lord was with me, and his power and dread was my strength and refuge. I was a terror to the jailer and his wife, for if I came out of my room, to where the jailer was, he hung down his head, not looking me in the face. His wife would sometimes be tormented and cry out, for my presence was a torment to her, though I said nothing.”

Soon after he was liberated from this imprisonment he says, “it came mightily upon me to leave shop-keeping, and take a farm in order to be an example, in the testimony against tithes; for as yet this was not broken through, few if any in the nation, standing against them.”

Accordingly, he and his brother, with several other families of Friends, settled on farms which were offered them, about that time, by a large land owner, in the county of Cavan; when their sufferings soon increased, he says, “for not paying tithes, priests’ maintenance, and toward repairing the worship-houses; also for

not observing what are called holy days, and such like—they fleeced us in taking our goods, and imprisoned some of us.

“In these days, the world and the things of it were not near our hearts; but the love of God, his truth and testimony lived in our hearts: we were glad in one another’s company, though sometimes our outward fare was very mean, and our lodging on straw—we did not mind high things, but were glad of one another’s welfare in the Lord, and his love dwelt in us.”

As a minister of the Gospel, William Edmundson was a zealous and untiring labourer, suffering no earthly ties to hinder him from its service. In the year 1655, he travelled into Leinster province, holding meetings in most of the towns and public places. At Finagh, the innkeepers refused to lodge him because he was a Quaker. Having, however, required a constable who kept an ale-house to procure him lodgings, he says—“I alighted, and went into the house, where there were troopers drinking, who quickly perceived what I was, and began to scoff and ask me many questions, which I answered in my freedom. But when, in our discourse, I said thou and thee to them, they were very angry, and one of them swore ‘If I thou’d him again, he would cleave my head.’ When it came in place to do so, I said thou to him again, on which he started up in anger, and drew his sword, but his corporal, who was sitting by, stopped him, and commanded him to put up his sword, for there should be no cleaving of heads there. He then sent the troopers to their quarters, but staid himself discoursing with me until late in the night, and was convinced, received the truth, and came to meetings.”

In the year 1660, William Edmundson suffered an imprisonment of several months in a loathsome dungeon at Cavan, where he had nearly lost his life from suffocation, being once carried out for dead, but the fresh air revived him again. He was at length set at liberty, and travelled into the North of Ireland, preaching the Gospel to the people where he came, and remarks, that he “went through many hardships and dangers, being often in prison, yet the Lord’s powerful arm preserved me, and carried me through them all. Praised be his name!” Reaching Londonderry on a market-day, he found rope-dancers and stage-players performing their feats in the market-place, and a large company assembled to witness them. “The Lord’s Spirit,” says he, “filled my heart. So I stood in the market-place, and proclaimed the day of the Lord amongst them, and warned them all to repent. The dread of the Almighty came over them, and they seemed as people amazed. When I found my spirit a little eased, I walked along the street, and the people flocking about me, I stood still and preached to them, directing them to the light of Christ in their own hearts, and they were sober and attentive; but the stage-players were sorely vexed that the people left them and followed me.

They got the mayor to send two officers to take me to prison, who came and took me; but the sober people were angry that stage-players should be suffered, and a man who declared against wickedness and vanity, and taught the things of God, must not be suffered, but hauled to prison."

In the year 1661, Ireland was thrown into great confusion by the accession of Charles to the throne—and the persecutions of Friends were renewed with increased violence. They were arrested while peaceably travelling on the highways, and thrust into prisons; their meetings broken up by the rude and abusive multitude, and men, women, and children, crowded into the common jails, so that there was a general imprisonment throughout the nation. "I was a prisoner at Maryborough," says William Edmundson, "with many more Friends; but the Lord supported and bore up our spirits above sufferings and the cruelties of men; so that Friends were fresh and lively in a sense of the Lord's goodness and covenant of light and life, and contented in the will of God. We had many heavenly, blessed meetings in prison, and the Lord's presence was with us, to our great comfort and consolation in him, who wrought liberty for us in his own time."

Persecution, however, continuing, and most of the Friends in many places being at times in prison, William Edmundson was frequently engaged, during the years between 1665 and 1669, in soliciting their enlargement from those in authority, and his applications were seldom unsuccessful. The place he obtained with the government, and the success with which he exercised his influence for the relief of his suffering brethren, drew upon him the hatred of their persecutors, who reluctantly surrendered the rich spoils they had been accustomed to derive from the seizure and sale of Friends' property. They determined, if possible, to put William out of the way; and they accordingly drew up two indictments against him; but, says he, "when they came before the Court, four lawyers, one after another, pleaded for me, though I knew nothing of them, nor gave them any fee.—But the Lord gave us place in the hearts of the people, and their compassion was moved towards us, so that as I passed through them in the Court-house, they would say, 'The Lord bless you, William—The Lord help you, William.'—The indictments were quashed, and the prosecutor put to shame."

In 1671, he believed it his duty, to travel as a minister of the Gospel, in the West Indies and the American colonies; and having first obtained the concurrence of his brethren, embarked at London, in company with George Fox, and several other Friends, who were going on a like embassy.

After having laboured in the Gospel, in several of the West India Islands, "where many were convinced, and turned to the Lord, and brought into the way of life and truth," they embarked

for Maryland, where having arrived they separated; William going southward as far as Carolina; the others went north. In the course of this journey, he was often obliged to sleep in the woods at night, and found great difficulty in crossing the rivers, and swamps of the wilderness, through which they passed. At that time there were a number of Friends, in Virginia and Maryland, with whom and others, he says, they had many blessed and heavenly seasons, the Lord's power and influence accompanying them, which made many hard things easy. From Maryland he proceeded by water to New York, and from thence to Newport, Rhode Island. Here he joined with several friends in answering a challenge, made by an opposer. The discussion was held in the meeting-house in that place. The opposer, he says, "was baffled, and the people saw his weakness, folly, and envy against the truth and Friends." "The testimony of truth in the power of God, was set over all his false charges, to the great satisfaction of the people."

Pursuing his journey, he visited the meetings of Friends as far north as Boston, where he found a vessel ready to sail for Ireland, and having for some time been pressed in spirit to return home, he embarked, and had a short passage of about three weeks. He thus alludes to his arrival, in his own country, viz:—

"When I landed, I went to Cork to the Province Meeting, which was at hand; and presently found there was cause for my spirit to be pressed, to hasten over for the preservation of the church's peace, some being gone into the loose foolish imaginations of Muggleton and others. We had much exercise before we got things brought into order, and settled; but the Lord's power was with us, and went over all, and the Lord still gave an understanding to place judgment in the right line; praises to his name for ever! Now, honest tender Friends, who kept their habitation in the truth, were very glad of my coming in such a time of need. So I laboured with them in this nation, both in the ministry and church-government, according to the ability and gift that Christ gave me."

In the year 1675, William Edmundson again returned to America, and made a general visit to the West India Islands, and to the colonies, which occupied him until the commencement of 1677.

While he remained in Barbadoes, some evil-disposed person prejudiced the mind of the governor against him, and induced him to issue his warrant for apprehending him. William heard of it, and, accompanied by one of his friends, immediately waited on the governor. He gives the following account of their interview, viz:—

"When we came to the governor, and he knew my name, and who I was, he said, 'he had heard of me, and would take a course with me:' using many rough words, and threatening highly what he would do to me: and he sent his man for the marshal, who lived a mile from thence; but before the marshal came, we had

much discourse, and among other things he told me, 'he was informed, that I was making the negroes Christians, and would make them rebel, and cut their throats.' I told him, 'it was a good work to bring them to the knowledge of God and Christ Jesus, and to believe in him that died for them, and for all men; and that that would keep them from rebelling, or cutting any man's throat.' After some time he grew very moderate.

"The marshal came and asked him what his pleasure was? He answered, 'he thought to have committed me to prison, but his mind was altered.'"

Leaving the West Indies, William Edmundson embarked for New England, and after a voyage of three weeks, landed in Rhode Island. Most of the colonies were then carrying on a cruel and bloody war with the Indian natives, which rendered travelling difficult and dangerous.—This, however, did not deter him from prosecuting the engagement to which he believed himself divinely called—"I committed my life," says he, "into the hands of God who gave it, and took my journey; one Friend venturing to go with me, to guide me through the woods to Sandwich, and by the Lord's good providence, we got safely there. I travelled in many places as with my life in my hand, leaving all to the Lord that rules in heaven and in earth."

The following is his account of an interview with some pious people:

"I heard of some tender people at a place called Reading, so I and five or six Friends more, went there to an ancient man's house, whose name was Gould; his house was a garrison, for at that time most of the people in those parts, except Friends, were in garrisons, for fear of the Indians. When we came to his house, the gates were locked; we called, and the old man opened the gate. There was one of their elders at prayer: so I stopped Friends until he had done, then we went into the room, where several were met to exercise religion, but they seemed to be disturbed at our coming in. I stood still, and told them, 'we came not to disturb them, for I loved religion, and was seeking religious people.' The old man of the house bid us sit down, and he sat by me.

"As I sat, my heart being full of the power and Spirit of the Lord, the love of God ran through me to the people. I told them, 'I had something in my heart to declare among them, if they would give me leave.' The master of the house, who sat by me, bid me speak, and my heart being full of the word of life, I spoke of the mysteries of God's kingdom; and as I was speaking, I touched a little upon the priests; the old man clapped me on the shoulder, and said, 'he must stop me, for I had spoken against their ministers.' So I stopped, for I was tender of them, and felt they were a tender people; yet my heart was full of heavenly matter. After a little pause, I told them, 'I had many words to

declare unto them of the things of God; but being in that house, must have leave of the master of it:’ he bid me speak on, which I did in the demonstration of the Spirit and power of the Lord; so that their consciences were awakened, and the witness of God in them answered to the truth of the testimony; they were broken into many tears, and when I was clear in declaration, I concluded the meeting with fervent prayer to the Lord.

“The old man rising up, got me in his arms, and said, ‘he owned what I had spoken, and thanked God that he could understand it.’”

William Edmundson extended his travels as far as Carolina, visiting the meetings of Friends, and holding many in places where none had been established. And having fulfilled the service which he believed to be required of him, he embarked for England in 1677.

In the year 1683, he visited the West India islands a third time

In 1685 William Edmundson says, “a weighty sense came upon my spirit of great trials approaching, which would try us all; that the Lord would spread the carcasses of men on the earth as dung: so in the Spirit and power of the Lord, I faithfully and plainly warned Friends and others of it, in many public meetings; and often in the Lord’s movings, advised Friends to lessen their concerns in the world, and be ready to receive the Lord in his judgments, which were at hand, and to flee unto him for succour, that they might have a place of safety in him. The like doctrine, admonition and exhortation, often and in many places I was moved of the Lord to publish: so I am a witness, that his care is over his people, that they be not surprised, but make ready against the day of trial.”

When James II. came to the throne, the minds of the people, especially in Ireland, were far from being settled, under his government. The Earl of Tyrconnel, who was the lord deputy in Ireland, showed a decided preference for popery, disarming most of the English and Irish protestants, and putting arms into the hands of the catholics. “An open war,” says W. E. “soon broke out, and many of the Irish, who were not of the army, formed themselves into bands called rapparees, and plundered and spoiled many of the English protestants.

“A party of horse that came our road did great abuses to several protestants in Mountmelick, and thereabout. Some of them came to my house, and were very rude, taking me by the hair of my head, and hauling me about the yard among their horses’ feet, without the least provocation; some of them with clubs, and others with cocked pistols, swearing they would kill me; which my wife hearing, came out sorely affrighted, desiring them ‘to take all we had, and save my life.’ Then they left me, and turned after her, swearing and calling bad names; and shot several times at my

mastiff dog that was chained, and so rode away like madmen, abusing and beating all the English they met with; some they almost killed; and in Mountmelick there was a great scuffle betwixt them and some English. News went thither that I was killed, so they concluded a massacre was intended, believing I would give them no occasion. This affrighted the protestants in our parts; some ran into the woods and bogs to hide themselves."

Travelling at this period was attended with great difficulty and peril, from the unsettled state of the country, yet William Edmundson having been solicited by his neighbours, to represent to the government the grievous abuses they suffered, he says: "I considered the matter, and understood well that the undertaking was at the hazard of a man's life; yet perceiving that it might be the saving of many, I took courage, and my life was not much to me for the good of my countrymen.

"In those times, I was much in Dublin, applying to the government in behalf of the country, for the Lord had given Friends favour with them, and they would hear my complaint, and gave forth several orders to magistrates and officers of the army, to suppress rapparees, and restrain their abuses, and they stood a little in awe of me, for they knew I had an interest with the government.

"I was sometimes with King James, and told him of the calamity the protestants were under in the country, and he would hear me quietly, for the Lord made way in their hearts for us, and I had a concern upon me to make use of it for the public good, the chief of the English protestants being gone, who might have applied to the government for the safety of the country.

"At the Boyne fight, in 1689, the Irish army being beaten, many of them fled our road, and plundered many in our parts. They robbed my house several times over, and we were in great jeopardy of our lives; so the family were forced to go out of the way, and my wife desired me to go aside, lest they should kill me, for she would venture her own life to save mine; but I could not do it, though they should be permitted to kill me: yet the Lord's secret hand restrained them, and preserved our lives. They took all our household goods they could find and liked, and all our horses that were left. Violence was now let loose, and no government to make address to. The English army did not come near us for some time, and, to look outwardly, we were exposed to the wills of cruel blood-thirsty men.

"The English that remained near us were forced to flee into the parish worship-house for safety. When the English and Scotch came into those parts, they plundered the Irish; but king William put forth a proclamation, 'that all the Irish, and others, who would live peaceably at home, should not be molested.' Notwithstanding which, there came two captains, with about three hundred soldiers,

and drove away about five hundred head of cattle and horses, also took away prisoners. One William Dunn, (who had been a captain in the former wars) was taken prisoner, and two of his sons, one of whom they stripped of his clothes, in order to hang him, having suspicion that he was a rapparee; then the Dunns sent for me in haste, and acquainted me therewith: I took horse and rode after the parties as swift as I could, having regard to my promise of neighbourhood; when the Irish neighbours saw me ride after them, many followed, in expectation to get their cattle and people released.

"I rode four miles before I overtook them; when I came near, the two captains perceiving who it was, for they knew me before, made a halt and met me. I reasoned the matter with them, and told them of the king's proclamation, and how, 'it would not be the soldiers, but they who commanded, that must answer the injury done; and that it was a reflection upon the king's promise, as also a great reflection on the English nation.' So with much discourse and arguments to this purpose, the two captains seemed willing to release all, if the soldiers could be prevailed upon. I rode with them to the head of the party, but they were very angry, and would needs have killed the Irish that followed for their cattle; whereupon I quitted my horse and ventured my life among the rude soldiers to save the Irish, and with much ado, and the captain's assistance, I got them moderated, on condition to give them a small part of the cattle, to release the rest.

"Then I mounted my horse, and sought out the man, whom they had stripped for hanging: when I found him, I threw him my riding coat to put on, and desired one of the captains to assist me in finding him that had taken his clothes; when we had found him, I reasoned the matter with the captains and soldiers, telling them, 'It was unmanly, and not like a soldier, to strip men in that manner; for I had been a soldier myself, and would have scorned such a base action, besides it might be a precedent to the Irish to strip the English.' Many such arguments I used, which at last prevailed: so that the captain made the soldier put off the man's clothes, and give them to him again. I also got both the father and his sons released, with their cattle, and a great part of the others.

"Frequently, when the English soldiers took away the Irish people's cattle, I persuaded them to give up some of them again, or bought them for a small matter with my own money, and gave them to the owners; and let their horses graze on my land, to save them from the plunderers.

"The English army having settled in their winter quarters, the rapparees increased their number; they burned many brave houses, and some towns, and all was full of trouble; yet, through the wonderful mercies of God, we kept our meetings constantly, and

enjoyed them peaceably, but in travelling to and fro, were in danger of our lives; yet the Lord preserved us wonderfully, so that I do not know of above four Friends in this whole nation, that were killed by violent hands all the time of this great calamity."

It is a delightful and animating reflection to the sincere Christian, that every occurrence of his life is under the immediate notice and subject to the control of his heavenly Father. He contemplates Him as an ever-present and Almighty Friend, whom no difficulties can baffle, nor unforeseen accidents surprise, whose counsel is proffered to guide him safely through all the intricate and perplexing mazes of life, to sanctify his afflictions, to moderate his joy in prosperity, and so to control the course of his personal concerns, as that "all things shall work together for his good."

"In 1690, some hundreds of rapparees," says William, "beset my house—and I with my family being asleep, they fired several shots in at the windows. The report of the guns was heard at Mountmelick, two miles off; whereupon several persons went to the governor, and urged him to send a party of men to relieve me; but he would not grant it, saying, he would hang the first man that should go out of the garrison. The rapparees set fire to my house, and I remained in it until a great part was consumed. When we could stay no longer, for the fire, I made conditions with them, and opened the door. But they soon broke the conditions; for though they had bound themselves with many oaths not to do so, yet they took what plunder they could save from the fire, which, however, was so fierce, that it destroyed nearly every thing. They took from my wife her outer garment only, and so left her; but carried away my two sons and myself prisoners, bare-headed and bare-legged, and indeed not much better than naked. One of them, at my request, lent me an old blanket of my own, to wrap about me; and after driving away all my cattle, they took me and my sons that night through rough places, bushes, and mire and water, up to the knee, in cold weather, where our feet and legs were sorely hurt and bruised.

"The next morning they took us to a wood, and held a council upon us; in which it was concluded to hang my two sons, and shoot me, because they said, 'I was a stout man.' I told them, 'Many of them knew me, and my two sons also;' and I challenged them all to prove, 'that either I or my sons, had wronged any of their country-folks one farthing during all these times of trouble; but on the contrary, had saved them what I could, sometimes with the hazard of my life, among the English soldiers.' Several of them made answer, and said, 'They knew I was an honest man.' Then I told them, 'If I died, they were my witnesses that I was innocent, and God would revenge my blood.' They wondered at my boldness, and indeed my life was little to me, for I desired to die, if it were the will of God. Then they hoodwinked my sons

to hang them, and two firelocks were prepared to shoot me ; they came to hoodwink me also, but I told them, ‘ They need not, for I could look them in the face, and was not afraid to die.’

“ Now came up Lieutenant William Dunn, who was well acquainted with me and my two sons ; he was son to old Captain Dunn, whom I had got released together with his cattle from the English soldiers, and brother to him whom they had stripped in order to be hanged, whom I had got released also, and he who commanded this villanous party that burnt my house, with several others whom I had done kindness for, were present ; so this Lieutenant Dunn, expecting to get preferment for what he had done, would take us to Athlone, twenty miles from that place. Thus the Lord interposed, and would not suffer them to take our lives, having a further purpose of service for me.”

After having been kept three nights by the way, at a cabin, cold and hungry, they were taken to Athlone, where they were subjected to the taunts and indignities of the rabble and soldiery. Then they were brought before the governor and the council of chief officers. “ I came in,” says William, “ with my old blanket lapped about me. The governor asked where I lived ?—what was my name ?—I told him I was old Wm. Edmundson. He stood up with tears in his eyes, and said, ‘ He was sorry to see me there in that condition, for he knew me well, having been sometimes at my house.’ ”

After much further suffering from the cruelty and malice of his enemies, William was finally comfortably provided for, through the interposition of a Friend, who was allowed to take him to his home, and was ultimately liberated. In the mean time his wife was taken by the rapparees, whilst she was endeavouring to save some of their property. They deprived her of her clothes, and she was obliged, in that condition, to go two miles, in severe weather. From this exposure she took a cold, which continued with her until her death, seven months after.

“ As soon,” he says, “ as the ways were opened to travel, I went into the north, to visit Friends, and some Friends accompanied me. As we went by Dundalk, where the armies had been one against the other, there were many bones and tufts of green grass that had grown from the carcasses of men, as if it had been from heaps of dung. Then I told Friends who were with me, you may remember that I declared it in public, in the word of truth, many years past, and many times, in divers places, that the Lord would dung the earth with the carcasses of men, and would spread them as dung upon the face of the earth ; and now you see it here fulfilled.”

Many sound and excellent letters of admonition and counsel were at different times, addressed to his friends and brethren, by this diligent and exercised servant of the Lord ; we have only space for the following extract, from one of them :—

"I know that the eagerness after the lawful things of this world, at this time hinders many Friends' growth in the precious truth and their service to it in their day, though of great parts and abilities to do much, as instruments in the hand of God. But we cannot serve God as we ought to do, and as the day requires, if we involve and load ourselves with the things of this world. And this is the great failure, and stumbling-block at this day, and many of our Society are hurt thereby, who have in measure escaped the unclean, unjust, and unlawful things of this world, yet now sit down in the dust, in the lawful things, without a due consideration of the right use and service of them in the creation. And on this account great danger doth appear, that many will be shut out when those who have shaken themselves from the dust and put on the beautiful garments, and having their affections set on things above, and not on things upon the earth, will enter with Christ into his kingdom. Now, my friend, the enemy of mankind is working in a mysterious way, to overthrow many that have had their faces Sionwards, and persuade them now to look back to the profit and pleasure of those things that are soon gone, and a little of which will serve in their right use, with a contented mind: so I can do no less but give notice of it, that thou and others may escape his snares, and cheerfully run the race in the service of God, according to ability and in your station and place."

In the year 1697, he again entered into the marriage state. Of his accomplishing this marriage, he says: "In this weighty affair the Lord's heavenly presence accompanied us for our great comfort and confirmation."

A long and laborious life, exposed to great hardship and suffering, had produced its inevitable results upon William Edmundson, and rendered him the subject of frequent and severe attacks of illness. But neither pain nor debility deterred him from the discharge of duty. What can be more encouraging to the youthful Christian, who has just set forth on his journey to the celestial Canaan, than to see the aged pilgrim pressing onward with holy cheerfulness and perseverance to the termination of his race. It is not in the power of sickness, or pain, nor of all the multiplied infirmities of declining life, to damp the zeal of such an one, or to rob him of his peaceful hope. He knows in whom he has believed—he feels that his gracious Master will not cast him off in the time of old age, nor forget or forsake him when his strength fails.

In the year 1699, he performed a religious visit to Friends in most parts of Ireland, besides attending the national meeting in Dublin, and several of the province meetings. Early in 1700, he went into Munster on the same errand, and was at the provincial meeting at Cork, where he was attacked with severe illness: "But," says he, "the Lord's power strengthened me, so that I

was enabled to answer the services of the meeting, and when it was over we parted from friends, in the sweet love of God and comfort of his Holy Spirit."

In the summer of 1700, his health improved, and he embraced the opportunity of going into the county of Connaught, and some other places where the labours of faithful Friends were needed.—George Rooke was his companion. In the course of this journey, they held a meeting in a barn at Ayrescourt; and while they were quietly sitting to wait upon the Lord, Colonel Ayres, a lawyer, a constable, and the wardens, came upon them, and in a violent manner pushed and hauled them out of the meeting, and drove them into the street. The constable was directed to put William into the stocks, an order which he executed with a promptness that grieved the people, some of whom wept to see an ancient and unoffending man set in the stocks for worshipping God. So unusual a spectacle attracted a large number of persons, and George Rooke preached to the company, for which he was quickly put into the stocks, and Jacob Fuller, another minister, was likewise confined for the same offence—"where we sat together," says William Edmundson, "in sweet peace and comfort of the Lord's Holy Spirit."

William Edmundson's prospects and feelings, in looking forward to the solemn season which was to close his pilgrimage on earth, may be gathered from the following observations respecting an illness, through which he passed some years before his death:

"Now, in the year 1704, being the seventy-seventh year of my age, under much affliction and weakness of body, I was resigned unto the blessed will of the Lord; yet were it his time would gladly have been dissolved and at ease, where the weary are at rest, and the wicked cease from troubling. For I was not afraid of death or the grave, but could say through the tender mercy of God, 'Death! where is thy sting? Grave! where is thy victory?'—Through steadfast faith and hope in my Lord and Saviour Jesus Christ, who suffered for me, and whom death or the grave could not hold; but who rose again, and appears before the Father for me, as advocate, mediator, and interceder: who in my youthful days was pleased to visit me with the appearance of his Holy Spirit, to turn me from the evil of my ways, making me sensible of his judgments and mercies, calling me by his grace to a reformation, and also putting me into his service of the ministration of the word of life, and doctrine of his kingdom; endowing me with a talent of his Holy Spirit, of understanding in doctrine and discipline for the benefit of his church, in which I have laboured for the space of above fifty years, according to my strength and ability, through many troubles, deep exercises, and perils of divers kinds, met with by sea and land, which fell to my lot, in my line of the Lord's service, both in the wilderness by robbers and blood-thirsty

murderers, by open opposers and enemies to truth, and worst of all by false brethren. These things, and many other great exercises and straits, the Lord's arm and gracious providence have still preserved me through, and supported me over, in the faith that gives victory, having blessed his work and given the testimony of his truth dominion to this present time."

At length it pleased the Lord to raise William Edmundson from the bed of sickness. Upon the return of even a moderate share of health, he resumed his labours in the ministry of the gospel.

In 1707, his wife had a severe illness, "in which," he observes, "according to appearance, there was little likelihood of her recovery, yet, I often prayed earnestly and fervently to the Lord that he would be pleased to heal and restore her to me, as an helpmeet in my old age—and he was graciously pleased to answer my petition, as he had at many other times in great straits, and raised her from her sickness, blessed be his worthy name for evermore."

The subjoined observation occurs under date of 1711.

"Now finding myself unable to endure long journeys, I was content to rest in the will of God, who had lengthened my time to old age, and done great things for me, to whose great and worthy name be praise, glory, and honour for evermore."

His final visit to Dublin was in the third month, 1712, being then in the eighty-fifth year of his age. Of which he remarks, "the Lord's blessed power enabled me to perform the part of the service committed to me, to his praise and my own comfort, and I took my leave of Friends, expecting never to see their faces any more in that place."

On the second of the sixth month, 1712, a few hours after he had finished the revision of his writings, William Edmundson took his bed with his last illness. Having made some alterations in the disposition of his property, his mind appeared entirely done with worldly concerns, and he observed, that "he was willing to die and well satisfied to go out of this troublesome world, for his day's work was finished."

Such had been the life of William Edmundson, and such were the triumphant feelings of his redeemed spirit, that he was enabled to exclaim, "I am not afraid of death, nor the grave, but can say, through the tender mercy of God, Death! where is thy sting?—Grave! where is thy victory?" What a contrast does such a man furnish, to the state of those "who *through fear of death*, are all their life-time subject to bondage," and who in contemplating the close of life, find nothing but "a fearful looking for of judgment!"

A few days after this attack, he prayed that his passage might be easy, and then added, "Lord Jesus Christ, thou great physician, who canst cure me, look upon me—I had rather die than live." Being very ill that night, and in great pain, he desired to be put into

bed, and on being helped to it, he kneeled down on the bed-side, and was enabled in the midst of his extremity to call upon God in fervent prayer, beseeching that the violence of his pain might be abated, which in mercy was granted, so that he passed part of the night in sleep. Towards morning he was in a very tender frame of spirit, and humbly thankful to God for his mercy and goodness, and did bless, praise, and magnify his great name for the same, and desired those present to praise the Lord also on his behalf.

On the fifth of the sixth month, some friends sitting quietly by him, he desired them to pray for him, for he was weak and unable to undergo much. Soon after he supplicated as follows—"Forget not thy wonted mercies, but mitigate these pains, if it be thy will—and stand not at a distance in this time of need—I pray thee, O Lord; touch, one touch with thy finger, and cure all."

On the seventh, he remarked to his wife, that he was now clear of the world and the things of it—and several friends coming into his room, he recommended them to retire inward, and wait upon the Lord, and after a time of silence, he prayed fervently to God to their great comfort. He endured his severe pain with patience, and resignation to the Divine will, evincing in the midst of his sufferings, that his love and zeal for the Lord's cause were not abated, and that he preferred the prosperity of true religion to any other consideration. Friends from several parts coming to see him, he exhorted them to a zealous concern for truth's prosperity, and the promotion of its government in the church.

A few days before his death, his near friend, George Rooke, coming to see him, William was much affected, in recurring to the many seasons of Divine favour they had experienced together in past days, and observed to him, "We have had many good meetings together, and I believe we shall meet in heaven."

In a letter, written a short time before his departure, he said that he was well in the Lord Jesus Christ, by whom his inward man was renewed day by day, and that the Lord was his strength and his song.

After about one month's sickness, and pain of body, which was sharp to bear, at times; having run the race with patience, and kept the faith, he departed this life, in sweet peace with the Lord, in unity with his brethren, and good will to all men, the 31st day of 6th month 1712, being nearly 85 years old. At his grave, divers testimonies were borne, from a lively sense of his manifold services, perils, and labours of love, both in this nation, and Islands abroad, after which he was decently interred; but his memorial lives among the righteous.

A SKETCH
OF THE
LIFE AND CHARACTER
OF
WILLIAM PENN



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LIFE AND CHARACTER - OF WILLIAM PENN.

THE following sketch of the life and labours of that eminent Christian minister and statesman, WILLIAM PENN, is principally compiled from his biography, in the 5th volume of the Friends' Library. It is published with the hope that the fervent piety, consistent walking, and sound principles of this faithful man, may induce the readers of these pages not only to seek a further acquaintance with his valuable writings, but also awaken desires in them to follow him as he followed Christ.

WILLIAM PENN was born in London, in 1644. He was the son of Sir William Penn, an admiral in the British navy.

Of his early life but few particulars are recorded. When quite young he was placed at school in the country, where, before he was twelve years of age, his mind was the subject of religious impressions; although at the time he was ignorant of their source, he was afterwards made sensible that it was the Lord's Holy Spirit that had thus early visited him.

After attaining his twelfth year, he returned to London, where he prosecuted his studies, under the direction of a private tutor, for about three years. During this period his mind was often drawn into seriousness; and although his quick and lively disposition, and the many temptations to which he was exposed, sometimes led him astray, yet he was mercifully preserved from many of the snares into which the young and inexperienced too often fall.

When about fifteen years old, he was sent to Oxford to complete his education. Here he pursued his studies with great diligence and success; but his tender mind was much shocked at the dissipation and wickedness which prevailed among the students, and by obedience to the secret checks and limitations of the Holy Spirit, he was preserved from participating in the gross corruptions around him.

Soon after he entered college, he attended a religious meeting appointed by Thomas Loe, who had once been a student at Oxford, but who was then a minister among the people called Quakers. Under the living and powerful ministry of this Friend, William Penn's spiritual condition was effectually reached: the witness for God in his own heart owning and answering the testimony. The impressions which had been early made being thus renewed and strengthened, fresh desires after holiness were begotten in his soul. In this seeking frame of mind, he was led to perceive the emptiness and formality which prevailed among the professors of religion; and finding some of his fellow students of similar views, they withdrew from the established worship of the University, and held religious meetings among themselves. This greatly offended the heads of the University, who fined them for non-conformity. William Penn, however, believing his principles and practices were founded in truth, and essential to his peace of mind, could not abandon them; and as his determination was unalterable, he was finally expelled from the college.

He then returned home, where the gravity of his deportment, and correct conduct, indicated that the good work so early begun in him, was gradually going forward. He refrained from associating with the fashionable world, or mingling in its vain amusements, but took great delight in the company of the most grave and sober persons. His father, who had great influence at court, and ambitious prospects for his son, viewed this conduct with great disapprobation. He saw, that if persisted in, his fondest hopes must be blighted, and therefore endeavoured by argument and entreaty, to induce his son to abandon his self-denying life, and enter upon the brilliant career which was now open before him.

William Penn's thirst, however, was not for earthly glory, but heavenly; "he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" and though it grieved him to disobey his earthly parent, he felt that it would be far worse to resist the will of his Father in heaven. The admiral, finding all his entreaties unavailing, at length resorted to blows, with no better success, and finally expelled William from the house. He did not long remain in exile. Soon after his

return home, his father concluded that he should visit France, in the hope that intercourse with gay and fashionable society would weaken and wear off his religious convictions. William Penn accordingly accompanied some persons of quality to Paris, where he resided a considerable time; and although his father's purpose was not entirely accomplished, yet his residence there was certainly marked by a greater advancement in fashionable accomplishments than in religious stability.

After leaving Paris, he resided for some time at Saumur, where he resumed his studies, and acquired an accurate knowledge of the French language. In 1664 he returned to England, after an absence of about two years. He was received with great pleasure, for his polished and courtly bearing led his father to anticipate the speedy realization of his hopes. And rarely indeed have a father's hopes been placed upon a more promising son; for at this time, beside many rich and powerful friends, he possessed a manly form, blooming with health, a lively and active disposition, a ready wit, and talents improved by great literary and scientific attainments. The admiral, however, soon perceived that his ambitious prospects for his son were to be disappointed. The Lord had better things in store for him, even the things that accompany salvation; and soon after his return from the continent, the visitations of the Holy Spirit to his soul were renewed, the glories of this world were stained in his view, and all its pleasant pictures spoiled. In referring to this period of his life, he says: "Now was all the glory of this world as a bubble; yea nothing was dear to me that I might win Christ; for the love, pleasure, and friendship of this world were a burden to my soul. In this seeking state, I was directed to the testimony of Jesus in my own conscience, as the true shining light, given me to discern the thoughts and intents of my own heart. And no sooner was I turned unto it but I found it to be that which from my childhood had visited me, though I distinctly knew it not."

Returning from some naval service in which he had been engaged, the admiral found his son wholly divested of that gaiety of manners which he had contracted in France; and the prospect of his becoming a man of the world, fitted to shine among courtiers and statesmen, was more distant than ever. His father, to try the effect of

employment, sent him to Ireland to take charge of his estate in the neighbourhood of Cork. Previously to 1666, William Penn appears to have had little, if any, intercourse with the Society of Friends; but in the course of this year, being in Cork, and hearing that Thomas Loe was to be at a meeting there, he resolved to attend it. Thomas began his testimony with these words, "There is a faith which overcomes the world, and there is a faith which is overcome by the world." On this text he enlarged with great power and effect. William Penn's heart was well prepared to receive the word preached. He was fully convinced, and from this time became a diligent attender of the meetings of Friends, and one with them in religious profession.

In 1667, while attending a religious meeting in Cork, he, with others, was arrested and taken before the mayor, who would have released him, on his giving security for his good behaviour: this he refused to do, and was, in consequence, committed to prison with his companions. He remained there, however, but a short time, being released at the instance of the Earl of Orrery. This imprisonment made William Penn's religious profession extensively known, and exposed him to much derision; few persons being able to appreciate the motives which could induce a young man of twenty-three, the only son of a Vice-Admiral of England, to relinquish his brilliant prospects of worldly preferment, to become a humble disciple of a meek and crucified Saviour. Information of the course his son was pursuing soon reached the admiral, who immediately recalled him from Ireland. The interview which took place on his return was very affecting. His father endeavoured by persuasion to induce him to abandon the style of speaking and acting which he had now adopted, and comply with the prevailing customs and manners of the world; threatening to disinherit him unless he yielded to his wishes. The son, on the other hand, convinced that his duty to God forbade a compliance, entreated that he might not be urged to violate his conscience. The admiral, perceiving that it was in vain to expect to change the general behaviour of his son, attempted to compromise the matter, and offered to tolerate his uncourtly bearing, provided he would promise to appear bare-headed in the presence of the King, the Duke

of York, and himself. William Penn, believing this was a token of reverence due only to the Supreme Being, felt it his duty, humbly, but firmly, to decline any compromise. At this the admiral became so irritated that he once more expelled him from the paternal roof. The conduct of the son was marked, however, by such humility and resignation, that it won upon the natural affection of his father, who soon after received him again into his house.

In referring some years later, in one of his works, to the rigour with which the pride of man exacts the vain compliments and ceremonies of the world, he mentions the following anecdote: "In France I was myself once set upon about eleven o'clock at night, as I was walking to my lodgings, by a person who waylaid me with his naked sword in his hand and demanded satisfaction of me for taking no notice of him, at a time when he civilly saluted me with his hat, though the truth was I saw him not when he did it. Suppose he had killed me, for he made several passes at me, or that I, in my defence, had killed him, when I disarmed him; I ask any man of understanding or conscience, if the whole round of ceremony were worth the life of a man, considering the dignity of his nature, and the importance of his life, with respect to God, his Creator, himself, and the benefit of civil society?"

In 1668, when William Penn was about twenty-four years old, it pleased the Lord to call him into the work of the gospel ministry. As a messenger of the glad tidings of life and salvation he afterward travelled extensively, and his labours were blessed to many; for "according to the grace given him" he taught with that baptizing power which alone can render Christian teaching effectual, and which is promised by the Holy Head of the Church to all his true ministers.*

In the exercise of his gift he had a godly care to minister only "as of the ability which God giveth," 1 Peter; iv. 11, and having endured much "hardness as a good soldier of Jesus Christ," he was well fitted, in that day of persecution and trial, to remember those who were "in

* "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo! I am with you alway, even unto the end of the world," Matt. xxviii. 19, 20.

bonds as bound with them," and to speak a word in season to him that was weary. To the sincere seeker after truth he was a wise instructor, and to young ministers as a father in Christ: so labouring, in the renewed openings of the word of life as to draw the people off "from all their hireling teachers, to Christ their free teacher, who died for them and purchased them with his blood."

The following short extracts are from a letter of kind and faithful counsel, written to a young woman who loved and followed the vain customs and fashions of the world. They evince the exercise of his mind that she might be wise in time and remember "that the friendship of the world is enmity with God."

He commences, "It was a true word spoken by Jesus Christ, to undeceive the careless wanton Jews, among whom he manifested his glorious truth, through that body prepared of God for that very end, that the way which leads to everlasting life and peace is straight and narrow." He continues, "I beg thee as thou wouldst be saved from that unspeakable anguish which is reserved for worldlings, and from whence there is no redemption, to keep thyself from those vanities, follies, and pollutions, which unavoidably bring that miserable state. Alas! how unsuitable is thy life and practice, with those holy women of old, whose time was mostly spent in heavenly retirements, out of that rattle, noise, and conversation thou art in." The letter is thus concluded, "In short, my friend, be advised to be serious, and to ponder that which belongs to thy eternal peace. Retire from the noise and clatter of tempting visibles, to the beholding Him who is invisible, that He may reign in thy soul, God over all, exalted and blessed for ever."

In this year he appeared as an author in his first printed work, entitled "Truth Exalted," a valuable treatise, designed to show forth to the professors of religion the spirituality of the Gospel. He invites them to come unto Christ Jesus the true light, that enlighteneth every man that cometh into the world, that obeying Him they might no longer walk in darkness, but have the light of life, and experience his precious blood to cleanse from all sin. About this time he visited Thomas Loe, then on the eve of his departure from a world in which he had laboured faithfully to extend the Messiah's peaceful reign. During

this interview, addressing William Penn, he said, "Bear thy cross, and stand faithful to God; then he will give thee an everlasting crown of glory that shall not be taken from thee. There is no other way which shall prosper, than that which the holy men of old walked in. God hath brought immortality to light, and life immortal is felt; this love overcomes my heart. Glory be to his name, for evermore."

In the same year, William Penn was imprisoned on account of one of his publications, which had given offence to some of the clergy, particularly the Bishop of London. He was treated with great severity, the bishop having declared that unless he publicly recanted his opinions, he should die in prison. But William Penn could not be shaken by such a menace. He boldly replied, that his prison should be his grave, before he would retract his opinions, for he owed his conscience to no mortal man. That great and good things were not attained without loss and hardship. That he would weary out the malice of his persecutors by patience, the never-failing companion of those who suffer for Christ's sake. That those who would reap without labour must perish in disappointment; but he reposed on the assurance that a hair of his head would not fall without his heavenly Father's notice.

After a rigorous confinement of some months, he was released, by command of the king, who interposed his authority at the solicitation of the Duke of York, an intimate friend of Admiral Penn.

During his imprisonment he employed himself in writing "No Cross, No Crown," one of the most valuable of his works. It is adapted to all times and all situations in life, setting forth in the most forcible manner, this great truth, that there can be no wearing the *crown*, without first bearing the *cross*.

In 1669, he went again into Ireland to take charge of his father's estate; and during his residence there, was very useful in encouraging his suffering brethren, many of whom were at that time in prison for conscience sake. He appeared before those in authority on their behalf, and at last had the satisfaction of obtaining an order for their release. During this period he published several tracts. Among these was "A Letter to the Young Convinced," to encourage them to attend closely to the teachings of the

blessed spirit of Christ, by which they had been awakened, and which if faithfully followed, would enable them to make their calling and election sure. In 1670, having accomplished his father's business, and rendered a number of signal services to his friends in Ireland, he returned home. The admiral, by this time, had become fully reconciled to him, and opposed neither his religious principles nor his demeanour. In the summer of this year, William Penn was again imprisoned. He was committed to Newgate by the Mayor of London, for preaching to a meeting of Friends held in Grace-church street, near their meeting-house, from which they had been forcibly excluded. For this alleged offence, he, together with William Mead, was soon after tried. This trial was a total mockery of justice, and shows into what lawless proceedings passion and prejudice may lead those who are set "for the punishment of evil-doers, and for the praise of them that do well."

They were charged with being present at, and preaching to, a riotous and seditious assembly. The evidence in the case was of the weakest character, and the recorder charged the jury in the absence of the prisoners, and urged their conviction. The jury brought in a verdict, that William Penn was guilty of speaking in Gracious street. This highly exasperated the recorder, who sent them out of court, with directions to bring in a verdict of guilty of speaking to a riotous assembly. The jury returned into court four times with the same verdict, and then after having been kept for two days and two nights without fire or food, brought in a verdict, in both cases, of "not guilty." For this the recorder fined the jurymen forty marks each, and on their refusing to pay, committed them to prison, whither William Penn and William Mead were also sent, notwithstanding the verdict of acquittal entitled them to their liberty. While the trial was in progress, the prisoners, when brought into court, were shamefully treated. Against this abuse, and all the illegal proceedings of the bench, William Penn protested at the time, as he did afterwards more fully in his published account. He and his companion, it appears, were remanded to prison for the non-payment of the arbitrary fine imposed on them by the court; but they were both soon afterwards released, the fine having been paid by the admiral, against the advice of his son.

This celebrated trial was productive of important and beneficial results to the people of England. It awakened public attention to the arbitrary and oppressive proceedings of the courts, in which, under the pretended sanction of law, the most flagrant violations of justice were often practised with impunity. One of the immediate consequences, was the recognition of the freedom and rights of juries, which were established by a solemn judicial decision.

A few days after his release from prison, William Penn met with a fresh trial in the death of his father. The feelings of the latter had undergone a great change in the last years of his life. He no longer had the same relish for the fading honours of the world, that had formerly distinguished him, and he could now appreciate the conduct of his son. Addressing him a few days before his death, he said: "Son William—I am weary of the world! I would not live over my days again if I could command them with a wish; for the snares of life are greater than the fears of death. This troubles me, that I have offended a gracious God. The thought of this has followed me to this day. Oh! have a care of sin! It is that which is the sting both of life and death.—Let nothing in this world tempt you to wrong your conscience. I charge you, do nothing against your conscience; so will you keep peace at home, which will be a feast to you in a day of trouble." At another time he said to him: "Son William, if you and your friends keep to your plain way of preaching, and keep to your plain way of living, you will make an end of the priests to the end of the world."

Near the close of this year, William Penn was imprisoned for preaching the gospel in a meeting of Friends in Wheeler street. He was confined in Newgate for about six months, during which time he was engaged in writing a tract on "Civil Liberty," and some other treatises for the promotion of justice and righteousness in the earth.

After his release he travelled in Holland and Germany; but no particulars of this religious service have been preserved.

In 1672, he married Gulielma Maria Springett, daughter of Sir William Springett. She was a pious young woman, of amiable manners and highly accomplished. After his marriage he settled in Hertfordshire. He soon, however, found himself called abroad in the work of the

ministry, on which account he travelled through Sussex and Surrey. His labours on this journey were to general edification, contributing to strengthen the hands of Friends and silence opposers.

The Society of Friends had now much increased, and many were daily added to it from the different religious societies by which it was surrounded. This awakened opposition, and many abusive books were written, condemning and misrepresenting the principles of the society. During this and the following year William Penn was much engaged in answering and refuting these, and showing that the doctrines of Friends, being those promulgated by Christ and his apostles, were primitive Christianity revived. He also wrote some excellent epistles to Friends who were under suffering in Holland and Germany, exhorting them "to continue in the faith, and testifying that we must through much tribulation enter into the kingdom of God." He also sent a letter to Friends in Maryland, showing the Christian and scriptural character of their testimony against oaths, by the support of which, they were then subjected to difficulties, by Lord Baltimore. He afterwards published a treatise on the same subject. In 1674 he also wrote a remonstrance to the senate and council of the city of Embden, the Friends of which place had suffered great hardship by banishment, fines, and imprisonment. In this he says, "Have the senate and council of Embden, more Christian authority than the chosen witnesses of our Saviour? If calling fire from heaven, was judged by Him, who was wiser than Solomon, to be an improper means of converting opposers formerly, it shows little modesty in the authorities of this day, to kindle a fire on earth to destroy them now. Conscience is God's throne in man, and the power of it is his prerogative. The day will come, when one act of tenderness in matters of conscience, shall find a better reward than *all* the severity by which men attempt to propagate their persuasions in the world; for one flows from the Saviour, the other from the destroyer of men."

Near the close of 1675, Matthew Hyde, a conspicuous opposer of Friends, and who had denied the Christian doctrine of the universality and efficacy of divine grace, was taken dangerously ill. On his death-bed, he sent for a few Friends, and in the presence of his wife, expressed to them

his sincere repentance, and desire to be forgiven by God. This circumstance gave occasion to William Penn to publish a tract called "Saul smitten to the ground," in which he gave a narrative of the case, accompanied with some earnest exhortations to trust in that divine power, which had wrought conviction in this opposer.

In 1676, William Penn became concerned as trustee in the management and settlement of West Jersey. As most of his associates were Friends, the province was settled in accordance with their mild and pacific principles, without bloodshed, or any serious difficulty with the aboriginal inhabitants.

In this year he wrote an interesting letter to two women of high rank in Germany, one of whom was the Princess Elizabeth, daughter of Frederick V., Prince Palatine of the Rhine and King of Bohemia, and granddaughter of James I. of England. The other was Anna Maria, Countess of Hornes, the friend and companion of Elizabeth. They were serious persons, and had some knowledge of Friends, having been previously visited by Robert Barclay and Benjamin Furly. In his letter, William Penn manifests a deep concern for their religious advancement, and sympathizes with them in the difficulties to which their station in society necessarily exposed them. He thus concludes his appeal: "Let not his (Christ's) vinegar and gall be unpleasant, nor his crown of thorns troublesome: last of all, let not his nails and spear be terrible to you. For they that will not forsake him in his agonies, but be the companions of his tribulations, and cheerfully lay down their life and die with him to the world; they, and none else shall rise with him in the newness of life, and ascend with him to his Father, by him to be glorified with that glory, which he had with his Father before the world began. Unto which kingdom, God Almighty conduct you, through this earthly pilgrimage. Amen."

In 1677 he paid another religious visit in Holland and Germany, of which he has left an instructive and particular account. He sailed from England in the fifth month, in company with George Fox, Robert Barclay, and some other Friends, and after a short passage, arrived safely at Rotterdam. Here they held a meeting, at which many of the principal inhabitants were present. In referring to

it, he says, "The gospel was preached, the dead [in trespasses and sins] were raised, and the living comforted." They then proceeded to Leyden and Harlaem, and from thence to Amsterdam, where they had a comfortable and refreshing meeting. At this place, William Penn wrote a letter to the King of Poland, on behalf of the Friends of Dantzic, who were then suffering bitter persecution on account of their religion. Robert Barclay, George Keith, Benjamin Furly, and William Penn, soon afterwards set forward towards Herford, where the Princess Elizabeth held her court. They were received by her and the countess with great kindness, and held several meetings at the palace. Of the first, he says, "The Eternal Word showed itself like a hammer this day, yea, sharper than a two-edged sword, dividing asunder between the soul and the spirit, the joints and the marrow." "Well, let my right hand forget its cunning, and my tongue cleave to the roof of my mouth, when I shall forget the loving-kindness of the Lord, and the sure mercies of our God, to us his travelling servants, that day. O Lord, send forth thy light and thy truth, that all nations may behold thy glory." The next day they again visited the princess, when William Penn, animated by the constraining love of Christ, which knows no respect of persons, held a meeting among the servants of her household. He remarks, "The same blessed power that had appeared to visit them of high, appeared also to visit them of low degree, and we were all sweetly tendered and broken together, for virtue went forth of Jesus that day, and the life of our God was shed abroad amongst us as a sweet savour, for which their souls bowed before the Lord and confessed to our testimony."

At the request of the princess and countess he related the manner of his early conviction, and told them of the many trials and consolations through which the Lord had led him, on his way towards the kingdom of everlasting holiness and peace. They heard him with deep interest, and were much affected during the recital, and he expresses the hope and belief that the Lord had made it profitable to them.

The next day a public meeting was held, when many of the people of the town were present. Of this opportunity he says, "The word that never faileth them that

wait for it, and abide in it, opened the way and unsealed the book of life, yea, the quickening power and life of Jesus wrought and reached to them ; and virtue from him in whom dwelleth the Godhead bodily, went forth and blessedly distilled upon us his own heavenly life, sweeter than the spices with pure frankincense, yea, than the sweet-smelling myrrh that cometh from a far country. Blessed be the name of the Lord, and confided in be our God for ever !”

In this meeting the princess was deeply affected, and at its close, she took William Penn by the hand, and was about to speak of the sense she had of the power and presence of God that was amongst them, when her emotion stopped her. Turning to the window and placing her hand upon her breast, she exclaimed—“ I cannot speak to you—my heart is full.” After a time of silence, she recovered herself and said, “ Will you not come hither again ?” “ I told her,” William Penn says, “ we were in the hand of the Lord ; and being his, could not dispose of ourselves ; but the Lord had taken care that we should not forget her and those with her ; for he had raised and begotten an heavenly concernment in our souls for her and them, and we loved them all with that love wherewith God had loved us.”

In taking leave of the members of this interesting family, the witness for God in several of whose hearts had been effectually reached, he recommended to them “ holy silence from all will-worship, and the workings, strivings, and images of their own mind and spirit ; that the power of Jesus might be felt in their hearts, and his holy teachings witnessed and followed in the way of his blessed cross, which would crucify them unto the world, and the world unto them.”

The next morning, Robert Barclay returning to Amsterdam, William Penn and his companions pursued their journey to Frankfort. It was his practice to seek out the serious persons, in the various places through which he passed, with many of whom he had refreshing religious meetings.

At Frankfort he wrote a general epistle to Friends throughout the world, which is an earnest exhortation to faithfulness, and obedience to the manifestations of the Holy Spirit. After referring to the mercy and loving-kindness of the Lord to them, he says, “ Therefore let us

continually watch and stand in awe that we grieve not his Holy Spirit, nor turn his grace into wantonness ; but let all of us wait in a holy travail of spirit, to know ourselves sealed by the spirit of adoption, unto the day of our complete redemption ; when not only all our sins, but all sorrows, sighings, and tears shall be wiped away from our eyes ; and everlasting songs of joy and thanksgivings shall melodiously fill our hearts to God, who sits upon the throne, and to his blessed immaculate Lamb, who by his most precious blood shall have completely redeemed us from the earth, and written our names in the book of life."

At Krisheim he wrote a letter to the Princess Elizabeth and the Countess of Hornes, in which he urges them to yield themselves unreservedly into the divine hand, and not shrink from trials. "Love," he says, "the fire ; start not aside, neither flinch from the scorching of it, for it will purify and refine you as gold seven times tried ; then cometh the stamp and seal of the Lord upon his own vessel, 'holiness' to him for ever ; which he never gave, nor will give to reprobate silver, the state of the religious worshippers of the world. And herein be comforted, that Zion shall be redeemed through judgment, and all her converts through righteousness ; and after the appointed time for mourning is over, the Lord will give 'beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.'"

From Manheim, he addressed the Prince Palatine of Heidelberg, acknowledging his wisdom in granting religious toleration in his dominions, and at the same time warning him to think of his latter end, and by the light of Christ in his conscience, examine how it was with his soul.

Having heard of a very serious young woman, the Countess of Falkenstein and Bruck, who lived at her father's castle, near Mulheim, William Penn and his companions wished to visit her. But this could not be easily accomplished, as she was strictly guarded, by direction of her father, the graef, who having no sympathy with her in religious feeling, was unwilling that she should receive any encouragement from others.

The graef met William Penn and his friends as they were entering the town, and being offended at them for not uncovering their heads in his presence, commanded

his soldiers to expel them from his territories. They were compelled that night to lodge in the open air. At Drysburg, William Penn says, "It came upon me with a sweet fervent power to visit the Countess of Falkenstein, with a salutation from the love and life of Jesus, and to open unto her more plainly the way of the Lord." It thus begins: "Jesus the immaculate Lamb of God, grieved and crucified by all the workers of iniquity, illuminate thy understanding, bless and be with thy spirit for ever! Though unknown, yet art thou much beloved, for the sake of thy desires and breathings after the living God." After encouraging her under her trials by the assurance, that from childhood he had himself been a seeker after the Lord, and a great sufferer for his cause, from parents, kindred, companions, and magistrates; he continues, "Know certainly, that which hath discovered unto thee the vanities of this world, the emptiness and the fading of all earthly glory, the blessedness of the righteous, and the joy of the world that is to come, is the light of Christ Jesus, where-with he hath enlightened thy soul; 'for in him was life, and that life is the light of men.'" Having given much excellent counsel, he concludes his letter by recommending her "to trust in the Lord for ever; and the God of Abraham, Isaac, and Jacob; the God of the prophets, and of the apostles; the God of all the holy martyrs of Jesus, illuminate, fortify, and preserve thee steadfast, that in the end thou mayest receive the reward of life and eternal salvation: to whom be glory, and to the Lamb that sits upon the throne, one God and one Lord, blessed and magnified for ever and ever, Amen!"

This message of gospel love was shortly after acknowledged by the countess, who expressed much sorrow, that any who came in the love of God to visit her, should suffer as some had already suffered from the rage and cruelty of her father.

William Penn also wrote to the graef a letter, which concludes thus, "Repent, I exhort thee, and consider thy latter end, for thy days are not like to be many in this world; therefore mind the things that make for thy eternal peace, lest distress come upon thee as an armed man, and there be none to deliver thee!"

In his travels he met with many persons, variously circumstanced in life, whose hearts the Lord had evidently

touched, as with a live coal from his holy altar, and who in different degrees had given up to follow the leadings of his Holy Spirit. To all such the visit of William Penn was acceptable, while to many it was signally blessed. The limits of this tract will not admit of even a reference to many of the labours in which he was engaged, both personally and by letter. He was the means of spreading a more accurate knowledge of the principles he professed, which had been much misunderstood and misrepresented. Several of those whom he visited are known to have retained a lasting regard for him. The Princess Elizabeth corresponded with him, and continued to manifest till her death, which occurred in 1679, a sincere regard for religion, and love for its true messengers.

From this journey he returned in the latter part of summer, having been absent from home about three months.

Soon after, he published an epistle of tender counsel and advice "to all those who are sensible of their day of visitation," in which he says, "Let him (the Saviour) no longer lie as in the manger, nor at your doors, but rather give him your hearts, and let him reign over you as a king; for he has bought you with his own precious blood, and is therefore worthy that we should serve and honour him, and he reign over us. That *He* may be our king and lawgiver, who gave his own life for us that we should not perish but have everlasting life in him. He has laid down his life for you, and can you not lay down your sins for his sake; yea, for your own sakes? Consider that he descended from the glory of his Father to bring you to glory; and can you not depart from the withering glory of this world that you may inherit his glory which is everlasting?"

In 1678, '79, and '80, he was much engaged in applications for the relief of his persecuted brethren, and in defending the Society from the slanders of its enemies.

In 1681, Friends of Bristol were persecuted with great rigour, and nearly all the men and women crowded into noisome prisons; yet it is worthy of remark, that their religious meetings were still maintained by the children, who, undeterred by the sufferings of their parents, regularly assembled for divine worship. At this time, William Penn addressed them a letter, exhorting them to constancy amid their deep trials.

In the same year he obtained from King Charles II., a charter for the province of Pennsylvania. This, it is supposed, was granted to him in lieu of a sum of money which had been long due to his father. The motive which induced him to solicit it, was no doubt mainly to procure an asylum for his brethren in religious fellowship, who from the time of their being first gathered as a people, had been persecuted, wherever they appeared in Europe. But his philanthropy was not limited to them; for he intended to extend the benefits of the province to all who wished peaceably to enjoy civil and religious liberty. His design from the first, was to establish a government upon Christian principles, the charter obtained vesting in him considerable power for the formation of the laws. In referring to this subject, he says, "And because I have been somewhat exercised at times, about the nature and end of government among men, it is reasonable to expect that I should endeavour to establish a just and righteous one in this province, that others may take example by it—truly this my heart desires. For nations want a precedent, and till vice and corrupt manners be impartially rebuked and punished, and till virtue and sobriety be cherished, the wrath of God will hang over nations. I do therefore desire the Lord's wisdom to guide me, and those that may be concerned with me, that we may do the thing that is truly wise and just."

The name Pennsylvania was given to the province by the king, in honour of Admiral Penn, and against the expressed wish and remonstrance of the proprietor.

After he had prepared an account of the country assigned to him, and of the terms on which it was to be settled, he added the following advice to persons intending to emigrate. It exhibits a strong contrast to the selfish policy usually manifested by persons having a new country to settle, and shows the purity of his purpose in a conspicuous light.

"I wish my dear country-folks to consider seriously the premises; as well the inconveniency, as future ease and plenty; that so none may move rashly, or from a fickle, but from a solid mind; having, above all things, an eye to the providence of God, in the disposing of themselves; and would further advise all such, at least to have the permission, if not the good-liking of their near relations; for

that is both natural and a duty incumbent upon all. And by this will natural affections be preserved, and a friendly and profitable correspondence between them; in all which I beseech Almighty God to direct us, that his blessing may attend our honest endeavours; and then the consequence of all our undertakings will turn to the glory of his great name, and all true happiness to us and our posterity."

Although he had obtained a royal grant to Pennsylvania, he did not consider that this alone entitled him to possess it. He knew that the original proprietors of the soil had never forfeited their rights, and therefore, from the first, determined to purchase the land from its real owners, the Indians. Accordingly, with the first settlers, who sailed in 1681, he sent out commissioners, who were to treat with them for an honest transfer of their claims. By these commissioners, he sent a letter to the aborigines, acquainting them with his intentions, and of his desire to maintain a just, peaceable, and mutually advantageous intercourse with them. It commences thus: "There is a Great God and power that hath made the world and all things therein, to whom you, and I, and all people, owe their being and well being; and to whom you and I must one day give an account for all that we do in the world. This Great God hath written his law in our hearts, by which we are taught and commanded to love and help, and do good to one another, and not to do harm and mischief one unto another. Now this Great God hath been pleased to make me concerned in your part of the world, and the king of the country where I live hath given me a great province therein; but I desire to enjoy it with your love and consent, that we may always live together as neighbours and friends."

In his conditions with the settlers, he had some excellent provisions to guard against the gross frauds which had been so much practised upon the unsuspecting Indians by white traders. He stipulated that whatever was given to the natives in exchange for their furs, should be exposed to public view, and subjected to the proper test; that goods of inferior quality should not be passed upon them under a deceptive character, and no injury or provocation be offered to them.

In 1682, William Penn embarked for America. During his preparations for the voyage, he experienced a deep

trial in the loss of his mother, who had often befriended him, when his father's displeasure had driven him from home. His constant desire, that all his movements might tend to the glory of God, is shown in the spirit which breathes through the following letter, written to Stephen Crisp, on the eve of his departure from England.

"DEAR S. C.—My dear and lasting love in the Lord's everlasting Truth reaches to thee, with whom is my fellowship in the gospel of peace, that is more dear and precious to my soul than all the treasures and pleasures of this world; for when a few years are passed, we shall all go the way whence we shall never return: and that we may unweariedly serve the Lord in our day and place, and in the end enjoy a portion with the blessed that are at rest, is the breathing of my soul!

"Stephen! We know one another, and I need not say much to thee; but this I will say, thy parting dwells with me, or rather thy love at my parting. How innocent, how tender, how like the little child that has no guile! The Lord will bless that ground. I have also a letter from thee which comforted me; for many are my trials, yet not more than my supplies from my Heavenly Father, whose glory I seek and the renown of his blessed name. And truly Stephen, there is work enough, and here is room to work in. Surely God will come in for a share in this planting work, and that leaven shall leaven the whole lump in time. I do not believe the Lord's providence had run this way towards me, but that he has an heavenly end and service in it. So with him I leave all, and myself, and thee, and his dear people, and blessed name on earth.

"God Almighty, immortal and eternal, be with us, that in the body and out of the body we may be his for ever!"

Amid his preparations for the voyage, he addressed to his wife and children, who were to be left behind, a letter fraught with the most earnest solicitude for their well-being every way, and full of the most tender and judicious counsel. It thus concludes: "So, my God, that hath blessed me with his abundant mercies, both of this and the other and blessed life, be with you all, guide you by his counsel, bless you, and bring you to his eternal glory! that you may shine, my dear children, in the firmament

of God's power, with the blessed spirits of the just, that celestial family, praising and admiring him, the God and Father of it, for ever. For there is no God like unto him; the God of Isaac and of Jacob, the God of the prophets, the apostles, and martyrs of Jesus, in whom I live for ever.

“So farewell to my thrice dearly beloved wife and children !

“Yours, as God pleaseth, in that which no waters can quench, no time forget, nor distance wear away, but remains for ever.”

After a passage of about six weeks, during which time many of the ship's company died of small-pox, he landed at New-Castle, on the 24th of the 8th month. While this awful scourge prevailed on board, he was very usefully employed in ministering spiritual and outward comfort to the sick and dying.

From New-Castle William Penn proceeded up the Delaware to Chester, where an assembly was called and laws were passed well calculated to maintain civil and religious liberty, peace, and morality among the settlers. In the preamble to these, the origin and objects of civil government are clearly set forth.

Amid the cares of his government, he did not neglect his religious duties, but held meetings, both in New York and Maryland, “in which he had good and eminent service for the Lord.”

It appears that there were at this time, persons who questioned the purity of William Penn's motives, in the great work he had undertaken, and intimated that ambition, and pecuniary gain, were his objects. But such knew little of his real character, or of the many and great sacrifices, both of reputation and estate, which he was continually making for the benefit of others. In replying to one of these, he says: “Keep thy place: I am in mine, and have served the God of the whole earth since I have been in it.—Had I sought greatness, I had staid at home, where the difference between what I am here, and was offered, and could have been there in power and wealth, is as wide as the places are. No, I came for the Lord's sake, and therefore have I stood to this day, well, and diligent, and successful; blessed be his power.”

In 1682, he held the celebrated treaty with the Indians, under a great elm tree, at Shackamaxon, now Kensington. It is much to be regretted that the records of this treaty have been lost, so that it is now doubtful whether a negotiation for the purchase of land, formed any part of it. It is however certain, from the few articles of it which have been preserved, that reciprocal tokens of peace and friendship were exchanged. The first article is to this effect: "And lastly, that both Christians and Indians should acquaint their children with this league, and firm chain of friendship made between them, and that it should always be made stronger and stronger, and be kept bright and clean, without rust or spot, between our children and children's children, while the creeks and rivers run, and while the sun, moon, and stars endure." Of this treaty it has been remarked, "that it was the only one not ratified by an oath, and that was never broken."

The friendship thus begun between William Penn and the Indians, was never interrupted, but continued reciprocally to increase; he went frequently among them, and spent a very large sum for their instruction and benefit. Nor were they deficient on their part; he and the early settlers receiving from them many valuable supplies, and other disinterested acts of kindness. They had no reason to complain of Indian treachery or outrage; nor, it may be inferred, would so much have marked the settlement of other colonies, but for the acts of white aggressors. If there had been no Indian wrongs, the world would have heard little of Indian outrages.

The native inhabitants uniformly called William Penn, Onas; and it is worthy of remark, that the friendship thus begun has been continued uninterruptedly with his successors in religious profession to the present day. The peeled and scattered remnants of once powerful tribes, amid the calamities in which they are now involved, and the dangers that threaten them, still look to the Society of Friends for counsel and protection.

The experiment of William Penn in founding a government in the wilderness, in regulating its affairs, and maintaining its relations with the Indians and other neighbours, on Christian and pacific principles, proved entirely successful; for so long as these principles were adhered to by his successors, Pennsylvania continued rapidly to

increase in all that is desirable in a country, proving that it is righteousness that exalteth a nation

During the year 1683, William Penn was much engaged with the affairs of his province; the preceding year he had laid out the City of Philadelphia, upon the site of which many houses had been erected.

In the following year he returned to England, where a hot persecution was raging. It appears that his principal inducement was the hope of being useful to his suffering brethren, he having great influence with the crown-prince, afterwards James II., who had been the particular friend of his father.

He had provided for the affairs of the province during his absence; but such was his unceasing solicitude for the spiritual welfare of the Friends he was about leaving, that after he had embarked, he addressed them a letter from the ship, in which he says: "Now you are come to a quiet land, provoke not the Lord to trouble it; and as liberty and authority are with you, and in your hands, let the government be upon his shoulders, in all your spirits; that you may rule for him, under whom the princes of this world will one day esteem it their honour to govern and serve in their places. I cannot but say, when these things come mightily upon my mind, as the apostle did of old, 'what manner of persons ought we to be in all holy conversation and godliness.'

"And thou, Philadelphia, the virgin settlement of this province, named before thou wert born, what love, what care, what service, and what travail has there been, to bring thee forth and preserve thee from such as would abuse and defile thee!

"Oh that thou mayst be kept from the evil that would overwhelm thee; that faithful to the God of thy mercies, in the life of righteousness, thou mayst be preserved to the end. My soul prays to God for thee, that thou mayst stand in the day of trial, that thy children may be blessed of the Lord, and thy people saved by his power."

After his return to England he was actively engaged on behalf of his suffering Friends, many of whom were lying in prison, and enduring cruel treatment of various kinds. He had been there but a short time when James ascended the throne. Having, in consequence of the king's friendship, great influence at court, his house and gates were

thronged with clients and suppliants, sometimes to the number of two hundred in a day, desiring him to present their addresses to the king. He did not become impatient with their importunity, but treated them with the utmost kindness, and rendered his services with promptitude and cheerfulness. Instead of seeking emolument from these incessant labours, he often defrayed out of his own funds the expense, unavoidably attendant upon the preparation of the documents which passed through his hands. Nor were his good offices confined to the members of his own religious society; others freely partook of his bounty and kindness.

He also, about this time, wrote a work designed to advance the cause of religious liberty, entitled "A Persuasive to Moderation." The king soon after issued a proclamation, by which more than twelve hundred Friends, beside other professors, were restored to their families; an event, undoubtedly greatly promoted by the exertions of William Penn.

In 1686 he paid another religious visit to the continent of Europe, respecting which but few particulars have been preserved. After his return he visited many of the meetings of Friends in his own land, to their satisfaction and the peace of his own mind. In the summer of 1687, he was again engaged in the work of the ministry, and had several meetings at Bristol. To these the people flocked in great numbers. At Chew, five miles distant, he had a heavenly meeting, which was held in the open air, as no building could be found large enough for the purpose. From this great openness of the people, it seems probable, that the patient sufferings of Friends, and the faithfulness of their children, had produced a favourable impression in that neighbourhood. While engaged in this visit, the king, who was at the time on a journey, attended several of his meetings.

In 1688, King James, whose Roman Catholic faith and arbitrary acts, had given great offence to the nation, was driven from the British throne, and William and Mary brought in.

William Penn, whose intimacy and influence with the late king were well known, was now accused of being in league with him, and of covertly professing the same faith. He was, in consequence, soon afterwards arrested and

examined before the lords in council; but as nothing could be proved against him, he was discharged. With characteristic frankness and magnanimity, he declared on his examination, "that he had done nothing but what he could answer before God, and all the princes of the world; that he loved his country and the protestant religion above his life, and had never acted against either; that all he ever aimed at in his public endeavours, was no other than what the prince had declared for; that King James was always his friend and his father's friend, and in gratitude he was the king's friend, and did always as much as in him lay influence him to his true interest."

Soon afterward, the toleration act was passed, which afforded great relief to Friends, particularly in preventing their meetings from being disturbed. It embodied principles of justice, which William Penn had long laboured to induce the government to recognise.

Whilst making preparations to return to Pennsylvania, where his presence was much needed, he was again arrested on a charge of holding treasonable correspondence with the exiled monarch, with a view to his restoration. At his own request, he was taken before King William, when an intercepted letter from *James to him*, was exhibited; but as William Penn had never seen it, and had done nothing to further the designs of the dethroned king, he was in a short time honourably released.

He now renewed his preparations for the voyage, but was soon for the third time arrested. The country was in great commotion on account of the threatened invasion of the French, and in the absence of the king, the queen had hastily issued a warrant to apprehend many suspected persons, among whom was William Penn. When brought from prison before the court of king's bench, nothing could be proved against him, and he was again discharged. He was then nearly ready for his departure, and a number of colonists were preparing to embark with him, when, a conspiracy against the government having been discovered, he was accused of being an actor in it, on the oath of one Fuller, who was afterwards legally convicted of being an impostor, and sentenced to the pillory. A warrant was issued for his apprehension, and though not imprisoned, he was unwilling to leave the country while an accusation was pending against him. He lived privately

in London, for about three years, during which time it does not appear that he was ever sought for, or brought to trial.

It may well excite astonishment that William Penn, whose life had been devoted to the spiritual and temporal good of his fellow-men, should thus have been continually harassed by false and malicious accusations. But in the turbulent times in which he lived, a slight circumstance would suffice to bring the purest character under suspicion. Again and again he was accused of being a Papist ; it was even said he had been bred at St. Omer's and had received a priest's orders from Rome. His enemies persisted, for a time, in these absurd and malicious charges, notwithstanding he had published "A Caveat against Popery," and the religion he professed, and for which he had deeply suffered, stood opposed to a worship of human pomp and "carnal ordinances," and held up the simplicity of the gospel requisition, "That the true worshipper must worship the Father in spirit and in truth."

His former intercourse with King James, doubtless gave rise to these accusations ; although it had ceased with the period of his acknowledged sovereignty, and had for its principal object the promotion of religious liberty, and the redress of grievances among his fellow-subjects.

Under all his trials, however, William Penn looked to the only true source of consolation, and his Divine Master sustained and comforted him amid all his afflictions. He thus writes to a friend in Pennsylvania : "Under and over it all, the ancient Rock has been my shelter and comfort ; and I hope yet to see your faces with our ancient satisfaction. The Lord grant, if it be for his glory, whose I desire to be in all conditions ; for this world passeth away, and the form and beauty of it fadeth ; but there are eternal habitations for the faithful ; among whom I pray that my lot may be, rather than among the princes of the earth."

About this period, George Fox was removed from works to rewards. In his illness he sent for William Penn, who was with him at his close, bore a noble testimony at his funeral, and afterward wrote a preface to his journal. This is an excellent treatise, and has been printed by itself, as "The Rise and Progress of the People called Quakers."

After he had been about three years in retirement, John Locke and other eminent men, went in a body to the king

and solicited his restoration to society, which was granted; but William Penn was not satisfied with this kind of discharge. He solicited permission to plead his own innocence before the king and council, which being allowed, he was honourably acquitted. Before this, the representations of some envious persons had induced the king to deprive him of the government of his province. It was, however, soon restored to him.

In about a month after his enlargement, he met with a severe affliction in the death of his wife, a woman of excellent and cultivated understanding, and to whom the Lord had given the ornament of a meek and quiet spirit. This event still further delayed his return to America.

In 1695, he paid a religious visit to some of the western counties of England, in which he had good service for the Lord. At Wells, he was interrupted while speaking and taken before the mayor, who, being convinced of the unlawfulness of the arrest, immediately set him at liberty.

In 1696, Friends were excused by law from taking oaths;—an enactment first made as an experiment, but which proving a successful one, it was afterwards made perpetual. To promote this object William Penn had long laboured, both orally and through the press, and had addressed a letter to the House of Commons on the subject. In this year he married Hannah Callowhill of Bristol, a sober, religious woman, who survived him several years. Soon after this event he sustained an afflicting bereavement in the decease of his eldest son, a pious and amiable young man, of whose illness and death he published an interesting narrative.

About this time, in company with some other Friends, he paid a visit to Peter the Great, who was then living privately in England, for the purpose of becoming acquainted with the arts of the country. They explained the principles of the society to the czar, and gave him some of their books; and after this interview, William Penn addressed the following letter to him: "It was a profound respect, and not a vain curiosity, Great Czar, which brought me twice to wait upon thee. My desire is, that as Almighty God has distinguished thee above so many millions of thy fellow-creatures, so thou mayest distinguish thyself above them, by an extraordinary zeal for piety and charity, which are the two legs the Christian Religion stands upon;

and where they are wanting or defective, it must needs fall to the streets, to the scorn and triumph of the heathen. May thy example show thee to be as good as great, that thou mayest bear His image, by whom kings reign and princes decree justice. Without goodness, power itself can never do. If thou wouldst rule well, thou must rule for God, and to do that thou must *be ruled* by Him, who has given to kings his grace to command themselves and their subjects, and to the people, the grace to obey God and their kings. Know Great Czar, and take it with thee, as one part of the collection of knowledge thou art making in this unexampled travel, that 'tis in England that God has visited and touched the hearts of a people, above forty years ago, by the holy light and grace of his Son, our Saviour, Jesus Christ, by which their minds have been turned from false worship and evil living, to worship God, who is a spirit, in and by his own spirit, to be led by it in their conversation, that they may bring forth the fruits of it among men, to His praise who has called them. They are an inward and retired people, who dare not conform themselves to vain inventions and fashions of the world, either in religion or civil conversation; but live and act as believing that God seeth them in all they do, and will judge them according to what they do. They teach that men must be holy or they cannot be happy; that they should use few words, be peaceable in life, suffer wrongs, love enemies, deny themselves, without which, Faith is false, Worship formality, and Religion hypocrisy; yet they are an industrious people, in their generation, and though against superfluity, yet lovers of ingenuity. It was in their name five of us came to salute thee, who wish thou mayest have an eye to this Divine Principle of Light and Life in the soul, a measure of which is given to thee and to all men to profit with, that by it, Piety, Wisdom, and Charity may dwell with thee, and that thou mayest be qualified to serve Almighty God, suitable to the great opportunities he has put into thy hands."

During his residence at Deptford, the emperor several times attended the meetings of Friends, and once also in London. Slight as was his acquaintance with the society, he did not soon forget it; for sixteen years afterwards, being at Frederickstadt in Holstein, with his army, he inquired whether there were any Quakers there, and being

informed that there were a few, he expressed a wish to attend their meeting. Being then told that his soldiers occupied the meeting-house, he had them immediately removed. When the meeting was held, Peter attended, with Prince Menzikoff, and a number of his followers. He sat very gravely during a time of silence, and when a Friend rose to speak, the czar, understanding the language, interpreted the discourse in a very serious manner to his officers, saying "that whoever lived according to that doctrine would be happy."

Having been detained from his province for about fifteen years, in 1699, William Penn embarked for America. On this occasion he took his family with him, designing to make Pennsylvania his future residence. Before leaving England, he drew up a paper of advice for his children, in which he gives them short but comprehensive directions for the regulation of their conduct. The ship was about three months at sea. This delay seems to have been providential, as during that period the yellow fever was very fatal in the province, and had nearly ceased at the time of her arrival.

All parties in the colony hailed William Penn's arrival with delight. There had been some dissension in his absence, and it was believed his return would heal and remedy the differences.

In 1700, he introduced into the meeting of Friends, a religious concern he felt on behalf of the Indians and the negroes, some of the latter class having been introduced into the province. He exhorted Friends to discharge their duty towards these people, more particularly in regard to the improvement of their minds, recommending that they should enjoy the privilege of attending religious meetings, and of receiving Christian instruction.

Previous to this, (in 1688,) the Friends from Crisheim, in Germany, who had settled in the neighbourhood of Germantown, made a representation to the yearly meeting, of their belief that the buying, selling, and holding men in slavery, was inconsistent with the Christian religion." The concern of Friends for their welfare continued to gain ground, until they made a rule of discipline, by which no member of their communion is allowed to buy, sell, or hold slaves.

Bills were introduced by William Penn into the assembly, for regulating the morals and marriages of the negroes,

and to provide for their having just trials when accused of crimes; also, to prevent abuses upon the Indians.

About this time, Friends of Philadelphia established a public school; the following is the preamble to its charter obtained from William Penn: "Whereas, the prosperity of any people, depends in great measure upon the good education of youth, and their early instruction in the principles of true religion and virtue, and qualifying them to serve their country and themselves by breeding them in reading, writing, learning of languages and useful arts and sciences, suitable to their sex, age, and degree, which cannot be effected in any manner so well as by erecting public schools for the purposes aforesaid."

A circumstance now occurred, which separated William Penn from his American possessions for ever. A bill had been introduced into Parliament, for changing the colonial into regal governments. This measure, if adopted, would take the control of the colony out of his hands, and substitute military rule for the mild and pacific government he had established. From a sense of duty, although very reluctantly, he yielded to the request of his friends in England that he would immediately return thither.

The news of his intended departure was received by the inhabitants with feelings of deep regret. Perhaps none felt it more than the Aboriginal inhabitants. On this occasion, a number of them waited upon him at his residence at Pennsbury. The interview was conducted with great gravity. One of the chiefs, in the course of his remarks, said, "that they never first broke their covenants with any people;" striking his hand upon his head, he said "they did not make them *there*, but"—placing it upon his breast—"they made them *there*."

William Penn sailed for England, in the eighth month, 1701, having been in the province about two years. On the eve of his departure, he presented Philadelphia with a charter, constituting it a city.

The bill to change the form of the colonial government was never passed into a law; but other services prevented his return to Pennsylvania. In 1705, in a brief, but forcible epistle to Friends, he exhorts them to hold all their meetings in that which set them up, the heavenly power of God. In 1706, he removed with his family to Brentford, about eight miles from London. In 1707, he was unhappily in-

volved in some pecuniary difficulties, which arose in part from the dishonesty of his agent. It may be also observed, that his province, so far from being a source of emolument, had contributed greatly to reduce his once ample patrimony. These difficulties were afterwards satisfactorily adjusted. In 1709, he went forth on a gospel mission through the western parts of England, which was his last journey of this kind. In 1710, he removed to Rushcomb, in Buckinghamshire, where he continued to reside until his death. In 1712, he had three attacks of apoplexy. By these his mental powers were so weakened, that he was rendered incapable of transacting business. In this situation he remained for several years, without much bodily suffering, and appeared to enjoy great quietness, and sweetness of mind. In the latter part of 1714, he was visited by Thomas Story, who says of him, "that he had a clear sense of truth, was plain, by some very clear sentences he spoke in the life and power of Truth, in an evening meeting we had there; wherein we were greatly comforted, so that I am ready to think this was a sort of sequestration of him from all the concerns of this life, which so much oppressed him; not in judgment but in mercy, that he might not be oppressed thereby to the end."

When visited by two of his friends in 1716, he still expressed himself sensibly, and at parting thus addressed them: "My love is with you; the Lord preserve you, and remember me in the everlasting covenant!"

He continued gradually to grow weaker until the 30th of the 5th month, 1718, when his divine Master was pleased to summon him from the tribulations of time to the eternal rewards of the righteous.

Thus peacefully passed away one of the most useful men of the age in which he lived: indeed history makes us acquainted with few so faithfully and fearlessly devoted to the cause of justice, and to the increase of righteousness in the earth. In early life he felt the tendering visitations of the Holy Spirit; and as he submitted thereto, was led in paths of great circumspection and non-conformity to the world, and soon became an object of scorn, reproach, and even bitter persecution. But none of these things moved him, neither did he count his life dear, being mainly desirous that he might bear a faithful testimony to the truth whilst on earth, and finish his course with joy.

Early called to the "ministry of reconciliation," and

wisely instructed in the school of Christ, he was enabled, for the good of others, to bring forth out of the treasury things new and old.

As an author his many publications are characterized by the forcible manner in which they set forth the spiritual nature of Christ's kingdom, and the necessity of obedience to the teachings of the Holy Spirit. His views of morality and civil government were the fruit of Christian principle, and therefore adapted to all times and all conditions of men. He shows that oaths, whether judicial or profane, are contrary, not only to the doctrine of Christ and his apostles, and the practice of the primitive Christians, but are in their direct tendency and effects, injurious to morality. He establishes conclusively, that liberty, civil and religious, is the right of all, so far as its exercise does not infringe the rights of others; and he was consequently opposed to all persecution to enforce conformity in religious opinion. In short, he began a new era in civil government, and the sound and liberal views he promulgated, have produced, and are still working beneficial results to mankind. In founding his colony of Pennsylvania, he was influenced by the spirit of the gospel and a desire that its government might be supported without the violation of any Christian precept. His policy grew out of his religion, which breathed "Glory to God in the highest, peace on earth, good will to men;" and the aboriginal inhabitants, by others deemed treacherous and cruel, became the kind friends and faithful allies of his colonists. His pacific principles were found in their operation more effectual than munitions of war, to preserve the state in peace and prosperity.

In bringing this brief memoir to a close, we are sensible that our narrow limits are insufficient to do justice to the character of William Penn: to testify of his uprightness, his firmness, his zeal, his diligence, his Christian courtesy, his love of the truth. Whether we consider him as a religious writer, a wise and Christian legislator, or as a faithful and devoted minister of the gospel, we must regard him as a benefactor to mankind. Of such the everlasting reward is sure: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever."

A BRAND PLUCKED FROM THE BURNING;

OR,

SOME ACCOUNT

OF THE

WONDERFUL OPERATIONS

OF

REDEEMING LOVE AND MERCY,

AS MANIFESTED

IN THE LIFE AND EXPERIENCE

OF

JOHN DAVIS.



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SOME ACCOUNT OF
THE LIFE AND CONVINCEMENT
OF
JOHN DAVIS.

I WAS born at Amesbury, near Salisbury, Wiltshire, about the year 1667, of honest parents, who gave me a moderate education, and I can remember, that so early as the eighth or ninth year of my age (being then more than commonly inclined to evils and follies incident to youth), how the Lord followed me with His reproofs of that which I now know to be His Spirit. In those days I was brought under such sorrow, that I often washed my couch with tears for my *then* offences against Him; and more particularly about the fifteenth year of my age, when, being visited with a sore sickness of nine months' continuance, which brought me near death, I had the spirit of grace and supplication poured out upon me, though I was not then sensible what it was that brought me under such sorrow and repentance for my sins. So great an impression did my illness, and the visitations of Divine love, leave upon my spirit, that for some years after, I endeavoured to live in the fear of God, and was often intent on matters of religion. I began to be very uneasy under the profession I then was in, (the Church of England, so called) thinking the professors of it too loose both in principle and practice; and living, as I did, in a Roman Catholic family, I occasionally had some discourse with a priest of that community, who seemed to be more strict and religious than those of my own persuasion generally. I was willing to ask counsel of God in a matter of such moment as the salvation of my soul, for which I was, at that time, (according to my understanding) honestly concerned. Being in a strait in my mind in this matter, after reading some books of dispute, one night as I was going to bed, it came into my heart to pray to the Lord in the few following words with more than usual fervency of spirit,—"O Lord God! be pleased to show the way in which I may worship thee acceptably;" which was all I had to say. I took particular notice of this, and further conferred with the priest, whom I looked upon as a good man. I consented to go to confession with him, thinking the Lord had answered my short prayer before mentioned, and that now I was right. He furnished me with books, and I soon became a zealous Papist, though their foolish stories and legends did not work much upon me, neither was I fond of many things which they did. Some of them seemed bigoted, and I grew a great disputant, thinking I was right and meritorious in gaining as many proselytes as I could.

But amidst all my zeal and performances, as I increased in years I increased in wickedness; for now I began to poison my mind with reading plays and romances, and other bad books, by which I was exposed to many temptations, and very often fell into them. Then was I disappointed in the very end for which I changed my religion, which was to get the victory over the many evils I found increasing in me; and though I was more than commonly zealous in going to confession, and receiving the sacrament, yet I still returned "like the dog to his vomit."

Finding all my praying, fasting, confessions, zealous performances, and whatsoever I could do, ineffectual to the gaining of the victory over the corruptions of my heart, I grew weary of them, and began to conclude it was impossible to attain it, and that I knew enough of religion to no purpose. I then hearkened to Satan, who told me secretly in my heart, that I might do something when I was old; but at this time of my life these things were impossible; and if I did but go to confession before I died, all would be well. I believed him, and gave myself liberty then to follow the devices and desires of my heart;—a willing servant I became to Satan, following him almost wherever he led me. I then began to see that some of the priests were knaves and cheats, and far from what I once thought them to be; so I despised both them and their religion, and became a libertine. In this manner I took off my religion at once, reserving to myself the intention of going to confession before I died.

I served out my time, and soon after married a sober honest woman; but before I had been married two years, many troubles, disappointments, and losses were our portion: all this was but the beginning of sorrows. Next we took a house, and entered into business. In a few years, through continual disappointments and losses, we were obliged to give it up, not having enough left to pay our creditors, by about forty pounds.* I was thus driven from my wife and children, and forced to seek my living in a foreign land, where I was reduced to live without bread for days together; and to many other hardships was I brought, having neither money, business, nor friend. This was a time of great distress to me, who had till then lived in great fulness; and it was by the good hand of Providence I was preserved from being forced into the military service, of which I was in great danger several times. At length I found means to return to England. After some time, I again got into profitable business; my wife and children came to me, and it seemed as if Providence grew kinder towards us; but then on a sudden in a few months, we lost three children, being all we had; and my wife was nearly following them, by reason of great sorrow.

* In the sequel it will be seen, he afterwards discharged this on the principle of strict justice.

Notwithstanding my heavy afflictions, the strength of Satan was such, I seemed bound to serve him still, almost wherever he led me; only, amidst some great temptations, a secret Hand preserved me when I knew it not, for the enemy sought even the destruction of my outward life:—four instances of which I shall mention, when rebelling against the conviction of my own heart. The first was my going into a water, which proved so deep, that all who saw me in it expected I should be drowned; but my life was saved by the courage of a countryman, who leaped into the pool in his clothes (he being a swimmer, which I was not), and came just in time to save my life.

Another instance:—As I was walking in the street one dark night, (having only a cane in my hand) two persons, called gentlemen, being drunk, supposed me to be a person who had attempted to rob them. They came upon me with their swords drawn in their hands, threatening to kill me; but I stepping aside a little, they missed their first opportunity; and that little space being given, I had time to undeceive them, and so escaped.

Next was, (being intoxicated) I got a fall from a horse, which threw me into the road in the dark; by this I broke a bone, and lost the use of my right ear from a bruise on my head. Being insensible, there I had lain till lost, had not a countryman coming along stumbled upon me. He caused me to be carried to a house, where I lay several hours ere I came to myself.

Next was, by another fall from my horse in the dark, when again intoxicated; from which I was so hurt in my head, that I was taken up insensible from amongst several horses; so that, had not the same Hand, in this, as well as in all the other accidents, preserved me, I must have been lost.

When I considered these preservations, and how many of my acquaintance, with some of my companions, were cut off in the midst of their wickedness, it brought great terror on my mind, and a fear possessed my heart that I should be next. One of my companions, having by excess in drinking and otherwise, brought on a distemper in his young years which ended his days, I, with many others of my old companions, went to see him laid in the ground. We staid some time looking into his grave, and it arose fresh in my heart,—*If thou art the next, how art thou prepared?* This made me solid and considerate for awhile, yet going again with my companions, and drinking, these thoughts soon went out of my mind. I was carried on by the fury of Satan, and the strength of my own inclinations, to be still more and more wicked, rapidly filling up my measure of iniquity;—and the chain by which I was bound seemed stronger and stronger. Notwithstanding all this, so great was the love and mercy of God to me, that He followed me by His reproofs in my heart, although I then knew not what they were. By terrors and condemnation in my conscience, I had no rest; for fear possessed

my heart many times; yet so hard—so dark was it—that until the Lord was pleased to touch it effectually, and to look on me with tender compassion, I could not return.

In 1702, about the thirty-sixth year of my age, I then being servant to a great man,* in a family which consisted of about one hundred and twenty persons, I had contracted a particular friendship with a young man, who was almost as wicked as myself, with whom I was frequently practising some extraordinary excesses in drinking, gaming, and many other ways of wickedness, even to the endangering of both soul and body.

The Lord, who had seen that Satan was hurrying me into the pit of destruction, began to arise to be avenged of His adversary, and of that nature that had joined with him. First, He laid His hand of judgment on my companion, who was taken suddenly with violent convulsions, so that for several hours his life was despaired of. I was actually playing at dice amongst my companions, when word was brought me that he was dying. I soon left my game and went to him, which event I seldom remember but I am bowed in spirit, in thankful acknowledgments to the Lord, for His great mercy to so unworthy a wretch as I then was; and I am made to say many times, “Surely if the Lord had not helped us, we had been as Sodom, and been made like unto Gomorrah.”

To proceed, I was surprised to find my friend struggling as it were with death, and I sat me down on the bed on which he lay. He continued in this precarious situation for a considerable part of the night.—The consideration of his future state took hold of my mind, and I said in my heart, ‘*If he go now, eternal misery must be his portion;*’ and turning the reflection home to myself, fear, horror, and amazement seized me, which cannot be truly described by words. This settled upon my spirit, from under which I was not able to get; for the Lord broke in upon me, and deep was my distress of soul at this time: ’t is hard to tell my then thoughts, which were accompanied with tears without words; and I had that night an alarming sight of the miserable state my poor soul was in. I saw that I was got as it were to the brink of the pit,—that my measure of iniquity was nearly filled up,—that if I went on, everlasting wrath and condemnation from God would be my portion; and I did not know how soon. I went to bed in order to get some rest after fatigue, and then to my friend again. I found him much down in mind; and what had happened made such an impression, that we came to the conclusion, that the amendment of our lives was absolutely necessary: but how to put it in practice we knew not, both of us being destitute of so much as a profession of religion; only for form’s sake, and to please men, we sometimes went to a chapel that was in the house.

* The Duke of Northumberland.

We began to consult what methods to take to put those good resolutions in practice; we sought to obtain a state of righteousness by walking in the way which led to it, to the best of our knowledge; we looked into the Scriptures; inquired concerning the principles and doctrines of Religion,—and the Holy One of Israel who thus led us to seek Him, did soon perform his promise, in helping us to find Him, who is “the Author and Finisher of the faith of all who truly believe in Him.” The family doctor (Heathcote) was with us about that time; he was a Quaker by profession, and one of whom we had taken much notice. His conversation was sober and pure, but we thought him too full of self-righteousness because he would speak of the peace and satisfaction he felt, and would recommend us to wait upon the Lord in stillness, for wisdom and counsel. This was such a mystery to us, that we believed nothing of it; but the Lord who regarded us, furnished him with suitable answers to all our subtle questions. Nothing, or very little, did I then know of the Quakers’ principles. I thought them a foolish, mistaken people, and rather despised than hated them. Now the Lord, who would do us good, condescended in his love to undeceive us, as to the Doctor, in the following manner:—I had brought occasionally into our company, a man who I thought was able to puzzle him, who asked him this question,—“Do you believe, if you should die within a few minutes, you should be saved?” The Doctor considering it a very serious query, leaned back in his chair for some minutes, quite silent. I felt much concerned in that question, and was ready to eat (as it were) the words, before they came out of his mouth in reply. Sitting uprightly again, he looked solidly, and cheerfully answered, “If I were to die now, I feel satisfied in my mind, that the Lord would receive me in His mercy,”—(or to this effect). I said to myself, “*If* this be true, and such a state could be attained by me, it is worth the world and all things in it.”

Now, although our past sins were become such a burden—greater than we could bear—yet the thought of turning Quaker was so terrible, that we concluded to have nothing to do with it, but try to find out some other way, whereby we might obtain pardon for our sins, and get peace with God. It happened that this Doctor had found in our master’s library, Robert Barclay’s Apology, which he lent me to read; and when I had perused but a part of it, my understanding was so fully opened, as to the doctrinal part of Friends’ principles, that, from that time to the present day, I have never had a doubt concerning their truth; and my friend was of the same opinion;—but it brought us into a great strait. We saw they were right, but the way appeared so narrow, that as yet we could not think of so much as even attempting to walk in it. But God, whose eyes run to and fro in the earth, beholding the evil and the good in al

mankind, saw our weaknesses, and the strength of our enemies. Many Scriptures opening clear to our understandings, for our comfort and encouragement, we were a little strengthened in our resolutions to leave all and follow the Lord in His own way; and I was very sincere and earnest in the work. My nights were often spent in waiting on the Lord in stillness and quietness of mind, which the Lord was often pleased to give me, frequently bringing to my remembrance my former experience; so that I witnessed the truth of that saying of Christ, "When the Comforter doth come, he shall bring all things to your remembrance, whatsoever I have said unto you." Thus I was made sensible of His kindness, in visiting me even in my childhood. These things were clearly brought to the view of my understanding; and in my waitings on the Lord, times and places were set before me when and where iniquity prevailed, as if it had been but yesterday. Thus the Lord reasoned with me, gave me understanding, and won upon my spirit by His great love and condescension, so that a desire was begot in my heart to follow Him; and for a trial of my obedience, He gave me this word, which lives on my spirit—"Cease to do evil." Under this exercise, I was as one dumb before Him, who opened my heart to say, "*Lord, thou hast bid me 'cease to do evil;' how can that be? Thou knowest all my former resolutions come to nothing, and I am as dust before thee, wherein is no strength. Oh! do thou manifest thy power, that my soul may be obedient to thy will.*" After this supplication in soul, I was still awhile, when on a sudden I became as one in a trance, and my spirit was carried into a place that was very glorious, where a voice of praising God was heard. I was willing to have staid there; but after some time, I heard a voice saying, "*This is the power that overcometh the world, which those that follow me truly shall enjoy, and be clothed in it.*"

None but sensible souls can understand how I was affected with this great condescension of the Everlasting God, to so wretched a creature as I then was, for I was in great distress; but God findeth a way to help such. In confidence of which, my heart was open to say, *O Lord! for a token of thy faithfulness, and that thou wilt be with me; help me, and give me victory over this evil;*"—meaning that which had the greatest place in my heart.

Now what shall I say to extol the mercy and wonderful love of God? For many months after, I could not accuse myself in thought, word, or deed, in that particular evil. And I stand this day a witness for God, that He is both able and willing to save men *from* sin. At this time I am made to testify, in His fear, that it was by a measure of the same light and grace which reformed me for my sins, that my understanding was opened, and that I came to witness what I have before written.

My old companions urged me to go with them to former prac-

tices, having a pleasure in my good company, as they called it for I could drink, game, sing, and tell abundance of diverting stories; but I durst not go, and would sometimes lock myself up, and occasionally steal into the garden or fields. Once they found me, and with them, they said, I must and should go. So after reasoning awhile I consented, on condition that I might have my liberty to drink only what I pleased, and not meddle with any games. To this they consented, and I went, staying several hours; but I was concerned to keep near the Lord in spirit, who preserved me; and I could perceive they got tired of my company, I being a burdensome stone to them. I left them, and they never asked me to go with them again, that I remember.

Shortly I was concerned to go to a Friends' Meeting, about five miles off; and, notwithstanding what had passed, I had much ado to persuade myself to sit down amongst such a poor despised people: but the Lord led me. We sat in silence for nearly two hours, and I had a testimony in my heart for them, that they were of God;—He owned them, and I was glad I was amongst them, for the Lord's power and presence was with them, of which I was a witness. A woman Friend spoke a few words, by which my spirit was comforted. Meeting broke up, several perceiving I was a stranger, were civil to me; and an ancient honest Friend took me to his house. After spending some time together in sweet conversation, we parted. This Friend was made instrumental as a help to me in many respects.

I rode home, but the news of my having been at a Quakers' Meeting got there before me; and a mighty noise it made. I took little notice, but went to my friend, to inform him of the satisfaction I had had that day, and to encourage him to faithfulness. He was now well enough to leave his room, and I was earnest with him to be careful of drinking, for that was his danger. He did not follow my advice; for he daily grew more and more wicked, and became worse than ever I knew him; so that I was afraid he would be finally lost, for I was not then so much acquainted with the depth of that great Fountain of love and mercy, as I hope I have since been.

About this time, as I was waiting on the Lord in my bed, I had a view given me of having to meet much trouble, and a cry arose in my heart to the Lord, that He would be pleased to convince my wife of the blessed Truth, so that I might have some comfort in that respect.—(She was then in London, and I about eighty miles distant.) Such was the mercy and condescension of the Lord, that before I saw her she was powerfully visited by Him, and had become a religious character, and an honest Friend; for which my soul makes thankful acknowledgment.

But to return to my friend. The time drew near, when the terrors and judgments of the Lord followed him, and he was brought in some degree to obedience; but the lady, who was kind

to him, used all possible means to divert his attention from the right thing, she having her instruments, who kept him almost continually intoxicated, so that wickedness increased in him; and my trouble on his account was inexpressible. One night, as I lay in bed, I had a sight of his further backsliding, which brought great trouble on my spirit; and calling to a servant that lay near, I bid him tell my friend that I was not well, and I wanted to speak with him. He got out of bed, and came and sat down by me, when I told him the oppression of my spirit on his account, and that the Lord was displeased with him: but for a time his heart was very hard. I felt a cry within me to the Lord on his behalf, that He would touch his heart, and make him sensible of the condition he was in; which I felt so forcibly, that I could not forbear giving utterance to my secret feelings, which was not usual with me. The Lord, whose love is everlasting, answered my petition, so that in a few moments this young man was humbled; confessing and bemoaning his great disobedience, he told me, that whilst that woman (meaning the lady) was his friend, he could not be faithful.

One First Day, I got horses to carry us to Meeting. (After detailing the persevering and bitter opposition they met with in various ways from the members of the family, the narrative proceeds) The Meeting was silent, excepting that a woman Friend spoke a few words; and the Lord's power and presence was with his people, of which we were measurably made partakers. An ancient Friend took us to his house, and encouraged us to be faithful; and in much love we parted. On going home, we received information that our master had ordered we should not stay in the house that night, but go to the inn near; and in the morning come to settle accounts, and be discharged. (His friend becoming again intoxicated, J. D. was obliged to leave him; on which occasion he writes) I cannot express the depth of my sorrow on his behalf, for he was very dear to me; and the separation was like dividing a man from himself. Such was my concern, for I felt that the forbearing love of God was, at that time, very great towards his soul.

I then prepared for my journey to London, intending to go as soon as possible. Meeting with a Friend going thither, I bought a horse, and set forward with him. We reached London, and were kindly welcomed by my wife, who had become a plain honest Friend: and I also felt constrained to appear in my clothing more like one of that people. I resolved however to imitate only the smartest I had noticed amongst them. I bought cloth for a dress, and carried it to a Friend to make up, who wished me to give directions how the suit was to be made. I told him I had not freedom, but would leave it with him. He made the clothes so plain, I was much ashamed to put them on. I thought to have sold several of the books I once leaned upon, but I considered

I had been deceived by them, and to prevent their doing further mischief, I cast them into the fire.

Being now out of business, I spent most of my time in going to Meeting, and walking in the fields retired, where the Lord showed me I was wanting in many things, concerning plainness of speech, which is the language of Truth; the keeping on of my hat, and refusing the customary salutations. These crosses to my natural inclinations brought me under much exercise many days and nights before I could submit. But I knew the Lord to be a swift witness against the evil nature that was in me; and many times when my hand was on my hat to pull it off, I felt in myself condemned, so that I durst not do it; so likewise in speech, and such things as by many are accounted little matters.

I now began to consider what business I must commence for the maintenance of myself and my wife. My capital not exceeding sixty pounds, I feared to enter upon my own trade. In a little while I heard of a Friend who wanted a foreman in that line. On speaking to him, I found the work was very different to what I had been accustomed, and I thought it much too mean for me to accept. I therefore felt unwilling to engage.* Friends were very loving to me in this matter, and they desired me to make trial of the occupation; which I did, and discovered that the greatest hindrance to it had been the pride of my own heart. I was made willing to submit, this being the day of the Lord's power. I made no positive bargain with my employer; he was to give me what he thought I deserved. After I had been about six months in this situation, the Lord brought down that lofty domineering spirit, so that I was made submissive even to the boys of the place, and willing to do the meanest work, although I had two or three men under me, and was capable of managing the highest department. My mistress did not profess with Friends, but was loving towards them. I was mindful never to go from business without her permission, except I went to Meetings; and so particular was I on this point, that I durst not go home before my usual time, even though I had nothing to do. I was as much concerned for the interests of my employer, as if the business had been my own; which often made me admire the excellence of Truth, so truly (as kept to) does it teach all of us our duties in every station of life, and make us a comfort and happiness to each other—a qualification which is too much lacking in the world. The Lord showed me that *justice* was a first lesson of piety; and by degrees I saw that He required I should practise it, by paying my creditors what I owed, notwithstanding they had severally given me a discharge when I relinquished housekeeping. The sum owing was nearly forty pounds; and many were the reasonings I had against paying it out of my small stock, thinking I should be better able at a future day—that doing so now would leave me pennyless—and much more of this nature; so that whilst I had clearly seen my duty,

I had nearly so far neglected it, as to persuade myself it was not required of me. But in a little time, I began to want that sweetness, comfort, and satisfaction I had inwardly enjoyed when found in the way of well-doing ; and instead thereof, trouble was upon me. The Lord led me to look into myself, and there to inquire the reason ; when He was pleased to condescend to show me clearly it was His will I should pay these creditors at this time ; and for the rest I should trust in Him, casting my care upon His goodness. In His strength I was enabled to put this into execution. I got the money out of my wife's hands, and appointed my creditors to meet me at a house, near where the debts were contracted. There they brought their accounts, and I paid them in full, by which means I almost emptied my bag.

My master having but little business, I did not feel freedom to receive his money, my service becoming no more than what his apprentice could do without me. I had no other way of getting a penny for my support, yet in strict justice to him I could not remain. Hence we parted, and it was nearly seven months before I received a shilling, during which period I went to see my mother, in whom I perceived the Lord had begotten an honest concern for her soul's salvation.

After returning from my visit, I had much peace and satisfaction. I had not been long in London, however, before the consideration arose, of 'What must I do to obtain a livelihood?' and this became my hourly concern, and great was my trouble respecting it. My friends and acquaintance began to despise me ; my wife grew uneasy at the prospect before her. When the Lord had tried my faith and patience, way was made for business according to my desire : and although I have had much exercise, temptations, and provocations, I have received more than I could have asked.

And now I may give some account of what I met with from a spirit of deceit and self-righteousness. Many were the transformations—the subtle operations—the cunning appearances of this pretended Angel of Light, and various the bad fruits which were produced in me :—spiritual pride, zeal without true knowledge, want of charity, errors in judgment respecting the real states of other vineyards, to the neglect of my own ; whereby I was in frequent danger of falling into those very temptations and snares concerning which I so much and so readily condemned others. But through all, the Lord preserved that sincerity he had begotten in my heart.

In Meetings, I was made to be content to fast, and feel thankful for the least crumb I could gather from the Holy Table, learning to stand still till the Lord had gained me the victory over all my carnal willings, runnings, and impatience. Many were my exercises, until the Lord measurably gave the victory ; and as my enemies grew weaker, my faith grew stronger.

I shall now return to give further account of my friend, who came to London about six or seven weeks after me, having continued in a course of drunkenness most of that time, and unhappily fallen in with his associates in wickedness in London, so that for some weeks, though I endeavoured, I could not find him. At length I accidentally met him in the street, and his very outward appearance discovered his inward man. He could scarcely speak without swearing—a practice to which he was not formerly addicted. In short he was the very reverse of any thing that looked like good. Notwithstanding it was so with him, I loved him, and am satisfied my love proceeded from the love of God in my heart; so true it is, that Christ loved us when we were yet sinners and enemies to Him; and His love was extended towards my friend. After being with each other awhile, he gave me an account of his proceedings since we parted, which brought inexpressible sorrow on my spirit; but I had relief, in that the Lord followed him with judgments, and I sometimes got him to Meeting, where I was desirous that the Lord would open something in His servants that might be serviceable to him. I had my prayer answered by a Friend speaking directly to his state, so that it affected him, and he began to think of being obedient; but then he would run back again, and had many afflictions, with signs and wonders from the Lord upon Pharaoh's nature in him; still that hard taskmaster would not let him go to serve his God. He came and told me that, if he did not give up in obedience, he believed the Lord would cut him off; which so affected him, that he began to go to Meetings; and the Lord was pleased to afford him strength to come up in obedience, and confess Christ before men—causing him to grow in the Truth. But the enemies did not fail to pursue, and many battles they had; but the Lord hitherto in mercy kept him, giving him more than ever he could expect, even in the things of this world—goods, and a wife to his mind,—I am a witness, for God, of His great kindness to him every way. And now I desire for him, and all the visited of the Lord, that we may be preserved in His fear, never forgetting His mercy, and especially His loving-kindness, for I cannot but say our visitation has been large. If we should serve idols of our own making, and love any thing better than Him, I acknowledge we deserve double punishment. And I do believe it will be more tolerable in the judgment for the worst of men than for us, should we go back again into Egypt, and thus miss of obtaining the good land.

N. B.—As John Davis's account of himself concludes with some deficiency of information, it may not be amiss to supply the best we can, by subjoining the testimony his surviving friends gave of him, as prefixed to the original memoir, viz:—

“The following pages are the memoir of our worthy friend John Davis, late of London, who, we believe, through various trials, and much experience, gained an establishment in the blessed Truth.

“He was esteemed a valuable Elder in the Church; lived, beloved by his friends, to a good old age; and was gathered to rest as a shock of corn fully ripe.

“He died at Winchmore Hill, and was buried in Friends' burial-ground there, in or near the Fourth Month, in the year 1744, aged about seventy-seven years.”

THE END.

A BRIEF VIEW
OF
CHRISTIAN BAPTISM,
EXTRACTED FROM AN ESSAY
WRITTEN BY A MEMBER OF A SOCIETY
WHICH
PRACTISES WATER BAPTISM.



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ON BAPTISM.

Titus iii. 5, 6,—5. “Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.

6. “Which he shed on us abundantly through Jesus Christ our Saviour.”

Introductory Remarks.

AMONG the many subjects that have divided the church, *Baptism* has held and now holds a conspicuous place as an apple of discord in it. It has perhaps afforded as fruitful a source of division, as any one subject that has occupied the attention of the religious world since the introduction of the Christian era.

To the attentive and sincere inquirer into human nature and the dispensations of God to man, it must at once appear obvious that the rites and ceremonies of former dispensations were intended as so many lively emblems of spiritual things vouchsafed for the purpose of leading mankind out of the darkness and moral gloom of nature, into the light and spirituality of the gospel kingdom.

So difficult is it to wean man's attention, and with it his affections, from those sensible objects with which his temporal happiness is so inseparably connected, and to fix them upon objects of enjoyment of a purely spiritual nature, that in order to effect this transition, infinite Wisdom resorted to the adoption of rites and ceremonies, as so many significant emblems of spiritual things; not because there was any temporal advantage in the performance of them, (for the very reverse was the fact, as we may learn from Peter, Acts xiv. 10, where he calls the ceremonial law a yoke that neither they nor their fathers were able to bear;) but that the inquiries of the performers might lead them to the understanding of those spiritual matters to which they pointed. This view of the use of the Jewish ritual, is very plainly exemplified by a few particulars here introduced:—

1st. The bloody sacrifices that were offered for the sins of the people, pointed to the bloody sacrifice of Christ for the sins of the world.

2d. The blood of sprinkling, denoted the forgiveness of sin or redemption from guilt through the blood of Jesus.

3d. The baptism of water, shadowed forth the washing of

regeneration, or the cleansing of man's soul from moral pollution by the baptism of the Holy Ghost.

All these significant signs and ceremonies had their completion when Christ Jesus gave up the ghost; for at that moment the veil of the temple was rent in twain, which denoted the passing away of all sign and ceremony, and the disclosure of the substance in spirit and truth, and thus had their fulfilment in the opening of the gospel dispensation. The two former particulars, viz. : the bloody sacrifices and bloody sprinklings, had their fulfilment in the death of Christ on the cross; and the legal purification by water or water baptism, had its fulfilment in the outpouring of the Spirit of God, or baptism of the Holy Ghost.

The Apostle Paul, in the most unequivocal language, shows that the dispensation of typical ordinances was done away by the death of Christ, he having nailed them to his cross. Col. ii. 14.

The pride of human judgment, aided by the influence of the prejudice of education, interposes a formidable obstacle to a display of the spirituality of the gospel kingdom in its fullness. So prone is man to substitute something, either to aid in the accomplishment or to serve as a substitute for holiness of heart, that thousands to this day continue to seek the substance in the shadow; and so inveterate are their prejudices in behalf of their favourite dogmas, that they are ready to set down all who differ with them in opinion, as little better than the subverters of the very foundations of Christianity.

In giving our views upon this subject, we shall attend to the following particulars :—

1st. There is but one baptism belonging to the gospel dispensation.

2d. This one baptism is the baptism of the Holy Ghost.

3d. The baptism of the Holy Ghost is the only saving baptism.

4th. Christ never commanded water baptism as an ordinance of the Gospel Church.

1st. *There is but one baptism in the gospel.*

This proposition, we presume, will hardly be contradicted, since the Apostle Paul has so unequivocally declared, that "there is one Lord, one faith, and one baptism." Eph. iv. 5. That this declaration of the apostle referred to the gospel church is evident; for he has told us elsewhere that under the Jewish economy there were divers baptisms.

We are aware that different writers on baptism, have insisted that water baptism as the sign, and the baptism of the Holy Ghost as the thing signified, go together to make up the one

baptism of the apostle. Eph. iv. 5. To show the futility of such a scheme, it is only necessary to notice a parallel case.

The same apostle has told us, Heb. x. 14, that, "by one offering, Christ hath for ever perfected them that are sanctified." Does it follow of course that the offerings under the Jewish economy, (of which that one offering is the antitype,) must go with it, to make up that one offering? If so, then the blood of bulls and of goats must go together with the blood of Jesus to expiate sin.

If the type must go with the antitype in washing us from moral pollution, by what rule will you exclude the type from going with the antitype in the expiatory sacrifice by which we are pardoned? Is it not plain, that if water baptism (the symbol of legal purification among the Jews,) must go along with the baptism of the Holy Ghost to cleanse us from sin, the legal offerings of the same dispensation must go with the one offering of Jesus Christ to save us from guilt? Surely if the baptism of the Holy Ghost is insufficient to sanctify us without the addition of water baptism, so the blood of Jesus must be insufficient for our pardon, unless accompanied with the blood of bulls and of goats.

Those who hold that the addition of water baptism is necessary to constitute the baptism of the Holy Ghost, the one baptism of the gospel, are placed in the following dilemma: they must either hold that water baptism is essential to salvation, or grant that it is no part of the one baptism of the gospel.

To make this matter plain, we observe that the addition of water baptism is essential to constitute the baptism of the Holy Ghost, the one baptism of the gospel, or it is not. If it is, then the baptism of the Holy Ghost is not the one baptism of the gospel, where the baptism of water is wanting, and of course is not of itself a saving ordinance. If it is not, then the baptism of the Holy Ghost is the one baptism of the gospel, without the addition of water baptism. If any should yet be disposed to say that baptism is not rightly administered where either part is wanting, and therefore of no efficacy, do they not make water baptism essential to salvation?

One more consideration puts this part of our subject to rest. The baptism of the Holy Ghost consigns all its subjects to one body, "for by one spirit are we all baptized into one body." Not so with water baptism, that divides its subjects into as many bodies as there are different sects in Christendom who use it. Is that any part of the one baptism of Christ that thus divides the body? Is Christ divided? 1st Cor. i. 13.

2d. *This one baptism of the Gospel, is the baptism of the Holy Ghost.*

This proposition will not be so readily acceded to as the

former, by many professors of the Christian faith ; having adopted the idea that water baptism is a gospel ordinance commanded by Jesus Christ, many of the sects have come to the conclusion that this one baptism of the apostle, is the baptism of water. This view of the case has led to all the difficulty and disputes that have arisen in the Christian church on this subject from the apostles' days to the present. This deceptive view derives its greatest strength from apostolic practice, and not from any express command, in so many words, by the Author of the Christian religion ; it being supposed by the advocates of water baptism, that the apostles practised it in virtue of the commission given by Jesus Christ. Matt. xxviii. 19. Hence the washing of regeneration spoken of in our text, has been taken by many to mean water baptism ; and whereas the apostle has coupled salvation with it, many have been led to conclude that water baptism is almost, if not altogether, a saving ordinance.

We come now to notice those scriptures that prove the baptism of the Holy Ghost to be the gospel baptism.

1st. Long before the introduction of the gospel dispensation, this soul-saving baptism was proclaimed by the prophet Joel, ch. ii. 28, and is rehearsed by the apostle Peter, in Acts ii. 18 : "And it shall come to pass in the last days," saith God, " I will pour out my spirit upon all flesh." The same apostle shows, Acts xi. 15, 16, that this outpouring of the Spirit is the baptism of the Holy Ghost. This accords with the testimony of John the Baptist. Matt. iii. 11. When pointing out the distinctive peculiarity between his dispensation and that of Christ, he says, " I indeed baptize you with water unto repentance ; but he that cometh after me is mightier than I, he shall baptize you with the Holy Ghost and with fire." Now this very view of baptism spoken of here by John the Baptist, is recognised by Jesus Christ, Acts i. 5, and its introduction speedily promised in the following words : " John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." This baptism of the Holy Ghost accompanied the ministry of the apostles ; for Peter says, " as I began to speak, the Holy Ghost fell on them as on us at the beginning ; then remembered I the word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost."

We are aware of the resort made use of to evade the force of our conclusion drawn from these texts, in proof of the baptism of the Holy Ghost being the one baptism of the gospel. It is said, that ' Christ gave to Peter the keys of the kingdom of heaven, and commissioned the apostle with one to open the gospel kingdom to the Jews, and with the other to open it to

the Gentiles, (the accomplishment of which is recorded, Acts ii. 4, and Acts x. 44 ;) and that on those two occasions, the promised baptism of the Holy Ghost was administered ; and having thus fulfilled the purpose for which it was promised, it ceased its mission in the church, and was immediately superseded by the introduction of water baptism.' Much stress is laid upon the circumstance of the apostle's administering water baptism immediately after the effusion of the Holy Spirit. This administration of water baptism will be attended to under our fourth head ; in the meantime we propose to show the fallacy of such a scheme.

To suppose that the infant church should (according to promise), be ushered into the full enjoyment of the spirituality of the gospel kingdom, and then be immediately led back into the dispensation of figures, to feed upon the shadow instead of the substance, is a supposition at war with the nature of the Christian religion. The genius of the Jewish religion was to worship God through a system of figures that veiled the glories of the inner temple, into which none were admitted save the high priest, and he but once a year. At the moment Jesus gave up the ghost, that veil was rent asunder ; and now, says the apostle, Heb. x. 19, " We have liberty to enter into the holiest by the blood of Jesus, and there worship God in spirit and in truth, in a new and living way."

The apostle Peter's exposition of Joel's prophecy, puts this matter to rest. The Jews, together with the strangers, who assembled in multitudes on the day of Pentecost to see what was the matter, began to express their amazement as to the cause of those extraordinary movements that accompanied the outpouring of the Spirit on that occasion, and some even conjectured that these men were filled with new wine. The apostle commenced at once undeceiving them, by observing that " these men were not drunken, as they supposed, but that this was that which was spoken by the prophet Joel : And it shall come to pass in the last days, (the last dispensation,) saith God, I will pour out my spirit upon all flesh ;" not upon the disciples who were present on that occasion, and the few who assembled at the house of Cornelius only, but " upon all flesh ;" and so far was this outpouring of the Spirit from being limited to the few who were present on those occasions, that the apostle says, " the promise is to you and your children ;" (their offspring after them,) and not only those who were present, but to all those who were afar off. So much for the idea that the Holy Ghost fulfilled its mission of baptism on those two occasions, and then ceased its baptizing office in the church.

But we are not done with this view of the subject yet. We

purpose showing under our next head, that the baptizing influence of the Holy Ghost is just as necessary in the Christian church at this day, as it was on the day of Pentecost or on any other day. In the meantime we will bring forward one more text to prove that the baptism of the Holy Ghost is the one gospel baptism. Paul says, 1st Cor. xii. 12, "For by one spirit," (not by one water,) "are we all baptized into one body." There the apostle makes use of the term body, meaning the church of Christ; "A spiritual house made up of living stones," or as the apostle Peter has it, 1st Pet. ii. 5, "Ye also as lively stones are built up a spiritual house." We now ask, is this the case in reference to water baptism? Are the members of the Christian church all baptized into one body by water? Alas! instead of this being the case, water baptism has been the fruitful source of much division in the church, both as respects its mode and subject, more particularly the former. While some contend for sprinkling, others contend for pouring, and others again for immersion; and while some put the subject into the water on their back, others put them in face foremost: and while some are content with giving the subject one dip, others give them three; and yet another sect, we are informed, taking the passage in reference to Philip and the eunuch literally, both the administrator and the subject go under the water together. Again, while some consider infants as proper subjects for baptism, others contend that none but adult believers ought to be admitted as subjects of this ordinance; and so tenacious are some of those divisions in behalf of their own views, that they proscribe the members of all other branches of the church from a participation with them at the communion table;* nor will not admit any to church membership with them, but such as enter through this rite. Is this a baptism that unites the members of Christ into one body?

3d. We come now to the third head, viz.:

That the Baptism of the Holy Ghost is the only Saving Baptism.

Much has been said and written on this subject by those who believe water baptism to be an ordinance of the gospel, commanded by Jesus Christ. Some have advocated it as a saving ordinance, among whom are the Romanists, and if I am not mistaken, the Campbellite Baptists. They, together with some of the clergy of the high church of England, call it regeneration, and of course consider it an ordinance, without which salvation is almost, if not altogether, impossible.

* The Society of Friends do not acknowledge that as the Lord's table to which the author here refers.

We will not undertake to say that any sect or denomination of Christians entirely exclude the influences of the Spirit from accompanying the administration of water baptism; but it is evident that they do not admit that any can enter Christ's spiritual kingdom unless baptized with water, and thus cut off the Quaker church at a stroke—and if immersion be the only right mode, the pedo-baptist churches also.

We have made these introductory remarks for the purpose of showing, that the advocates of water baptism have not agreed among themselves whether to consider it a saving ordinance or not.

Let us now attend to those Scriptures that prove the baptism of the Holy Ghost to be the only baptism that is saving.

The first passage we shall notice is 1st Pet. iii. 21, where, speaking of Noah and his family being saved by water, he calls it "a figure of the baptism that now saves us." If the apostle meant water, both in the figure and in the thing prefigured, then water baptism is a saving ordinance, for the apostle calls it "the baptism that now saves us." But if the antitype be the baptism of the Holy Ghost, then our conclusion stands uncontradicted, viz.: that the baptism of the Holy Ghost is the one saving baptism. The text we have chosen for our motto, involves the very same view; the apostle there says, "he saved us by the washing of regeneration." If the apostle meant water baptism, then it is a saving ordinance, for the apostle says, "By it he saved us;" but if the term regeneration means to be begotten and born of the Spirit, then the washing of regeneration in our text means the cleansing of the soul from moral pollution by the baptism of the Holy Ghost, and its being again begotten and born of God. These two passages are conclusive, and would need no comment, were it not that the prejudice of education leads so many to think that wherever baptism is spoken of it means water baptism, unless accompanied with the term Holy Ghost, or Holy Spirit. That the Apostle Peter in this passage uses water baptism as a figure of the baptism of the Holy Ghost, is evident from several considerations:

1st. He "calls it a figure of the baptism which now saves us." If he means water baptism both in the figure and the thing figured, then he makes use of one figure to represent another, which would be a manifest abuse of all figurative language, because all figures are intended to represent realities, and not one shadow to typify another, for it must be admitted on all hands, that water baptism, at best, is nothing more than an outward and visible sign of inward and spiritual washing. An inquiry may arise in the minds of some as to how the sal-

vation of Noah and his family, in the ark, could be a figure of spiritual baptism?—We will answer this query after asking how it could possibly be a figure of immersion, or any other modes? Noah and his family were not immersed in the waters of the flood; it was the wicked inhabitants of the old world that were immersed, while Noah and his family floated above the water. What kind of an immersion would you call it, gentle reader, suppose you saw an administrator of water baptism, take his subjects aboard of a boat, and float them on the water for a given time, and then land them on dry land? would you call that immersion? Or suppose you saw them taken aboard a covered boat that remained where it was built, until a heavy shower of rain should float it? would you call this immersion? or would you not rather call it sprinkling, or pouring? To us it would appear a strange representation of any of the present modes of baptism, when not a drop of water in either case touched the subjects of this baptism.

But let us now see how this baptism of Noah and his family, represents the baptism of the Holy Ghost.

The wicked inhabitants of the old world represent the carnal mind that is enmity against God, not being subject to his law.

The water of the flood that swept away the ungodly race, represents the washing of regeneration; the destruction of the carnal mind by the baptizing efficacy of the Holy Ghost.

The ark, represents Jesus Christ the author of the baptism of the Holy Ghost, who is called the ark of safety.

Noah and his family, from whom a new generation was to spring, who should no more be destroyed by a flood, represent the new man, who by the baptism of the Holy Ghost, is renewed in knowledge after the image of him who created him.

This explication of the figure has a parallel in 1 Cor. x. 1 and 2: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." It is not a little amusing to see how the advocates of both sprinkling and immersion, strain this passage to make it a figure of their respective modes of baptism! We have already shown that it is an abuse of all figures to suppose that one is presented to typify another. We cease to wonder that Israel should remain with the veil on their hearts in the reading of Moses, when the Christian ministry of the nineteenth century are put to their shifts to understand a passage of Scripture that is written as with a sunbeam. Some suppose that whereas the Israelites had a wall of water on each side, and a cloud over their heads, they were of course immersed. On the other hand, others are equally confident

that there was no immersion in the case, except with the Egyptians, who were overwhelmed in the depth of the sea ; yet suppose they were somehow baptized either by affusion or sprinkling. Had the cloud afforded rain, the former would have the best of the argument ; but as it is, their suppositions are equally groundless. How could the Israelites' baptism in the cloud and in the sea be a figure of any of the modes of baptism now in use, since it does not appear that one drop of water touched the bodies of the Israelites ? but let us suppose, for a moment, that the baptism of the Israelites unto Moses in the cloud and in the sea was a figure of the saving baptism of the Holy Ghost, whereby the spiritual seed of Abraham are baptized unto Jesus Christ as his natural descendants were unto Moses, how would the analogy then stand :

We say it would stand as follows :—

The children of Israel, while in Egyptian bondage, represented the condition of Adam's fallen family under the bondage of sin.

Moses, unto whom they were baptized, and who led them out of Egyptian bondage, represents Jesus Christ who leads his people out of spiritual bondage.

The Egyptians, to whom Israel were in bondage, are a representation of the carnal mind into which all are in bondage, until redeemed by Jesus Christ.

The cloud, and the sea, while they were the instruments of the destruction of Israel's enemies, were the instruments of Israel's salvation. This baptism in the cloud, and in the sea, represents the baptism of the Holy Ghost, which while it destroys our spiritual enemies, saves our souls.

Moses, unto whom the Israelites were baptized, was the lawgiver of Israel, who gave them the law written on tables of stone, and was the representative of Jesus Christ, who is the Christian lawgiver, and who writes his law on the fleshly tables of the heart, 2 Cor. iii. 3, and thus they became the children of God by faith in Christ Jesus, " for as many as have been baptized into Christ, have put on Christ."

2d. That the apostle did not intend water baptism in the thing figured, is further evident from his immediately adding that it was " not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Now a washing with water is a putting away of the filth of the flesh, and it requires something more efficacious to give the answer of a good conscience. Paul in the ninth chapter of Hebrews, makes this subject luminous as the beams of day : he there shows that the rituals of the Jewish tabernacle, which stood in meats and drinks and divers washings, (or baptisms,) which were only a shadow of good things to come, could therefore

never make the comers thereunto (or performers of those rites) perfect, as pertaining to the conscience; that nothing short of the blood of Christ applied by the eternal Spirit, through which he offered himself without spot to God, could purge the conscience from dead works to serve the living God. This, and only this, could the apostle have had in view by the answer of a good conscience. This will appear still more apparent from the consideration that the apostle calls it a saving baptism. Now those who contend that it was water baptism that was prefigured, are placed in the following dilemma: they must either hold water baptism to be a saving ordinance, or admit that the baptism which the apostle says now saves us, is the baptism of the Holy Ghost.

This view of the subject, is further strengthened from the following consideration:—water baptism has no relation whatever to man's moral condition as a sinner, only as a figure to convey the idea of a spiritual washing. Should a man be polluted all over with natural filth, the application of water would have a fit relation to his condition, as a means of purification or cleansing the body; but the idea of immersing a man in water, for the purpose of cleansing the soul from moral pollution, is too absurd ever to have entered into any enlightened mind.

From the above considerations, we conclude, that the baptism to which the apostle's figure alluded, is the baptism of the Holy Ghost, as no other baptism is saving in its nature.

Again, we learn what the gospel baptism is, together with its saving efficacy, from the following passages: Malachi, iii. 1, 2. and Matt. iii. 10, 11, 12. Malachi begins his chap. iii. with a note of attention. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer an offering in righteousness." John the Baptist is the messenger, who was sent to prepare the way before Christ. He gives the same view of the coming of the Messiah; he says, "Whose fan is in his hand, and he will thoroughly purge his floor;" and when speaking in direct reference to baptism, he says, "His own baptism was only unto repentance," (as a preparatory dispensation,) but he that came after him was to baptize with the Holy Ghost, and with fire; or to use the language of Malachi, he was to sit as a refiner, and purifier of silver, &c.

Once more. We learn from the Apostle Paul the nature

and design of this spiritual baptism, in Romans vi. 1st and 8th inclusive. In the conclusion of the foregoing chapter, the apostle had been dwelling on the abundant provision that had been made for man's redemption ; and shows that notwithstanding sin had so much abounded in our world, it had not exceeded the grace of God in Christ Jesus ; but, that although sin had abounded, yet grace did much more abound, to the family of Adam. After having made a statement of his subject, he anticipates a misapprehension of his views, on the part of his readers, as though he was inculcating the doctrine that sin was advantageous, and proceeds to let them know that this abundance of grace was given, not to encourage them to sin, that grace might abound, but to give them to understand that however sin might abound, yet the grace of God in Christ Jesus, was sufficient to destroy it, and was vouchsafed for that purpose. This the apostle has done in the words immediately following the anticipated objection, which stands thus : (" what shall we say then ? shall we continue in sin that grace may abound ?) God forbid ; how shall we that are dead to sin live any longer therein ? " The apostle then proceeds to explain what he means by being dead to sin ; this he has accomplished by the introduction of three figures. The first is a death and burial, the second is a planting, where the old seed dies, and a new germ springs up into newness of life ; the third is a being crucified, that the body of sin might be destroyed. These three figures are all of the same import, all intended to illustrate the point of doctrine he had just introduced, viz. : a salvation from sin by the baptism of the Holy Ghost.

We are aware of this passage in part, being strongly urged by baptists as a proof, not only of the doctrine of water baptism but its mode also ; but we think a few reflections will be sufficient to satisfy the candid reader, that there is nothing in this whole chapter, from which to draw such a conclusion, but every thing necessary to prove that it was the baptism of the Holy Ghost, the apostle had in view. To make this plain, we will inquire what point the apostle was aiming to establish ? Surely no person would undertake to say, that the subject with which the apostle closed the fifth chapter, and commenced the sixth, had any connection at all with water baptism ; if not, is it reasonable to suppose that the apostle would drop a point, he had barely introduced, without finishing it, and take up another with which it had no connection ? The whole context goes to show that the single point upon which the apostle had fixed his eye, and to which his attention was directed, was the destruction of the carnal mind, and the death of the body of sin : the whole of the figures he has introduced go to prove

this point. He commences by saying, "How shall we who are dead to sin live any longer therein?" He then presents them with the instrument of his death, viz.: the baptism of the Spirit; "Know ye not," saith he, "that so many of us as were baptized into Jesus Christ (not into water) were baptized into his death. Therefore we are (at the present time) buried with him by baptism into death;" not into water. We have said, at the present time, to show that the apostle, when speaking of the instrument or agent, viz.: the baptism of the Holy Ghost, speaks in the past sense, "were baptized into his death." But when he speaks of the effects produced by this instrument, viz.: a death and burial to sin, he speaks in the present tense, "are buried with him by baptism into death." Now this could not be true of water baptism. The apostle could not mean that he and those to whom he was then writing were then buried under water, but it was literally true, at the time he was writing, that they were buried into a state of death to sin.

Again: that the apostle could not, by the term *buried*, mean immersion, as those contend, who bring forward this text, is evident from the following reason: if the word *baptism*, in the original means *immersion*, as we are willing to admit, then the apostle has been guilty of tautology, and according to the views of the Baptists, the passage should read thus:—therefore we are immersed with him by immersion into death. This would be a species of tautology that would make nonsense.

We now come to his second figure. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." This figure is taken from planting seed in the ground; the body of the old seed perishes, and a new germ springs up into newness of life. This is beautifully illustrative of a death to the body of sin, and a new principle of life and action springing up in the soul. This plain and palpable application of the figure has been entirely unseen and overlooked, by those who suppose that the apostle is here treating on water baptism. They suppose the apostle meant by planting, a putting under the water, thus interpreting this figure, as well as the former, to mean water baptism by immersion; giving both figures a literal allusion to water baptism. Will this latter figure bear this allusion?—we think not. Seeds are not planted under water, they are planted under ground, and to understand the apostle literally, we must suppose those of whom, and to whom, he was writing, were literally planted with Christ under ground. This construction would exactly agree with the apostle's third figure, provided we also give that a literal interpretation; "knowing this," says he, "that our old man is crucified with him, that the body of sin might be de-

stroyed." Surely if we are crucified with him, we should be buried with him, and if the burial is a literal burial, the death must be a literal death also ! This is the inevitable conclusion to which the premises conduct us. What reason have we to believe that the two former figures ought to be understood literally any more than the latter ? Was it not the same point he was endeavouring to illustrate by the use of all those figures, viz., a death to sin ; if so, the baptism spoken of in this passage is the baptism of the Holy Ghost, as no other baptism will wash away sin.

4th.—We come now to our fourth proposition, that Christ never commanded water baptism as an ordinance of the gospel church.

We are aware of the prejudice we have to encounter on this part of our subject. Every denomination, as far as we know, except the Society of Friends, (Quakers,) practise water baptism from a conviction that Christ commanded it, and commissioned the gospel ministry to administer it. How this opinion became so universal, we are at a loss to tell, unless we ascribe it to apostolic practice, since Christ has nowhere commanded water baptism. Were we to admit that he did, we must admit either that there are two baptisms belonging to the gospel, or that the baptism of the Holy Ghost has ceased ; neither of which is supported by one shadow of proof from Scripture, as we purpose showing before we are done.

The whole stress of this system, so far as the authority of Jesus Christ is concerned, derives its support from three passages of Scripture, one only of which is in the form of a command, and in which water is not mentioned. Matt. xxviii. 19. "Go teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost." This text has been thought to be conclusive in favour of water baptism, for the following reason:—the apostles, it is said, could not baptize with the Holy Ghost, therefore it must have been water baptism. This argument has been thought by the advocates of water baptism to be invincible, in proof that Jesus Christ did command the continuance of that ordinance ; but we think a little attention to the following particulars, will show the weakness and fallacy of this argument.

That the apostles *were* endowed with the gift of conferring the Holy Ghost by the laying on of hands, is too evident to need any other proof than to recite the passages where this fact is established. Acts viii. 17, "Then laid they their hands on them, and they received the Holy Ghost." Acts v. 11, "And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, &c." Again, Acts xix. 6, "And

when Paul had laid his hand upon them the Holy Ghost came on them."

What evidence is there to be found any where in the New Testament, to prove that our Lord meant water baptism in this commission, rather than the baptism of the Holy Ghost? We think that the evidence is all in favour of the latter.

We have already shown that the administration of water baptism by the apostles, commenced during our Lord's ministry, and therefore was not the result of a commission given after our Lord's death and resurrection; whereas, the administration of the baptism of the Holy Ghost by the instrumentality of the apostles, did not commence until after they received this commission from Christ.

From whence did the apostles derive their authority, and the power to baptize with the Holy Ghost, if not from this passage? Will it be said, that the gift to confer the Holy Ghost by laying on the apostles' hands was a miraculous gift, bestowed on the apostles with other gifts of a miraculous nature, which were to continue for a time, and then to cease in the church, and so could not be that baptism, in the administration of which, Christ promised his concurrence to the end of the world?

To which we answer, this miraculous gift was not the whole of the power conferred on the apostles by this commission, for although miraculous powers were bestowed for the purpose of confirming the first converts to Christianity in the Divine mission of the apostles, yet something more was needful to support the faith of the church when miracles should cease. This additional gift is that baptizing power that accompanies the administration of the gospel ministry, wherever that ministry is the result of inspiration from on high.

Paul says, Thes. i. 5, "Our gospel came not unto you in word only, but also in power and in the Holy Ghost." 1 Cor. 2. 4. He says, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but the power of God." These texts show conclusively, that it was the baptism of the Holy Ghost, which was included in the commission. Matt. xxviii. 19. See the language of our Lord on that occasion.

Why did our Lord say, "All power is given unto me in heaven and in earth; go ye therefore," &c.? Did the apostles stand in need of supernatural agency to enable them to teach and baptize with water? Not so; had our Lord meant water baptism, it would have been a mere verbal commission that any man of oratorical abilities might perform, without super-

natural power from on high. But to preach in demonstration of the Spirit and of power, they must be qualified by the "Holy Ghost sent down from heaven." Thus preached, the gospel is a baptizing ministry; this is the power which Jesus encouraged them to expect, when he said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The gospel of Jesus Christ never was preached, but by the Holy Ghost sent down from heaven. 1 Peter i. 12. "But unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven," &c. The gospel thus preached in the demonstration of the Spirit, and of power, is a baptizing ministry, for as Peter spake, "The Holy Ghost fell on them" that heard; "then," says he, (Acts xi. 15, 16,) "remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost."

Matt. xxviii. 18, reads as follows:—"And Jesus came and spake unto them, saying," "All power is given unto me in heaven and in earth; go ye therefore, &c., and lo I am with you even unto the end of the world." With them, how? See Luke xxiv. 47. "Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." This dispensation of Divine power from on high, commenced on the day of Pentecost, and ushered in the baptism of the Holy Ghost, according to Christ's promise; John xv. 26. "But when the Comforter is come, whom I will send from the Father, even the Spirit of Truth." The fulfilment of this promise was predicted by our Lord speedily to take place, in his last interview with his disciples. Acts i. 5. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." This took place on the day of Pentecost, and was the commencement of the gospel baptism or baptism of the Holy Ghost. Not so with water baptism, it commenced and was practised by the apostles during our Lord's ministry; and therefore, as already noticed, could not have commenced as the result of a commission that was given after our Lord's crucifixion, and resurrection from the dead.

Much stress has been laid on the circumstance of the apostles baptizing "in the name of the Lord Jesus." This, it is said, shows that they understood our Lord to mean water baptism; to which we answer, it is worthy of notice that there is not an instance recorded in the New Testament, of the apostles baptizing in the language of the commission, which is,

"in the name of the Father, and of the Son, and of the Holy Ghost."

Again. We are aware that it has been asserted that the apostles understood our Lord to mean water baptism, because they uniformly practised it afterwards. We have already shown that they uniformly practised it *before*; will this also prove the same point? or will it not rather prove that their practice, both before, and after, had its origin from a very different source?

But let us suppose, for the sake of argument, that the apostles did understand our Lord to mean water baptism, and practised it accordingly; would this prove they were correct? or would it not rather prove that they had misunderstood him? And lest any surprise should be suggested at our supposition, we will show in the first place, that they did misunderstand the major branch of this commission. And,

We purpose showing that if they understood him to mean water baptism, they misunderstood the minor branch also. 1st. The main branch of this commission was, "go teach *all nations*." Now it is manifest, that one and all of the apostles misunderstood this part of the commission, since it required almost a miracle to convince Peter that it was his duty to go and preach to Cornelius and his Gentile friends, and on his return, he was taken to task by the rest of the apostles for having done so.

So inveterate were the prejudices of the apostles against other nations, that they mistook a plain command. This being the case, would it be any wonder, if, while their strong Jewish prejudices were in play, they should continue a practice after our Lord's ascension, which they had uniformly practised before, more especially, if they supposed they had our Lord's sanction for its continuance.

2. We purpose now to show that if they did understand our Lord to mean water baptism, as above stated, they misunderstood him. It will be readily admitted on all hands, that the advocates of water baptism, (as founded on this commission,) consider it a very broad one, clothing, not only the apostles to whom it was given, with authority to administer it, but also the entire Christian ministry to the end of the world. A very comprehensive commission indeed!

We should like to hear these strenuous advocates, in behalf of this broad commission, account for the circumstance of its not being broad enough to clothe Paul with authority. He has told us explicitly that he had "no commission to baptize with water." Can it be possible that the apostle had never seen or heard of the commission recorded in Matt. xxviii. 19; or can

we suppose that he was the only Christian minister singled out, from the days of Jesus Christ to the end of the world, who was left without a commission to administer this supposed indispensable ordinance of the gospel? We trust that no one will venture to make such an assertion, for we will undertake to say, without the fear of contradiction, that no other gospel minister, from his day to the present, ought to have been so particularly authorized to administer this ordinance, had it been intended by Jesus Christ as an ordinance of the gospel church. Was he not particularly and specially called to be the apostle of the Gentiles? his field of labour was much more extensive than that of all the other apostles, and yet we are told that all the others (together with the entire Christian ministry, to the present day, to a man,) were commissioned, and Paul left without. This supposition is too preposterous ever to have entered into the calculation of any, but those who have been carried away by the prejudices of education.

We once got into conversation with a clergyman, who acknowledged that Paul had no commission to administer baptism, but observed, that "the apostle always took some one with him that was commissioned." We have stated this occurrence to show how lame error is. The futility of such a shift is made manifest by the circumstance, that the Apostle Paul administered water baptism, as well as the other apostles, and it is evident that his administration of that ordinance was just as valid as that of the others, which it could not be, if the rest had a commission and he not. If it was the case that all the others were commissioned, and Paul not, then he was practising a base imposition upon all those whom he baptized with water. Will any one dare to say this was the case? Will any one dare to say the apostle was an impostor? and yet this is the dilemma to which all those are reduced who believe that Jesus Christ commanded water baptism as an ordinance of the gospel church.

Having thus tested the strength of the main pillar that supports the mighty fabric of water baptism as a gospel ordinance commanded by Jesus Christ, we come to the second strongest text that is brought in support of this claim. John, chapter iii., v. 5, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." This text, understood literally, proves a little more than Baptists themselves contend for. In the first place, it proves that water baptism is just as essential to an entrance into the kingdom of God, as that of the Spirit; were this true, then water baptism is essential to salvation. Will any man undertake to say that none but those who are baptized with water can go to heaven? 2d. It proves two baptisms belonging to the gospel, equally essential to the salvation of the soul, the one of water, the other that of the Spirit. But why must we understand our Lord to mean water literally? Did not John the Baptist, when speaking of the introduction of Christ's baptism, say, that it should be with the Holy Ghost and with fire? Must we understand this text literally too? if so, then we shall have three baptisms, one of fire, one of water, and one of the Holy Ghost; and should no other mode but that of immersion answer the purpose, then the subjects of fire baptism must be plunged into fire. These are the legitimate conclusions to which we are inevitably led by understanding these texts literally.

The true state of the case is this: our Lord makes the same use of water that John does of fire; they are both used as figures; water denotes the washing of moral pollution from the soul; fire denotes the purifying the dross of sin from the soul, and separating it from the pure metal. Now if we take one of these texts in a literal sense, by what rule of criticism or divinity can we take the other in a spiritual sense?

We are aware that it may be said that John the Baptist alluded to the cloven tongues of fire that accompanied the outpouring of the Spirit, and which sat on each of the disciples on the day of Pentecost. Well, be it so, as far as that miraculous appearance was an emblem of the holy fire within, which inspired the tongues of the disciples to proclaim the wondrous works of God; but that it went no farther than the outward appearance, is contradicted by what follows in the succeeding verse: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire."

To understand our Lord's meaning, we must take the whole discourse on both sides together. It is evident that Nicodemus believed that Jesus was a messenger from God, and had a desire to know more of him and his doctrine; his candid acknowledgment of our Lord's Divine mission was followed on the part of the Saviour, with the prompt declaration, that "except a man be born again he cannot see the kingdom of God."

This Nicodemus could not understand, he could not see how "a man could be born again when he was old, or how he could enter the second time into his mother's womb and be born." Our Lord now brings forward the whole subject; the type as well as the antitype, and shows Nicodemus that it was a spiritual birth, and not a birth of the flesh, to which he alluded. It is worthy of observation, that when our Lord first broached the subject, he said nothing about either water or Spirit. It was no surprise then that Nicodemus did not understand him; but when the Saviour had explained the subject, and showed him that the birth of the Spirit was the antitype of water baptism under the law, he then makes it a matter of reproach to Nicodemus, as a master in Israel, that he did not know these things.

Now this part of the subject is a key to all the rest; for if being born of water, as well as being born of the Spirit, was new to Nicodemus, and had been taught to him by our Lord for the first time, as those would have us believe, who suppose this to be the case, how could it be a matter of reproach to Nicodemus, as a master in Israel, that he did not know these things? The meaning then of the entire passage is this:—Our Lord having got the attention of Nicodemus wakened up to this wondrous subject of the new birth, he takes him immediately back to the legal dispensation, where he knew that Nicodemus, as a master in Israel, would be at home, and there shows him that those typical cleansings by water, pointed to that very new birth he was then talking about, and that water baptism, under the Jewish dispensation, was a shadow of this good thing to come, according to Paul, Hebrews x. 1. After our Lord had shown Nicodemus that it was a spiritual birth, the antitype of water baptism among the Jews; he then says to him, "Marvel not that I said unto thee,

ye must be born again," and proceeds to show him by the analogy of the wind blowing, that this spiritual birth could only be known by its effects; "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit."

Nicodemus evidenced throughout the whole of this interview the truth of what Paul said of the Jewish people at large, 2d Cor. iii. 15, "But even unto this day when Moses is read, the veil is upon their hearts." Notwithstanding our Lord had so fully explained this subject to Nicodemus, yet we hear him manifesting his want of conviction, by asking how can these things be? It was at this crisis of the discourse, that our Lord reproached him with being a master in Israel, and not knowing these things. He had, in the language of Paul, been reading Moses to him, but the veil was on his heart.

The third text upon which water baptism is built as an ordinance of the gospel commanded by Jesus Christ, is found in Mark xv. 16, "And he said unto them, go ye into all the world, and preach the gospel to every creature: he that believeth, and is baptized, shall be saved, and he that believeth not shall be damned." This is only a different edition of the commission given, Matt. xxviii. 19, and contains nothing worthy of further remark, save two particulars, the first of which is, that this is the text upon which the Baptists lay so much stress in favour of the baptism of none but adult believers. The only ground of dispute on this particular, between the view we have taken, and that of the Baptists, is the following: they say he meant water baptism, we say he meant the baptism of the Holy Ghost. We have no idea that our Lord had any intention of misleading his hearers, by leaving an impression on their minds that there was any thing essential to salvation in water baptism. Not so with the baptism of the Holy Ghost, for, notwithstanding the believer is invariably saved, whether he is baptized with water or not, yet he cannot be saved unless he is baptized with the Holy Ghost. Now, as Paul has told us, that there is but one baptism, and whereas our Lord couples baptism with believing as equally essential to salvation, we have no hesitation in avowing our firm conviction that our Lord meant the baptism of the Holy Ghost.

There is no difficulty whatever connected with this plain literal construction of the text; for he who cordially believes with the heart unto righteousness, and is sanctified by the baptism of the Spirit, will undoubtedly be saved. But several difficulties stand in the way, when we understand it to mean water baptism, as it makes two baptisms belonging to the gospel dispensation, equally essential to salvation.

THE END.



HUMPHREY BACHE:

OR,

RESTITUTION, THE FRUIT OF CONVERSION.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i. 5, 6, 7.

ONE of the first and most important lessons which is presented to the truly awakened mind, is the necessity of forsaking as well as of confessing its sins. And not only of forsaking all evil, but where injury has been done to others by former wickedness, to endeavour, by every means in the repentant sinner's power, to offer an adequate compensation. When the publican had received the Lord Jesus into his house, his heart being touched with the power of Divine grace, he felt the necessity not only of doing justly for the future, but of reviewing his past actions, and making them agreeable to the standard of the gospel sanctuary. "If I have taken any thing from any man by false accusation, I restore him fourfold." Then it was that the Lord Jesus uttered the gracious declaration, "this day is salvation come to thy house." No individual ever truly submitted to the cross of Christ, who has not been brought to something of the same experience. Manhood has been led with tears to seek of the directors of its childhood, pardon for the cares—the anxieties—the troubles which its waywardness

and wickedness has given. Small sums of money, and other valuables, taken without leave, in the youthful days of folly and thoughtless sin, have been returned with interest, by broken-hearted and weeping ones, who could only thus obtain assurance of peace. The following biographical sketch strikingly exhibits the operation of our Lord Jesus Christ by his Divine Light, in the conscience, convicting for sin, converting from its power, and enforcing compensation for wrongs committed during its dominion.

HUMPHREY BACHE was brought up a goldsmith in the city of London. At the time the war broke out between Charles First and the Parliament, his business failed, and he applied to the leaders of the popular party for some office, with the salary of which he might honourably maintain himself and family. For a time he was employed as an overseer of the workmen engaged in building the fortifications about London. His allowance for this service was three shillings a day, which he was glad to receive, and with which, he says, he was well contented for a time. Whilst attending to his employment, he frequently observed that some of the other overseers would go with those they employed and treat them to strong drink. Being told by one of the workmen that the money so spent did not come out of the salaries of these officers; he inquired how that could be. To this his informant replied, "Do you not know, they can sometimes set down a man more than they employ; or if that cannot so well be, set down for some two pence a day more than they give?" This was a new idea to Humphrey, and Satan worked therein with much subtilty to betray him. His honesty of purpose at last gave way, and he began to covet more than his wages. His heart being corrupt in its desires, he soon proved unfaithful to his trust; and acting on the hint he had received, he robbed the commonwealth of its dues. During the time he remained in this employment, the amount he took, more than his wages, was about six pounds.

According to his own confession, he had no peace of mind, and was often troubled at the thought of what he was doing. But he had no will or strength to resist the temptation. He had departed from his God, through the inward operations of whose Holy Spirit he might have found preservation from all evil. Encouraging himself in the deceitfulness of his heart, his spiritual eye became so far blinded, that, for a time, he did not see the evil to be so great as it first appeared. His heart

was hardened through his continued violation of right, until at last he went on without much conviction or remorse.

When the fortifications around London were completed, Humphrey obtained a situation in the custom-house. Before entering on this employment, he was obliged to take an oath to be faithful to the commonwealth in all the duties of his office; and having yet some fear of his heavenly Father remaining in him, he did, for a while, discharge his duty with true fidelity. So long as he retained that fear, he was preserved from joining with those about him, in robbing the public treasury. At this time, he often felt bitterness for what he had formerly done, and this assisted him, as he firmly resisted all bribes. It withheld his lips from the proffered wine; his hand from the tempting silver.

His companions had departed from the honesty and simplicity of the Truth into that serpentine wisdom, which uses its plausible pretences to lead others astray. Many specious arguments they advanced to persuade him to do as they did. They told him that his oath was to be faithful to the commonwealth in the duty of excise; and as he was himself a member of the commonwealth, deserving far greater wages than the paltry salary allowed him, he would be doing no great harm in taking a portion for himself. They urged that he who did the work, had a much better right to a large remuneration than the commissioners, who, sitting but a few hours a day, yet received many hundred pounds a year. Beside, the Parliament itself was lavishly voting considerable sums of the money they were collecting, not for the good of the nation, but in presents to one another. If the Parliament itself were using it for their self-ends, where was the use or benefit of his trusty service for the commonwealth?

These arguments staggered him, for he had not yet learned, that man's only safety from sin, depends upon his turning away from the arguments, the enticements, the examples of unregenerate men, to seek unto God for wisdom to know, and strength to execute his will. He saw plainly that others were violating their oaths, and regardless of their duty: this strengthened the natural covetousness of his heart, and he soon fell from his integrity. Nothing that he heard, nothing that he saw, had so great an influence upon him, as the unfaithfulness of the members of the Long Parliament; and he had no hesitation in telling them afterwards, that it was through their evil example, he had been led to violate his trust.

He now again sought unfair means to increase his wages ; but the Lord, in love to his soul, followed him with reproofs and corrections. In order to break his hard heart, judgment after judgment was administered to him ; yet he continued going on in the same course of iniquity, until through the inward rebukes of the Holy Spirit, he was filled with fear and terror. A small thing then would ruffle his temper, and lead him to quarrel with his dearest friends. He who had been very loving and gentle towards his wife, was now so peevish, so fretful, and so froward, that he would often break into fits of anger with her, when she spoke mildly and pleasantly to him. She was astonished, and wondered much what ailed him, that he should be so soon angry ; but though he then knew, he was ashamed to reveal it.

For a long time he felt the weight of condemnation upon him, and had many thoughts as to what he must do to find relief. Sometimes he thought of making restitution, confessing what he had done, and surrendering himself to the commissioners, let them deal with him as they thought best. His heart, however, was not yet rightly subjected ; and although for the last year he held the office, he scrupulously refused to take more than his due, he still retained the gain of his former wickedness.

In the year 1654, Francis Howgill and Edward Burrough came from the north of England to London, and preaching the gospel of the kingdom, in the demonstration of the Spirit and with power, many were convinced of the doctrines held by the Society of Friends, and several small meetings for Divine worship were established in 1654, and 1655, beside the great meeting at the Bull and Mouth.

At one of the meetings, perhaps in 1655, Humphrey attended, but what was delivered by way of ministry therein, had little effect upon him. Some time after, one of his acquaintance inquiring of him whether he had been to hear the Quakers ; he replied, he had heard them once. His friend rejoined, "Yea, but hear them five or six times, and then judge whether it be not truth that they declare." Humphrey gave him to understand he would, and did attend two or three meetings, without receiving any particular spiritual benefit. After a time, again feeling an inclination, he went to the meeting at the Bull and Mouth, where were those three eminent ministers of the gospel of Christ, George Fox, Francis Howgill, and Edward Burrough. One of them said to this effect, whilst speak

ing of the cross of Christ which all true-hearted disciples must take up daily:—"The carnal mind is enmity against God. As any one comes to stand in the cross, which is the power of God, the enmity is broken down, and reconciliation is witnessed. The enmity is slain by the power of God,—by that which crosseth the carnal mind,—which is the Light."

Under this testimony, the heart of Humphrey was reached. The witness for God within him responded to the Truth. He knew that the Divine Light which had discovered his sin to him, and checked him for it, reprov'd him for that which his carnal mind was urging him to do. He now perceived that the reproofs of the Light of Christ were the reproofs of Wisdom, which, if hearkened to, and obeyed, will ever lead from the snares of death.

He saw that as the cross was taken up, death must needs come on the carnal mind; sin must cease, and thus the partition-wall which separated him from his God would be broken down.

Now, as the mysteries of the kingdom were opened before him, his inward eye was anointed to discover the mysteries of iniquity also. His heart was in measure turned to the Lord, and desires were raised in him for perfect redemption from sin. In order to witness this, he was led into inward waiting, that he might receive the farther manifestations of that Divine Light, which he now knew had often convinced him of sin. He who in love came to die that we might live, and who was called Jesus because he should "save his people from their sins," now by his holy Spirit instructed this waiting disciple, opening to him his inward condition, and showing him what yet stood between him and reconciliation with God.

The first thing which was then made manifest to him was his former unfaithfulness to his trust. In the remembrance thereof, trouble and anguish again were awakened in him, and he saw that he was not clear in that respect in the sight of immaculate Justice. To escape the terrors which he had formerly known, he had given up his course of robbery; but he had not made restitution for that already committed. As he waited for direction, it was made plain to his understanding that his covetousness,—that which desired to retain the gain of iniquity,—must be given up to die on the cross. He felt that all he had unjustly obtained, he must freely pay to the Commissioners of Excise, for the service of the commonwealth. This was a close trial to him, being loth to part with so much: about one-

half of all his outward substance. What made his exercise the deeper, he was not easy any longer to remain in the Excise, and had a wife and five children to provide for.

Whilst he was in this situation of mind, George Fox was drawn to pay him a visit; who, having been partly informed by Humphrey of the struggles within him, said, "He that confesseth, and forsaketh his sin, shall find mercy." In the account which Humphrey has left, he says, that he was made sensible that the heart of George was raised up in prayer to the Lord on his behalf, and that the petition found acceptance. He thus describes what followed: "The Lord reached down his right arm of power, and touched my heart with his grace, and made me willing to submit to his will, and give up to the Commissioners for Excise the sum of money I received unjustly. Waiting in the Light, this was made plain to me, to be near one hundred and fifty pounds; but it lay on my heart, to restore more rather than less. So I was made free by the power of the Lord, and did give back at the Excise office, London, one hundred and sixty pounds [upwards of seven hundred dollars.] Then I felt the truth of the words George Fox spake to me, 'He that confesseth, and forsaketh his sin, shall find mercy,'—for much ease, peace, and refreshment I received into my soul."

He now resigned his station in the Customs, and returning to his original trade, commenced business as a goldsmith, at the sign of the Snail, in Tower street.

Having thus been brought experimentally to know, that the grace of God which reproves for sin, is able also to preserve from it, he was led patiently and daily to wait for its manifestations in the soul. A great care and dread came upon him, lest he should offend his Heavenly Father in word or in deed. He now read some of the writings of the people called Quakers, and could unite with all he found in them. One of his acquaintance, who had frequented the meetings of the Society, asked Humphrey what he thought of them, saying, for his part, he did believe that that which they declared would stand, when all else fell. Then specifying one of their peculiarities, he further queried of Humphrey, whether he did not believe that 'thee' and 'thou,' to one particular person, was truth? Humphrey answered, "Yea." Then he rejoined, "If thou dost not come into obedience to what thou art convinced is Truth, thou must come under condemnation." This Humphrey acknowledged was true. After relating this conversation, he goes on in his narrative thus:—

“So then knowing a stay to my mind, the Light became a ~~bridle~~ to my tongue, and preserved me in [the use of] the word thou, and redeemed me out of the world’s words, into Truth’s word, which is, and has been from the beginning, thou to one particular person. Then, loving the Light, and bringing my deeds to it, to prove them whether they were wrought in God, I saw that I was in respect of persons (which whoso is commits sin), in that foolish thing of putting off the hat, according to the vain custom of the world. So then, taking heed to the Light, which is the Grace, I knew the cross to my carnal mind to give me dominion over that evil, and redeem me out of it. This was the day of small things with me, which none are to despise, for it was precious. Then a strong enemy appeared, which warred in my members to bring forth fruit unto death. It had been of long continuance in me, and whilst I looked to the Light I had power over it. But when a temptation appeared, and I looked to that which my carnal mind led me into, leaving the Light which would have preserved me in the cross, I fell into the temptation. Then the swift witness for God pursued me with judgments, and the Lord’s anger was kindled against me, so that I became again a terror to myself. Seeing what I had done, I said in my heart, in zeal for the Lord, whom I had justly displeased, yea, I said, Cursed be that hand that lifteth itself up against the reign of Christ in my soul! Loving the Light, though it did condemn me, knowing that in it was my life, it discovered to me wherein my heart was adulterated from God. Woe then was my portion; and the curse came upon both my hands with which I had been in rebellion. I was borne up in patience to wait in the Light, to receive power to stand in the hour of temptation against the fiery darts of the adversary. Then I saw, that in several things in my calling in the outward, I was not a servant to the Lord Christ. That in providing rings and toys to sell to proud and vain people, I was a servant to the devil. By the power of the same Grace that discovered them to be evil, and my service evil in selling them, I am ransomed and redeemed out of that service.”

Being himself clear of the gain of iniquity, Humphrey now felt a concern on behalf of others, whom he observed doing unjustly; and in a particular manner, he was anxious for the parliament of England, by whose example he still considered himself to have been led into that particular sin. In the year 1659, when the Long Parliament had been restored, he published “A few words in pure love, written to the Old Long-

Sitting Parliament," on this subject. He commences with telling them, how wonderful it was to the nation, that this parliament was again permitted to sit. He recounts the past, when at their first assembling, they had acted for the good of the people,—passing in the time of great distress and difficulty the Self-denying Ordinance.* He shows them, that afterwards, when they had the upper hand, they voted gifts one to another; taking and distributing amongst themselves the property which had been the king's, and was then the nation's, and which they had neither the right to give, nor to receive. Which acts, he declares, were of an ill savour to the community. He then proceeds to give a history of his own case; showing them, how he, encouraged by their proceedings, had been led into acts of injustice; and narrating, likewise, how he had been obliged to make restitution to the uttermost. This, he tells them, he had been made free to relate to them, that they also might come to own Christ Jesus as the Light of the world, and, through his grace, witness redemption out of their vain conversation. He expresses an earnest desire, that they may truly feel the force of the words, that "sin is a reproach to any people;" and make it manifest that "righteousness exalteth a nation." He wishes for them, that through the workings of God's grace and power in them, they may, individually, be made willing to deny self, and standing in the daily cross, witness iniquity rooted out of them. Thus they would feel the blessing of peace in themselves, and become a refreshment to the nation.

Humphrey suffered several imprisonments in London for conscience sake; and soon after his last release, in 1662, he died from the effects of the hardships he had patiently endured in his confinement: leaving to those who may come after him an instructive illustration of the declaration of the apostle, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

"He that confesseth, and forsaketh his sin, shall find mercy."

* By the Self-denying Ordinance, the Parliament prohibited its members from receiving or retaining public offices of pecuniary emolument, either civil or military. It was passed in 1644.

REASONS

• WHY

WOMEN SHOULD BE PERMITTED TO EXERCISE

THE

GIFTS OF THE HOLY SPIRIT;

PARTICULARLY IN REFERENCE TO

THE MINISTRY OF THE GOSPEL.



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REASONS, &c.

AMONGST the striking characteristics of the gospel dispensation, as revealed in former ages through prophetic vision, and declared of by "holy men of God," who "spake as they were moved by the Holy Ghost," there is *one* which has a reference to some of the most precious privileges of the Christian covenant, the fulfilment of which has been restricted, either by ecclesiastical domination, or by the prejudices and preconceived opinions of many who profess the name of Christ.

! When it pleased the Most High, through his prophet Joel, to comfort his afflicted church with the promise of future blessings, He graciously condescended to declare *what* should be the result of that more general outpouring of the Holy Spirit on the hearts of his people, which should distinguish the dispensation that was to come, in which types and shadows should be exchanged for spiritual realities. And on that memorable day when the company of disciples "were all with one accord in one place, and were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance," the Apostle Peter testified, that the period *had* commenced when the prediction was to be fulfilled:* "This is that," said he, "which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." Let us mark the *period* when this was to be accom-

* In the previous chapter we are informed that the disciples "continued with one accord with prayer and supplication, *with the women.*"

plished — *in the last days*. Now, this declaration of the apostle on the day of Pentecost that it was *then* fulfilled, clearly indicates its being a *feature* of the dispensation which was, on that occasion, first preached to people of various climes and nations, but which was to continue to the end of time, being the one *everlasting* covenant between God and his people, and therefore fitly spoken of as *the last days*. It is also worthy of special attention, that this outpouring of the Spirit, this gift of prophecy, was as unequivocally declared to be bestowed on the *daughters*, and on the *hand-maidens*, as on the *sons*, and the *servants*. That women *did* continue to exercise this gift of prophecy, is sufficiently manifest. The apostle Paul refers particularly, in his Epistle to the Romans, to certain women who were his fellow-workers in the gospel, as *Tryphena and Tryphosa, and the beloved Persis, who laboured much in the Lord*; and in that to the Philippians, to *those women who laboured with him in the gospel*, speaking of them as *amongst his fellow-labourers whose names are in the book of life*.

In addressing the Corinthian Church, the same apostle, in ch. xi. v. 4, 5, gives some particular directions how both *men* and *women* should behave-themselves, when engaged in the assemblies, in the exercise of the gift of prophecy, or of prayer. These directions have an evident allusion to certain irregularities in their manner of conducting public worship. He reprehends the practice of the men who prayed or prophesied with their heads covered, and that of the women who were engaged in these duties with their heads uncovered.

As the apostle thus decidedly recognizes the public praying and prophesying of females, giving these injunctions concerning their dress and deportment when so employed, it must surely be self-evident that women, as well as men, laboured in the ministry of the word. In the 21st chapter of Acts, v. 9, there is an incidental mention of Philip the evangelist, and the fact is then introduced, that "the same man had four daughters which did prophesy." If the reader be impressed with the belief that the gift of prophecy is distinguishable from that of preaching the gospel, we would direct his attention to the definition of it, given by the Apos-

tle (1 Cor. xiv.3). "He that prophesieth speaketh unto men to edification, exhortation, and comfort." "That prophecy in the New Testament often means the gift of exhorting, preaching, or expounding the Scriptures, is evident from many places in the Gospels, Acts, and Paul's Epistles." Dr. Clarke on Romans xii. 6.

There is, however, a passage addressed to the Corinthian church, which has been adduced in proof that the apostle discouraged and even forbade, the preaching of women: "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as saith also the law; and if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church;" and also one in the first epistle to Timothy, "Let the women learn in silence with all subjection.—I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." That the practice which, in these injunctions, is so strongly condemned, was not the exercise of any spiritual gift, is unquestionable, and from the context it appears evident that the whole was intended to correct certain abuses which tended to render their assemblies for worship disorderly.

*In the Jewish Synagogues it was customary for the hearers to question the ministers on such points of their doctrine as might require further explanation.** But this liberty was not allowed to women.

"It was permitted to any man to ask questions, to object, to altercate, attempt to refute, &c., in the synagogue; but this liberty was not allowed to any woman. Paul confirms this in reference also to the Christian church; he orders them to keep silence; and if they wished to learn any thing let them inquire of their husbands at home, because it was perfectly indecorous for women to be contending with men in public assemblies on points of doctrine, cases of conscience, &c. But this by no means intimated, that, when a woman received any particular influence from God to enable her to teach, she was not to obey that influence, on

* See Lightfoot.

the contrary, she *was* to obey it, and the apostle lays down directions in ch. ii, for regulating her personal appearance when thus employed." Dr. Adam Clarke on 1 Cor. xiv, 34.

"Now, that the Spirit of God, and the gift of prophecy, should be poured out upon women, as well as men, in the time of the gospel, is plain from Acts ii. 17, and then where could be a fitter place for them to utter their prophecies in, than the assemblies?" Locke's Paraphrase and Notes on 1 Cor. xi. 4, 5.

Can any serious reader of the New Testament suppose that the apostle Paul, after giving in 1 Cor. xi. a plain direction in reference to the praying or prophesying of women, could possibly design in the xiv. ch. to *forbid* such an exercise? We must surely, on a calm, unbiassed review of these passages, and on comparing them with other parts of the epistolary writings of the same apostle, be brought to the conclusion, that the public speaking which he prohibited was not that ministry which was immediately prompted by the Holy Spirit, and which it appears evident that he fully recognized and sanctioned.

In tracing the history of the Christian church, we may observe how very soon was the brightness of the gospel day eclipsed by the power of the "man of sin," who exalted himself above all that was called God, or that was worshipped, and who, in the persons of some, who became as Lords over God's heritage, was permitted to usurp that dominion over the church which belonged to Christ alone. Then, no longer was the choice and the qualification of the ministers referred to Him who is ordained to be the "Head over all things to his church," but men, swayed by temporal interests, appointed to this office such as were the fit instruments for promoting or securing the wealth and power of worldly princes. And however, in many things the Christian church may have emerged from the darkness of the apostacy, she has, perhaps, in no respect been more slow to avail herself of the blessings and privileges of this glorious gospel day, than in allowing the *free* and unrestricted exercise of the ministry of the gospel. How many of her members have yet to learn that in Christ Jesus "there is neither

male nor female ;” that, as God is a Spirit, so his communications, through whatever medium conveyed, are directed to the *souls* of his rational creatures ; that no external circumstances necessarily influence these communications ; that to suppose they do so, is to estimate the dispensation of the gospel as far below that of the law. Can we believe that the Holy Spirit is *now* more limited in its manifestations and in its requirements, than when, by its inspiration, Miriam prophesied and sang the praises of Jehovah ?—when Deborah, under the palm-trees of Mount Ephraim, prophesied and judged Israel by the law and Spirit of the living God ?—and when Huldah, the wife of Shallum, together with contemporary prophets, declared the judgments of the Most High as impending over a rebellious and gainsaying people ? And when the Sun of Righteousness was about to arise on a benighted world, how remarkably were women employed to announce his coming and advent ! when Elizabeth and Mary were filled with the Holy Ghost, and when Anna the prophetess “ spake of ” the infant Messiah “ to all those that looked for redemption in Israel.”

Although the seventy sent forth by the Saviour to preach repentance, and to proclaim that the kingdom of Heaven was at hand, may have been all men, yet the Holy Scriptures show us that women in those days were made use of as instruments to bring others to Christ.

His coming was effectually declared to the inhabitants of Samaria through the instrumentality of a woman ; and it was to women, whose love to the crucified Redeemer death and the grave could not weaken, when they came early to the sepulchre to embalm his body with sweet spices, that the unspeakably joyful tidings were communicated, by the two men in shining garments : “ He is not here, but is risen.” It was *they* who were commanded to “ go quickly,” and tell his sorrowing disciples of his resurrection. It was a woman that received that most sacred commission, which expressed the fellowship and oneness of his poor afflicted followers with their risen Lord, and, in language unutterably consoling, indicated their ultimate participation in his glory : “ Go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.”

There is, however, in some sections of the Christian church, a recognition of the full and free agency and operation of that Holy Spirit which divideth to every man severally as he will, and a thankful acceptance of that great gospel truth, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," but "they are all one in Christ Jesus." Amongst such, the preaching of women as of men has been equally acknowledged to be a special gift from Christ, who only has a right to appoint, and who alone can qualify his ministers effectually to publish the glad tidings of salvation through Him. And so effectually have these glad tidings been declared by females, that many have been, through their instrumentality, converted from the error of their way, and brought from darkness to light; many hungry and thirsty souls have been refreshed and strengthened; and many living members of the church edified together. And though this preaching may not be "with excellency of speech or of wisdom," but "in weakness, and fear, and in much trembling," yet many can feelingly testify from heartfelt experience, that it has often been exercised "in the demonstration of the Spirit and of power." It may be remembered that, on the day of Pentecost, after the apostle Peter had testified of that more abundant outpouring of the Holy Spirit which characterizes the dispensation of the gospel, he added this very striking and encouraging declaration in reference to its continued agency throughout the church of Christ: "*The promise is to you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call.*" Did professing Christians, with a more lively faith, appreciate their high privilege, as offered through this most blessed gift—were they seeking to obey its teachings, and to live under its sanctifying power—and with a true hunger and thirst after righteousness, thankfully accepting every medium, through which the great Shepherd and Bishop of souls condescends to feed and to instruct his people, there could be no disposition to dispute the authority of the instrument through which He may, in his infinite compassion, extend to sinners the invitations of His grace, and cause the glad tidings of His Gospel to be proclaimed.

On a candid review of the whole argument, it will be found that the gift of Prophecy, according to the Apostle Paul, "is to speak to men to edification, and exhortation, and comfort."—(1 Cor. xiv. 3.) That the Apostle Peter expressly recognizes the pouring out of this gift upon daughters and upon handmaidens, as one of the characteristics of the Gospel dispensation, according to the prophecy of Joel. That the Apostle Paul distinctly notices the exercise of this gift by females, as in practice, in the Corinthian church, and that the sort of speaking in the church which he elsewhere forbids, was not, nor could it be, consistently with his own directions, the exercise of the Gift of Prophecy. That there are decisive evidences that women did exercise this gift in the Christian church, in the first and second, and, according to Eusebius, down to the third century. That the undeniable evidence that the Gifts of the Spirit, for the ministry of the Gospel, have been and are down to the present day, bestowed upon daughters and handmaidens, as well as upon sons, and that their labours have, been owned by the Great Head of the church, and made efficacious in turning men from darkness unto light, and from the power of Satan unto God. From all these considerations, it is manifest, that any attempt to restrain these gracious operations of the Holy Spirit for the edification of the congregations, is opposing the kingdom of Christ, and His government in the church, which he purchased with his own blood.

May every sincere follower of our Lord and Saviour Jesus Christ cherish a desire to lay aside all prejudice, and whatever may tend to obstruct the spreading of His truth, not daring to limit Him in the means by which he may be graciously pleased to establish it in the hearts of men, but humbly committing to Him *His own work*, fervently unite in the prayer, "Thy kingdom come, thy will be done on earth as it is done in Heaven."*

* Tract No. 24 is on Worship, Ministry, and Prayer.



MEMOIR OF WILLIAM TYLER BARLING,
Of Witham, Essex, England. Died 24th of Tenth Month,
1839 ; aged ten years and eleven months.

THIS dear child was naturally of an affectionate and tractable disposition ; and though before his illness not remarkably serious, he showed at times much tenderness of conscience. When between five and six years of age, on returning one evening from a visit, his mother observed him appear dejected, and asked him if he had been good. He said, "No ; please take me to ——, (naming a friend.) I am so unhappy, I met with an accident, and did not tell her ; I cannot go to bed." His mother went with him, and he directly told the friend what he had done, and asked her to excuse him. When he returned home and was put to bed, he told his mother he was very sorry, and hoped he should not make her unhappy any more. May those little children who read this account, be induced to follow his example.

A short time before he was confined to his couch, he lost a little friend to whom he had been much attached ; and whose illness and death made a deep and lasting impression upon his mind. At about seven years of age, he was visited by severe illness ; it was succeeded by a spine complaint, which, with little exception, confined him for nearly four years to his bed or couch. During this period his sufferings were at times very great ; but it pleased his Heavenly Father to render this affliction the means of his becoming a remarkable instance of early piety. He was made willing to bear his privations with cheerful patience ; and many who visited him can bear testimony to the sweetness of his spirit, and to the sufficiency of that grace which could enable him, while yet a little child, to love his Saviour ; and by his meek and quiet submission to pain and suffering, to be a striking example to those around him. He passed the greater part of his long confinement in pursuing different branches of study, and he was particularly interested

with books of geography, or of voyages and travels. Those of a trifling and unedifying nature he invariably declined, having no relish for such. But his favourite occupation was reading the Holy Scriptures, which was his constant daily practice as long as he had strength to do so. He would have his Bible by his bedside, and read a portion to himself, the first thing after he awoke in the morning, unless he was interrupted by others being in the room; in which case he would wait until he was left alone. It was with difficulty he could manage to write, yet he occasionally penned memorandums, a few of which are here inserted.

"Eighth month, 1836.—I have now begun to read the Scriptures regularly. I trust Providence will enable me to understand what I read."

"Eleventh month 26th.—I am eight years old to-day. O God! I should very much like to be a better boy, and more patient and good than I now am: be pleased to help me, O Heavenly Father!"

"Third month, 1837.—I was born in Kensington, in the year 1828, on the 26th of the Eleventh month. I lost my father when I was about two years old. Some months after he died we went to Witham, and from thence to Colchester, where we now reside. I have one brother; and my dear mother keeps a school. I have been more than a year in bed; I am very happy."

"Eighth month 1st.—What is life? 't is but a vapour, soon it vanishes away."

"Eleventh month 26th.—I am nine years old to-day; I feel stronger than I did last year, for which I hope I am thankful. I trust it will please Providence to make me a good boy; and willing patiently to bear and suffer what he thinks right."

"Second month, 1838.—Rejoice evermore; pray without ceasing; in every thing give thanks; for this is the will of God in Christ Jesus concerning you."

"Eleventh month 25th.—First-day; to-morrow will be my birth-day. Providence has been pleased to add many favours and mercies during the past year, for which I hope to be thankful; and I hope my Heavenly Father will enable me to resist the temptations of the evil one, and also to spend this year better than the one which is past; and may myself, and my dear mother, and brother, and every body, increase in all good things spoken of in the Bible. And may it please thee, O Heavenly Father! to protect and direct me, in the way thou wouldst wish me to go, now and ever."

"Twenty-seventh.—Our Saviour Jesus Christ said, 'Suffer

little children to come unto me ;' I hope I am one of those that come to him."

For some weeks prior to this, he had spent most of his time upon a prone couch, instead of lying on his back ; owing to this change his health had derived decided benefit, and he was able to read and write with greater ease. It was about this time that, one morning, this beloved child requested his mother and the servant to lead him to the side of the bed, and leave him a short time, which they did. On going again into the room, his mother found him on his knees in tears. He directly said, " Dear mother, I am sorry to make a display of what I have been doing, but I am too weak to rise from my knees without assistance ; and I felt so overcome with the goodness of the Almighty in restoring me thus far, that I dared not go down stairs until I had thanked him on my knees for all his blessings." His health now so much improved, that his mother ventured to indulge the hope of seeing him restored to his natural strength, but Divine Providence had ordered otherwise ; and having made him meet for a better world, was pleased to call him early to enjoy his everlasting inheritance. Many expressions of his own showed that the dear child himself anticipated that his time in this world would be short. It was whilst staying by the sea-side at Walton, that his brother and himself were seized with scarlet fever. At the commencement of his illness, he expressed his belief, that he should not recover. For the first six days he was almost constantly delirious ; but even then the innocency and sweetness of his mind were apparent from his remarks. After this time he was generally sensible ; and though at times suffering most severe pain from the violence of the complaint, as well as from the means used to subdue it, he evinced an exemplary patience and submission.

About a week before his decease, on his mother asking him if he thought he should recover, he said, " No, dear mother ! I believe I am going to heaven." On again being asked if he wished to live, he said, " He had hoped to be a support to his mother, and to do good, but for nothing else." Soon after, he told his mother to whom to give all his books ; and then said, " To thee, dear mother, I give my Bible ; I love that, and I love thee more than I can tell thee." Many times, when sensible, he tried to read his Bible, but could not ; and when thus unable, from weakness, would request his mother to read to him. Although the complaint rendered him very drowsy, those about him frequently heard him praying for patience ; and he several times said, " Don't grieve, dear mother, there are many more ill than me." When suffering such extreme

pain that he could hardly keep a limb still, if his mother sat down and read a chapter from the Bible to him, he was enabled to be calm and quiet; so strikingly did Divine grace, in this interesting child, triumph over his bodily sufferings. On First-day night, the 20th instant, on being asked if he felt comfortable, he said, "O yes! I have nothing to do; I have long thought my time in this world would be short; don't, oh please don't grieve. God will comfort thee; he makes me feel so happy." On Second-day, he said sweetly, "No more tears, no more sorrow, no more crying,—all bliss." Soon after, on being turned round, he looked at his mother with an imploring expression, and said, "Dear mother, let me go where angels go; oh let me go where angels go," three times. In the night he repeated the hymn, "Go when the morning shineth," &c. During Third-day he was drowsy; at night he asked his mother to sit on the bed, and read to him, which she did. Between one and two o'clock, he became worse, and requested his brother to be brought in, of whom he took a most affectionate leave, as he did of his mother and an attendant.

On Fourth-day afternoon, the 23d, the pain was as violent as nature seemed able to bear: yet through all he continued patient, and requested those about him to be still. When the pain was a little subsided, he called out: "Oh, mother, mother!" On her going to him, he said very faintly, "better now;" and soon after added, "I am ready; oh, let me go where angels are. Oh, please, Heavenly Father, take me now!" In a little while, with his eyes turned upwards, he said with much earnestness, "Oh, yes, dear Joseph, I am coming; it will soon, soon be over." About seven o'clock, on being told the servant was come to take leave of him, he put out his hand, and said, "Farewell, Mary, I am going; be a good girl; think of me: read the Bible: and oh! *really* pray."

The difficulty of breathing now increased; he scarcely spoke till about twelve, when he exclaimed, "Farewell all; I am going to glory, glory, glory; please, Heavenly Father, take me now!" For some time, those about him could only tell what he said, by watching the movement of his lips. At last he exclaimed, "It is all over—victory! victory! victory! Oh, holy!" Then his happy spirit departed from all pain and sorrow, to be for ever with his Lord and Saviour, who had so remarkably, in the case of this beloved child, exemplified the blessed effects resulting from obedience to his gracious invitation, "Suffer little children to come unto me, and forbid them not." His remains were interred at Colchester, on the 27th, in the same grave that contained his former little friend, Joseph John Cross.



SOME ACCOUNT OF
P. W. HALL,

*A Pupil of Brookfield School, near Wigton, Cumberland,
England, who died the 5th of Third Month,
1841, aged nearly fifteen years.*

FROM the following narrative we may learn that now, as formerly, the Lord condescends out of the mouth of babes and sucklings to perfect praise.

P. W. HALL, even from early childhood, displayed considerable originality of thought, and great proneness for minute investigation. As he advanced in years, his desire for information increased. He possessed strong reasoning powers, which not unfrequently occasioned his father considerable uneasiness, lest the cultivation of this faculty should lead him from the simplicity of the Truth, to seek that "knowledge which puffeth up," to the neglect of that which alone can edify. Indeed the seeds of vanity *were* sown in his heart; for he acknowledged, when brought to see the emptiness of such things, that previous to his present attack of illness, he had thought there was no object in science beyond his reach, and that he had fondly hoped he should one day distinguish himself in the world, and, to accomplish this end, he was ready to devote his days and nights to study. But the Shepherd of Israel, who never slumbereth, and whose eyes are over all his works, suffered him not to become entangled in the delusive vanities of life. The rod of affliction, in the Master's hand, humbled his spirit, and stained the glory of this world in his view.

Whilst at school, he evinced a strong bias for the medical profession, which probably induced closer application to study than was consistent with prudence. A troublesome cough, languor, and a gradual prostration of strength, were the first indications of latent disease.

During the progress of the complaint, although for some time he was backward in speaking of his feelings, yet the gentleness and meekness of the true disciple, and the increasing tenderness of spirit inseparable from a change of heart, gave silent but sweet evidence to his nearest connections, that he was under the preparing hand of his Heavenly Father. As his illness assumed more alarming symptoms, much anxiety was felt by his parents to learn from himself, whether he was fully aware that they had but little hopes of his restoration. Allusion being made to the uncertainty of his recovery, he said, "I feel resigned, however it may be."

Not long afterwards, being informed that the physicians considered his case beyond their skill, he with great calmness inquired their opinion of the precise nature of the complaint, and how long they expected he would continue in this state of being. He was informed, they thought he might go almost any moment, but that probably twelve hours might be the extent of his continuance. To this he meekly replied, "I am resigned, I have nothing to do but to die." After this, he spoke largely on the great love and mercy of God in Christ Jesus, and declared where his hopes were fixed. "I have nothing of my own to depend upon; my trust is in that dear Saviour, who said, "Come unto me all ye that labour and are heavy laden, and I will give you rest.'"

After this period, (First mo., 1841,) contrary to the expectation of his friends and the medical attendants, his life was prolonged several weeks. During this time the wonders of redemption, which human wisdom can never comprehend, were sweetly and largely unfolded to the comfort of his own mind, and to the edification of others, who were favoured to be with him. His little sister coming into the room, he addressed her very sweetly on the uncertainty of life, and the consequent need of a continued preparation for death. He urged her to diligence in reading the Scriptures and meditating thereon. In her intercourse with others, he enjoined her to practise the Saviour's precept, "All things, whatsoever ye would that men should do unto you, do ye even so to them." Although the

medical men thought him expiring, the dear boy was borne up above the fear of death. He was strengthened to speak with clearness, for nearly an hour and a half, on some gospel truths very precious to him—the sufferings of a dying Saviour—the efficacy of His offering upon Calvary, and the gift of the Holy Spirit.

A few hours after, he expressed an earnest desire that some of the boys of the school might be brought to feel the exceeding sinfulness of sin, and how dreadful it was to be living as without God in the world. After expressing his thankfulness for the merciful dealing of his Heavenly Father, particularly for his having been for the last few months under immediate parental care, and for the advantage he found in having a chamber to himself, where he could wait upon the Lord in inward retirement,—he added, “Oh! father, how refreshing these opportunities have been, they were precious.” To a young female, who had been watching very tenderly over him, he spoke thus:—“Oh! J——, this is the time for thee, the time of health, to prepare for death; it will not do to trust for a sick-bed repentance; prepare *now* to meet thy God, then I hope thy death-bed will be as comfortable as mine. Do care tenderly for thy brother. You girls who have brothers, watch over them, they need it.” Having expressed a desire to see some of the boys, they were called singly to the bedside; to the first he said, “The doctor has told me, that probably I have not more than twelve hours to live. In that short period, how could I prepare for death, if my peace had not been made? I wish to recommend thee to read thy Bible very attentively. Attend diligently to the opportunities for reading and waiting upon God; and be not afraid to avow thyself one of His followers. Remember what the Saviour himself said; ‘Whosoever shall be ashamed of me, and of my words, of him will the Son of Man be ashamed, when he shall come in his own glory, and in his Father’s, and of the holy angels; but, whoever shall confess me,’ that is, he who acknowledgeth me before men, and who is not afraid of manifesting himself to be a true believer and follower of Christ, ‘him shall the Son of Man also confess before the angels of God.’ Life is very short; many are cut off as in a moment; the longest is but one hundred years, and what is that compared with eternity? When this life closes, it is but the beginning of that which will last for ever. If there were no other consideration than

this, how foolish it would be to attend only to the things which belong to this brief portion of time, and neglect those of eternal moment. Live then each day as if it were thy last." Another he exhorted with fond affection and with great earnestness of spirit, to be continually in a state of preparation. "Seek earnestly for repentance for every sin of omission and commission; and when favoured to do what is right, Oh! do not trust to *that*; nothing but the mercy of God in Christ Jesus can save us, blotting out our sins. Pray for continual preservation, for the enemy is ever busy with his temptations to mislead. Resist him, and he will flee from thee." His mind now appeared relieved, and he broke forth in sweet ejaculations, commemorating the Lord's goodness in having dealt so graciously with him, and given him the assurance that all his sins were freely forgiven for Christ's sake; adding, it is this which makes my death-bed so easy and comfortable. "How wonderful is the Lord's goodness! Oh, my Saviour! What transcendent love! What mercy, to be called in my youth by the most gentle, yet the most effectual means; and all my sins—they were so many, nothing but Thy blood could wash them out—now seem entirely taken away. Mercy! mercy! adorable mercy! I have done nothing to promote the Lord's glory: that is humiliating; yet we find those who wrought but one hour in the vineyard, received their reward. But, indeed, our own works never can save us. All the righteousness of man is as filthy rags. We can do nothing but by the ability which is given by the good Spirit of God,"—a sentiment which he often and feelingly expressed. Towards evening he received a message of love from the girls in the school; and although so much exhausted that it appeared impossible for him to endure more fatigue, he expressed a wish to see them all at intervals, and to begin with the first class. Believing that the dear boy really felt the love of Christ constraining him to this service, four of them were introduced, whom he preferred addressing singly. The substance of his communication was pretty much the same as that delivered to the boys. He spoke with remarkable fervency of spirit, and it did indeed appear to be a message of love to their souls. He saw in all eight girls that evening. It was a heart-tendering season, every eye glistened with feeling, every cheek was bathed in tears, except that of the dying child—he had none to shed. He was fast approaching that city where "God shall wipe

away all tears from the eyes," and already appeared to be a partaker of its bliss. The opportunity was a great relief to himself; and after the children had retired, he said, "Oh, father, how thankful I am for this opportunity, how happy do I feel! Oh, Heavenly Father, how merciful art Thou!"

The night was spent nearly, if not entirely, without sleep, but in the sweet enjoyment of that peace which is the precious boon of the Prince of Peace, graciously given to those who humbly endeavour to do his will. "Oh, how happy do I feel!" he again repeated, "I do not wish to sleep." Nature was too far exhausted to admit of seeing any more of the girls at that time; but he desired his kind love to be given to each, with the assurance that he felt an equal degree of love for all.

After being reduced apparently to the verge of the grave, a very decided improvement took place without any perceptible cause; his breathing, which had been very laborious, became much easier; he slept on either side, and frequently asked for food, which he quite enjoyed. Even the medical men began to entertain a hope of his restoration. This change, so agreeable to those around him, occasioned the dear boy a very close trial. He thought he had nearly done with time, and now the prospect of recovery, or of lingering longer upon this earth, brought him very low. "Oh, father," he said, "the doctors have made me very low-spirited, I thought I was near my close, now that does not appear to be the case, more means are to be used for my recovery; Oh, how much rather would I die!"

A moment's reflection, however, convinced him that it was quite as necessary to be resigned to live as to die, if it was the Lord's will; and he quickly regained his wonted serenity of mind, often meekly uttering the ejaculation, "Not my will, but thine, be done, O Lord! Grant me patience, I pray thee, thy time is the best time."

On the 2d of Second month he supplicated thus: Oh, righteous Father! thou hast dealt mercifully with me in all things. If it be thy will to make use of me as an instrument in the church, thou canst raise me up again, for all power is thine. If not, I crave of thee to take me to thyself. Oh, thy unutterable kindness! Thou hast not brought me to death by a very painful disease. Thou hast freely forgiven all my sins, through the mediation of the dear Saviour, the only mediator between

thee and sinful man. Oh, be with me to the end ! Grant me more patience and humility, even for thy name's sake. Amen."

On the same day he had a season of deep trial, from a bleeding at the nose, and much coughing and expectoration, under which nature seemed ready to sink ; but in the afternoon having revived, prayer and praise seemed to be the covering of his spirit. A return of the bleeding at the nose made it necessary to raise him in bed ; violent coughing and expectoration ensued, so as to threaten immediate dissolution ; when relieved, he was distinctly heard very gently breathing this petition, " Oh, gracious Father, enable me, through Jesus Christ, to bear patiently every trial which thou yet seest meet to give."

Often did this dear child express his astonishment, that any should think religion a gloomy thing. " None," said he, " can be so happy as the good, none can have such cause for cheerfulness." In the near approach of death the serenity of his mind was truly comforting, and the liveliness of his spirit very instructive. His memory was very retentive, and his mind stored with observations and anecdotes of great variety, with which he innocently entertained and instructed his friends who were with him, on his bed of sickness. The young friends in the family thought it a privilege to be with him, to minister to his comforts, to listen to his conversation and his grateful commemoration of the Lord's goodness and the Saviour's marvellous love. By the frequent application of irritating remedies his chest became highly inflamed ; but he himself seldom spoke of it. A near relative, dressing it, observed to her companion, " We need never complain of our little sores when this poor child has *such* a chest." He sweetly replied, " Neither must I complain of *this*, when the dear Saviour, the Son of God, suffered incomparably more for me." He had a continual thirst, which could only be allayed momentarily, and the various expedients resorted to for a little relief, excited very grateful feelings. He seemed to have arrived at that state recommended by the apostle, " Pray without ceasing, in every thing give thanks." When nature was gradually sinking under the oppression of the disease, and no comfortable position could be found to rest his emaciated aching frame, he found in God a never-failing refuge. Once, when much exhausted, he said to his mother, " Oh, dear mother, I think I cannot survive much longer, my bodily strength seems well nigh gone ; but if I live, I know I shall be provided for night

and day, but my Saviour had on this earth no where to lay his head." Awakening out of a slumber, he said, "Oh, dear mother, when I was asleep, I thought I saw all my sins arrayed against me, like a mountain, ready to overwhelm me, but on looking up, I saw a ladder firmly fixed, the top of which reached to heaven, this I grasped and began to ascend, as my only means of escape. That ladder, I think, was Christ, He is my only hope of salvation."

Sixth day evening, fifth of Second month, to a young friend watching by him, he said, "'Remember *now* thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou wilt say, I have no pleasure in them.' I remembered my Creator, and now He hath not forsaken me. Oh, how glorious to think I shall soon be an inhabitant of the Celestial City, I shall not be here long; no, 'tis but the twinkling of an eye, and all will be over."

Eighth of Second month, he had a better night than usual, yet it was evident that the complaint was making stealthy but sure progress. His medical attendants met in the forenoon: and after they were gone, he appeared wishful to know what they then thought of his case. On being informed that their hope was now only to alleviate, not to arrest the disease, with a sweet and most expressive smile, he gently uplifted his eyes, and said, "Blessed be the name of the Lord! Oh, happy, happy," his grateful placid look spoke the rest. Several days passed over without any decided change, but the little remaining strength was gradually wasting away. As the medical men had strongly enjoined him to converse as little as possible, much expression was not heard; yet day after day he was engaged, in scarcely audible whispers, breathing out his supplications to God, and the solemn accents of thanksgiving often broke from his lips in a tone too low to be correctly repeated. Great was his love to those about him, and a desire to be found faithful in imparting what he felt for the well-being of one of his school-fellows, for whom he had previously evinced a deep religious concern, induced him, after having obtained his father's permission, to break through the doctor's injunction. The opportunity, at his own request, was a private one; an air of cheerfulness and heartfelt satisfaction was spread over the dear child's countenance, on his father's return into his chamber, affording a silent evidence of solid peace of mind. After this, from time to time, others of the children

whom he had not previously addressed, were introduced into his chamber, to whom he spoke in accordance with his feelings, with a tendering effect.

Tenth of Second month, as his mother entered his chamber this morning, he replied to her kind inquiries, "Oh, dear mother, every succeeding day brings me nearer my peaceful home." About this time he disposed of his books, and other little things, as presents to those about him, and whilst supported in bed, with great calmness, but with a tremulous hand, he inscribed these last mementos of his love.

The completion of these little offerings of parting affection, seemed a relief to his mind. He continued a sojourner on this earth, longer than he had anticipated, with "his loins girt about, and his light burning," patiently awaiting the coming of his Lord; his work appearing accomplished, and his warfare ended. It may be truly said of him, that the "God of hope filled him with all joy and peace in believing," and that he abounded "in hope, through the power of the Holy Ghost."

His faculties remained clear to the last. The sweetness and innocency of his conversation, the cheerfulness and serenity of his mind, the liveliness of his faith, his gentleness and love, his lamb-like patience, and the meekness of his spirit, afforded a beautiful evidence "that the work of righteousness" is "peace, and the effect of righteousness, quietness and assurance for ever." After a day of considerable enjoyment and freedom from pain, he was mercifully granted an easy passage, we humbly hope, into the regions of bliss, to join in the holy song of ceaseless praise to the Lord God and the Lamb.

THE END.

SOME ACCOUNT

OF

THE LIFE AND CONVINCEMENT

OF

THOMAS STORY.



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THOMAS STORY.

I HAD an early inclination to solitude, where I sometimes had religious thoughts, and frequently read in the Holy Scriptures; which I ever loved, and still do, above all books.

My father, intending me for the study of the law, sent me to the fencing-school, as a fashionable and manly accomplishment; by which my mind was too much alienated from those beginnings of solidity which I had once known: And, having acquired some skill also in music, the exercise of that occasioned an acquaintance and society not profitable to religion.

After this I was put to the study of the law, under a counsellor in the country. The family being sober and religious in their way, of the most moderate sort of the Presbyterians, I had the advantage of solitude and little company, and that innocent; so that my mind returned to its former state, and further search after the Truth. And though I had, at times, some youthful airs; yet, through secret grace, I was preserved from gross evils.

During my abode with this counsellor, I was several times with him at London; where, by the fear of God, I was preserved from vice and evil company, though not without temptations. Though I was educated in the way of the national church of England, yet I had no aversion to any class professing the Christian name; but, occasionally, heard several sorts; and yet did not fully approve any sect in all things.

In the year 1687, we came out of the country, and had chambers in the city of Carlisle. About this time I went diligently to the public worship, especially to the Cathedral; where, in time of public prayer, we used all (male and female), as soon as that creed, called the Apostles' Creed, began to be said, to turn our faces towards the east; and, when the word Jesus was mentioned, we all, as one, bowed and kneeled towards the altar-table, as they call it; where stood a couple of Common Prayer Books, in folio, one at each side of the table, and over them, painted upon the wall, I. H. S., signifying Jesus, *Hominum Salvator*; Jesus, the Saviour of mankind. And as I was frequently concerned to in-

quire more and more after the truth of religion, the manner of our worship in the Cathedral often put me in mind of the popish religion and ceremonies, and made me conclude, that the way we were in retained abundance of the old relics; our prayers, postures, songs, organs, cringings, and shows, appearing to be little else than an abridgment of the popish mass, and the pomp and show attending it. I began to be very uneasy with it; and though I went there a little longer, yet I could not comply with several of the ceremonies.

After this I happened to be at a christening (as we called it) of a relation's child; on which occasion I found my mind agitated in an unusual manner, and a secret aversion to that ceremony; which I perceived was not according to the Holy Scripture, for we have neither precept nor example there for that practice. And when the priest came to say the prayer, which is a part of the service on that occasion, a great fear and surprise came over my mind; (as I gave a more close attention than usual) so that I could not pay that regard to it as formerly: For, by way of introduction and foundation to the work, the priest reads part of the tenth chapter of Mark's History of the Gospel, where it is related:

"And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

"But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

"And he took them up in his arms, put *his* hands upon them, and blessed them."

After this they prayed, that God would give his Holy Spirit to that infant; that she, being born again, and made an heir of everlasting salvation, through our Lord Jesus Christ, might continue the servant of God, and attain his promise, &c. And, after some more ceremony, the priest said, We receive this child into the congregation of Christ's flock, and do sign her with the sign of the Cross, &c. Then the priest, pretending to the company, that the infant is, by that ceremony, regenerated and grafted into the body of Christ's Church, exhorts them to prayer: the substance whereof was this: They thanked God that it had pleased him to regenerate that infant with his Holy Spirit, to receive her for his own child by adoption, and to incorporate her into his Holy Church, &c. Upon this I note, That the Scripture there hath no relation at all to baptism; much less to sprinkling, which is no baptism. After this ceremony was over, I privately asked the priest, whether he did believe that that ceremony, for which there is not any foundation in Scripture, either for making little children

the subjects of baptism, signing them with the sign of the Cross, promising and vowing in their names, believing and confessing in their stead, sprinkling them with water, &c., did really then, or at any time to come, regenerate those children? At which he only smiled, and said, No; but it being an established order in the church, the practice could not be omitted. Why then, said I, you do but mock God, in giving him thanks for that which you do not seriously believe he hath effected. And the sequel of things proves there is no such thing done by those means: For true baptism is effected by the Holy Spirit of Christ in the mind; and not by the application of any outward element, or external performance of any person whatsoever. Nevertheless I continued in the national way of worship, though by Divine grace, my understanding was still more and more cleared.

I think proper in this place, to recount some of the gracious dealings of the Lord with me from my early days. I was not naturally addicted to much vice or evil; and yet, through the conversation of rude boys at school, I had acquired some things by imitation, tending that way; but as I came to put them in practice, by word or action, I found something in myself, at such times, suddenly surprising me with a sense of the evil, and making me ashamed when alone; though what I had said or done was not evil in the common account of such as I conversed with, or among men. And though I did not know, or consider what this Reprover was, yet it had so much influence with me, that I was much reformed thereby from those habits, which, in time, might have been foundations for greater evils.

Nevertheless, as I grew up to maturity, I had many flowings and ebbings in my mind; the common temptations among youth being often and strongly presented: And though I was preserved from guilt, as in the sight of men, yet not so before the Lord, who seeth in secret; and, at all times, beholdeth the thoughts, desires, words, and actions of the children of men. The lust of the flesh and of the eye, and the pride of life, had their objects and subjects presented. The glory, advancements, and preferences of the world were spread as nets in my view, and the friendship thereof began to address me with flattering courtship. But, in process of time, as these motions of sin became stronger in me, so the Lord, in great goodness and mercy, made manifest to my understanding the nature and end of them; and, having a view of them in the True Light, and the danger attending them, they became exceeding heavy and oppressing to my mind: And then the necessity of that great work of Regeneration was deeply impressed upon me; but I had no experience or evidence of it wrought in me hitherto. This apprehension greatly surprised me with fear, considering the uncertainty of life; and it began to put

a secret stain upon the world, and all its glory, and all that I had to glory in; though I kept these thoughts within my own breast, not knowing of any soul to whom I could safely divulge them.

By an accident that befell me, I was further alarmed to consider my ways, the uncertainty of life, my present state, and latter end. Intending to go to a country "church" with an acquaintance, as we were riding gently along, my horse stumbling, fell, and broke his neck, and lay so heavily upon my leg, that I could scarce draw it from under him; yet I received no hurt. But as we stood by him a little, I had this consideration, that my own life might have been ended by that occasion, and I did not find myself in a condition fit for heaven, having yet no evidence of that necessary qualification of Regeneration; which brought great heaviness over my mind; which did not totally depart, till, through the infinite mercy of God, I was favoured with further knowledge, and a better state.

Hitherto I had known the grace of God in me only as a Manifestor of sin, a Word of reproof, and a Law condemning and judging those thoughts, desires, words, passions, affections, acts and omissions, which are seated in the first nature, and rooted in the carnal mind; in which the suggestions and temptations of the evil one work and prevail. By which Divine Grace I was, in some good degree, enlightened, reformed, and enabled thereby to shun all words and acts thus known to be evil. I became then weaned and alienated from all my former acquaintance and company; their manners and conversation, though not vicious, (for such I never liked), became burdensome; for they had not the knowledge of God, nor such a conversation as I wanted. The Lord, in his matchless mercy, followed me still by his holy admonitions, and more and more inclined my mind in an earnest inquiry after himself. I did not know that the Lord had any people then in the world, owned, by his presence with them, as his flock and family.

My mind being truly earnest with God, thirsting for the knowledge of the way of life, he was pleased to hear the voice of my necessity. On the first day of the second month, in the evening, in the year 1689, being alone in my chamber, the Lord brake in upon me unexpectedly, and as a righteous, all-powerful, all-knowing, and sin-condemning Judge; before whom my soul, as in the deepest agony, trembled and was amazed, and filled with such awful dread as no words can declare. But, in the midst of this, a voice was uttered in me, "Thy will, O God, be done; if this be thy act alone, and not my own, I yield my soul to thee."

In the conceiving of these words, from the Word of Life, I quickly found relief; and the effect was so swift and powerful, that all my fears vanished, and my mind became calm and still,

and simple as a little child ; the day of the Lord dawned, and the Sun of Righteousness arose in me, with Divine healing, and restoring virtue in his countenance; and he became the centre of my mind.

I now saw the whole body of sin condemned in my own flesh ; not by particular acts, as whilst travelling in the way to a perfect moral state only, but the whole carnal mind, with all that dwelt therein, was wounded, and death begun ; as self-love, pride, evil thoughts, and every evil desire, with the whole corruption of the first state.

Here I had a taste and view of the agony of the Son of God, and of his death and state upon the Cross, when the weight of the sins of all human kind were upon him, and when " he trode the wine-press alone." Now all my past sins were pardoned and done away ; my own willings, runnings, searchings, and strivings, were at an end ; and all my carnal reasonings and conceivings about the knowledge of God, and the mysteries of religion, were over ; and this true fear being, to me, the initiation into wisdom, I now found the true Sabbath, a holy, heavenly, divine, and free rest, and most sweet repose.

The Divine essential Truth was now self-evident ; there wanted nothing else to prove it. I needed not to reason about him ; all that was superseded by that Divine and truly wonderful evidence and light, which proceeded from himself alone, leaving no place for doubt, or any question at all. For as the sun, in the open firmament of heaven, is not discovered or seen, but by his own light, so, by the overshadowing influence and Divine virtue of the Highest, was my soul assured, that it was the Lord.

I saw him by that blessed and holy medium, which of old he promised to make known to all nations ; by that eye which He himself had opened and enlightened.

Thus I was filled with perfect consolation, which none but the Word of Life can declare or give. It was then, and not till then, I knew that God is love, and that perfect love which casteth out all fear. It was then I knew that God is Light, and that in him is no darkness at all.

From henceforth I desired to know nothing but the Lord, and to feed on that bread of life which He alone can give, and did not fail to minister daily, and oftener than the morning : And yet, of his own free-will and goodness, He was pleased to open my understanding by degrees, into all the needful mysteries of his kingdom, and the truths of his Gospel.

But these secret operations were confined to my own breast, so that no one knew any thing of them ; only an alteration was observed in me, but the cause of it was not seen. I put off my usual airs, my jovial actions and address, and laid aside my

sword. I burnt also my instruments of music, and divested myself of the superfluous parts of my apparel, retaining only that which was necessary, or deemed decent. I declined the public worship, not with a design to join myself to any other sect; for I was rather apt to conclude, from what I had then observed, that these manifestations were peculiar to me, and that there was not any people I might properly associate with; and also, at that time, I was induced to believe, that one day I should be obliged to oppose the world in matters of religion, but when or how that should be brought to pass, I did not foresee.

Remaining in a still and retired state, the Scriptures of Truth, written by Moses and the prophets, the evangelists and apostles of Christ, were brought to my remembrance daily, when I did not read them; and made clear and plain to my understanding and experience, so far as they related unto my own state, and also in a general way; though I lusted not to know any mystery or thing contained therein, other than the Lord, in his own free-will and wisdom, thought fit to manifest.

From a Song of Praise, written by T. Story.

“I was silent before the Lord, as a child not yet weaned; He put words into my mouth, and I sang forth his praise with an audible voice.

I called unto my God out of the great deep; He put on bowels of mercy, and had compassion on me, because his love was infinite, and his power without measure.

He called for my life, and I offered it at his footstool; but He gave it me as a prey, with unspeakable addition.

He called for my will, and I resigned it at his call; but He returned me his own in token of his love.

He called for the world, and I laid it at his feet, with the crowns thereof; I withheld them not at the beckoning of his hand.

But mark the benefit of exchange! For He gave me, instead of earth, a kingdom of eternal peace; and, in lieu of the crowns of vanity, a crown of glory.”

Though I declined all outward worship, or that which was called so, determining to follow the Lord wheresoever it might please him to lead me; yet I found an universal love, good-will, and compassion in my mind, to all sorts of people. But I observed their several religions, or what they accounted so, to be mostly the effect of education or tradition. Therefore, I stood still, and waited for the further leadings of the Lord, and the evidence of his presence, what to do, or where to abide; though the Protestants, in general, especially the National Church, were still nearer to me than any other sect.

I did not then see that the Lord God had any collective body of people at that day, who, as such, truly worshipped him; though I found, in due time, I had been in this point mistaken, as the Prophet of old, who thought he had been alone, and all Israel departed from the Lord.

As the life of the Son of God prevailed in me, I became more and more innocent, humble, loving, and charitable to the poor; to whom I gave money according to my ability, and without ostentation, or expectation of reward.

In writing the last paragraph of a piece, which I inscribed "To the Saints in Zion," &c., the people called Quakers were suddenly, and with some surprise, brought to my mind, and so strongly impressed on my remembrance, that thenceforward I had a secret inclination to inquire further concerning them, their way and principles.

In the year 1691, an opportunity was presented: Lodging at an inn kept by one of that profession, on a seventh day night, and inquiring of him concerning some points of their religion, I perceived no material difference between his sentiments and mine; and he also perceived I was nearer them than he had thought (for I had formerly opposed the same man), which gave him occasion to inform me of their meeting, to be held the next day, at a country village called Broughton. The Friend and I set forward toward it. And he, being zealous to have me further informed, and convinced of the Truth, spoke of many things as we rode along: But my mind being composed, and its attention directed towards God, who knew I wanted only to see the Truth, and not be deceived, I could not take any distinct notice of what the Friend said; which he perceiving, after some time, desisted. And then we rode some miles together in profound silence; in which my mind enjoyed a gentle rest and consolation, from the Divine and Holy presence.

And, when we came to the meeting, being a little late, it was full gathered; and I went among the throng of the people, and sat still among them in that inward condition and mental retirement. And though one of their ministers, a stranger, began to speak, yet my concern was to know whether they were a people gathered under a sense of the enjoyment of the presence of God in their meetings: And the Lord answered my desire according to the integrity of my heart.

For, not long after I had sat down among them, that heavenly cloud overshadowing my mind, broke into a sweet abounding shower of celestial rain, and the greatest part of the meeting was broken together, dissolved and comforted in the same Divine and holy presence and influence of the true, holy, and heavenly Lord; which was divers times repeated before the meeting ended. And

in the same way, by the same Divine power, I had been often favoured with before, when alone ; and when no eye, but that of heaven, beheld, or any knew, but the Lord himself; who, in infinite mercy, had been pleased to bestow so great a favour.

Our joy was mutual and full, though in many tears, as the deepest and most unfeigned love ; for the Friends there, being generally sensible I was tendered with them, by the influence of Divine Truth, did conclude, I had been at that time, and not before convinced ; and their joy was as of heaven, at the return of a penitent ; and mine as the joy of salvation from God.

The meeting being ended, the peace of God, which passeth all the understanding of natural men, remained as a holy canopy, over my mind, in a silence out of the reach of all words. Being invited, with the ministering Friend, to the house of the ancient Widow Hall, I went willingly with them : But the sweet silence commanded in me still remaining, I had nothing to say to any of them, till He was pleased to draw the curtain, and veil his presence ; and then I found my mind pure, and in a well bounded liberty of innocent conversation with them.

At the time of the assizes at Carlisle, being at my father's house, very solitary, silent, and inward, there came in one Thomas Tod, an acquaintance, who desired to speak with me apart ; and then told me, that he had a trial to come on next day, concerning certain houses of his in the town of Penrith, being the greatest part of all he had in the world ; that one of his witnesses to his deeds of conveyance was dead ; another of them gone into Ireland, and could not be had ; but I, being the third, and having made the writings, he hoped, through my evidence and credit, to gain his just cause against his unfair adversary : and desired me to be in readiness in the morning ; for the trial was like to come on very early.

As soon as he began this relation, the Word of Life began likewise to work in me, in a very powerful manner ; and, as my acquaintance was speaking, by the time he had fully done, I was furnished with a full resolution to give him a plain and direct answer ; which was on this manner : " I am concerned it should fall out so (for I had a real respect for him, and saw his case to be very hard) ; I will appear, if it please God, and testify what I know in the matter, and do what I can for you that way ; but I cannot swear."

This was so great a surprise to him, that he broke into a passion, and, with an oath, or curse, said, " What, you are not a Quaker sure !" Upon this, I was again silent, till clear in my understanding what to answer in sincerity and truth : For as nobody, before that time, had called me a Quaker, so I had not assumed the appellation ; nor did I then see whether I had so

much unity with all their tenets, as might justify me in owning the name. But the power of that life in Him, who forbiddeth all oaths and swearing, arising yet clearer and fuller in me, opened my understanding, cleared my way, and enabled me thereto; and then I said, "I must confess the truth, I am a Quaker."

But, as this confession brought me still nearer to the Son of God, his love increasing yet more sensibly in me, so likewise it heightened the perplexity and disturbance of my friend; whose case thereby became more desperate, in his own opinion: Upon which, in an increase of heat from disappointment, he threatened to have me fined by the court, and proceeded against with the utmost rigour of the law; "What!" said he, "must I lose my estate by your groundless notions and whims?"

Upon which I replied, in that calm of mind that the Son of God enables to, and teacheth, "You may do what you think proper that way; but I cannot comply with your request in this matter, whatever be the issue of it." And then he departed under great dissatisfaction, with threats and reproaches.

Immediately I retired into my chamber; for, perceiving my grand enemy to be at work, to introduce a slavish fear, and, by that means, bring me again into captivity, I was willing to be alone, and free from all the interruptions of company; that I might more fully experience the arm of the Lord, and his Divine instructions and counsel in this great concern and exercise.

The enemy, being a crafty and subtle spirit, urged the fine and imprisonment, and the hardships accompanying that condition, and how little help I could expect from my father or friends; who would be highly displeased with me; and also the scoffings, mockings, derision, scorn, contempt, loss of friends and friendships in the world, with such other hardships and ill consequences as he could invent and suggest.

But my soul cleaving in great simplicity, humility, and trust, without any yielding to Satan, and his reasonings on those subjects, this saying of the apostle arose in me with power, "The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death."

And then my understanding was further cleared, and the Lord's holy law of love and life was settled in me; and I was admitted into sweet rest with the Lord my Saviour, and given up in perfect resignation to his holy will.

In the morning I went up toward the hall where the Judges sat, expecting to be called as a witness in the case; but, before I reached the place, I saw my acquaintance approaching me, with a countenance denoting friendship and affection; and, when met, he said, "I can tell you good news; my adversary has yielded the cause; we are agreed to my satisfaction."

Upon this I stood still in the street; I was sensible it was the Lord's doing, and accounted it a great mercy and deliverance.

Sometime after this, Dr. Gilpin sent his son, a counsellor, under whom I had been initiated into the study of the law, and who still retained a great affection for me, to invite me to his house at Scaleby Castle, and desired to see some of the Quakers' books, supposing I had been imposed upon by reading them; and I sent him as I remember, all that I had.

Soon after I had parted with these books, I observed a cloud come over my mind, and an unusual concern; and therein the two Sacraments (commonly so termed) came afresh into my remembrance, and divers Scriptures and arguments *pro* and *con*; and then I was apprehensive the Doctor was preparing something of that sort to discourse me upon; and I began to search out some Scriptures in defence of my own sentiments on those subjects: but as I proceeded a little in that work, I became more uneasy and clouded; upon which I laid aside the Scripture, and sat still, looking towards the Lord for counsel: For I considered the Doctor a man of great learning, religious in his way, an ancient preacher and writer too, famous in Oliver's time, and that he might advance such subtleties as I could not readily confute, nor would concede to, as knowing them erroneous, though I might not be suddenly furnished with arguments to demonstrate their fallacy; and so might receive hurt.

And then it was clear in my understanding, that, as he was in his own will and strength, searching the letter, and depending upon that and his own wisdom, acquirements, and subtlety, leaning to his own spirit and understanding, I must decline that way, and trust in the Spirit of Christ, the Divine Author of the Holy Scriptures. And as this caution was presented in the life and virtue of Truth, I rested satisfied therein, and searched no further on that occasion. When I went to his house, he entered into a discourse on those subjects; and had such passages of Scripture folded down as he purposed to use: And, when I observed it, I was confirmed that my sight of him, in my own chamber at Carlisle, and of his work, some days before, was right; and my mind was strengthened thereby. But, before he began to move upon the subject, he dismissed every other person out of the room; so that himself and I remained alone.

The first thing he said, was, in a calm manner, to admonish me to be very cautious how I espoused the errors of the Quakers; for he had heard, of late, and with concern, that I had been among them, or seemed to incline that way. I answered, that I had not been much among them; nor seen any of their books, but those I had sent him; and knew not of any errors they held. Yes, said he, they deny the Ordinances of Christ, the two Sacra-

ments, Baptism and the Lord's Supper ; and then opened his book, at one of his down-folded leaves, where he read thus :

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints." 1 Cor. i. 2.

And, at another folded down part he read thus : "For I have received of the Lord, that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread : and, when he had given thanks, he brake it, and said, Take, eat ; this is my body, which is broken for you : This do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood ; this do ye, as oft as you drink it, in remembrance of me : For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Upon these Scriptures he raised this argument, That though the Corinthians, at that time, were sanctified in Christ, and called to be Saints, yet they still needed this ordinance, and were to continue in it, according to the apostle's doctrine, till the coming of Christ, at the end of the world : and he did not think the Quakers more holy or perfect Christians, than the Corinthians at that time : and, consequently, that no state in this life can render that ordinance needless to them.

To this I replied, That though some of those Corinthians had obeyed the call of God, and were, at that time, sanctified by faith in Christ ; yet others of them had not obeyed the call, but were remaining in their sins and pollutions : But as they had been Heathens, and convinced by the ministry of that apostle, as appears by the beginning of the second and fifteenth chapters of that Epistle, he had first of all preached to them Christ's coming in the flesh among the Jews ; his life, miracles, doctrine, death for our sins, and resurrection from the dead, as saving Truths ; but does not so much as mention this supposed ordinance among them.

But, considering their weak and carnal state, and incapacity then to reach the knowledge of Divine mysteries, the apostle had, in their initiation into the Christian Religion, related to them the sayings of Christ on that subject ; and they had been in the practice, or rather abuse of it, till the time of the writing of that Epistle. Yet, if the words of that Epistle, in that place, be carefully and impartially observed, without prepossession or prejudice, and compared with other Scriptures, it will appear, that there is not any positive command for it at all, much less is it made a standing ordinance.

And it is much more likely, considering the nature and end of the gospel, and its excellency above the law, and all legal and typical rites, as substances excel shadows, that the apostle, ob

serving how much some of the Corinthians had abused the Pass-over in practice, and their very carnal state under it, was rather, by that Epistle, endeavouring to supersede it, and bring them off to the living Substance; where he saith to such among them as were already sanctified, and to whom he inscribed his Epistle, I speak as to wise men, judge ye what I say: The cup of blessing, which we bless, is it not the Communion of the Blood of Christ? The bread, which we break, is it not the Communion of the Body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread.

It is plain, therefore, that the Communion of the sanctified and wise in Corinth, stood not in the bread which perisheth, nor in the wine of the grape, which some of the Corinthians were carnally abusing, but in the quickening spirit and power of Christ, the true, living, life-giving, and life-preserving Bread; which daily comes from heaven, into all the sanctified and saved of the Lord.

As to the other point, viz., Baptism, he said but little about it; for he knew very well, that, in strictness, they *were not so much as in the form* of Water Baptism. And I only asked him this question, Whether he did believe it necessary to salvation? He answered, *That he did not think it absolutely necessary.* Then, said I, we shall not need to say any more about it; and so the whole matter ended, as to these points.

Then he said something concerning the books I had sent him: And said, that seeing the Quakers pretended that they did not know, before they went to meetings, whether they should preach or pray, or what way in either, and yet travelled in strange places: How could they speak to the states of the people, or be joined with in prayer?

To this I answered, That such as went to a meeting empty of all things, and waited upon God, were filled with his Holy Spirit, who knows all states, at all times and places: And if the preacher attend to him, as he ought, and delivers those matters opened to him at the time, the Lord both gives the word, and makes the application to every state, in every particular person; which no preacher or instrument, of himself, is able to do.

And, as to joining in prayer, all right prayer is by the aid of the Spirit of Christ, the Mediator between God and man; which, in that respect, is called the spirit of prayer and of supplications; and, as such, is promised of the Father to the church, and received by her. *And her unity in prayer stands not so much in the form of words, though sound and pertinent, as in the nature, virtue, and influence of the Holy Spirit of Christ, her Holy Head, Life, Law-giver, and Comforter.*

The Doctor did not oppose this; but only said, I had given him better satisfaction, in that point, than he had found in the book;

and, afterwards, he was much more free and familiar with me than before, or than I expected; and so we parted in friendship, and I returned in peace and gladness.

After this I had Divine peace and consolation in my mind for some time, and was mercifully favoured with the living Bread from above daily; and I went constantly to meetings of Friends, where, in a state of silence, my heart was frequently tendered and broken by the Divine influence of the powerful Truth, to my unspeakable satisfaction: a holy pleasure and enjoyment, which the world, or any thing therein, can never afford. And our meetings in the North, in those days, were frequently broken and melted in silence, as well as under a powerful living ministry, by the word.

I clearly perceived the practice of the law, and to be frequently in the suits and contests of the world, would be inconsistent with Divine peace in my own mind, expose me to many temptations, and confine me so that I could not follow the Lord in that way wherein I understood he was leading me, and purposed to bring me forward; that is, not only in sanctification and justification, for my own salvation, but also in a public ministry of that holy and powerful Word of Life, by which the Lord, of his own free will and grace, had called me; and to that end, I knew, was working in me qualifications suiting his own purpose thereby: And therefore my secret concern was, how to get rid of that great and dangerous obstruction.

I remained not long in suspense what to do: For as, through grace, I had been enabled to take up the Cross of Christ, in confessing his Holy Name, in the dispensation of God to his people at that time; so, by the same grace, I was likewise enabled to close my eyes from all worldly views, and to stop my ears, forever, from hearkening to any preferments there; and, being furnished with a full resolution in my mind to decline the practice of the law, though the only thing designed as a means of livelihood, accordingly, the next persons who came to employ me I refused, and told them, that I should not undertake business of that kind any more.

This occurred in the year 1691. During the next three or four years, Thomas Story was much employed in travelling with ministering Friends into many parts of the kingdom. In the year 1693, he, for the first time appeared publicly as a minister of the gospel, at a meeting in his own neighbourhood.

He fixed his residence for a time in London, and employed himself as a conveyancer, where, by "the blessing of God" and the kindness of Friends, he soon found more business to do than he could execute with his own hands. Nevertheless, to use his

own expressions, he kept close to meetings and to business in their proper vicissitudes ; the countenance of the Lord was with him, and his business increased daily to his satisfaction.

In the year 1698, he accompanied William Penn and John Everot, in a religious visit to Friends in Ireland, and in the same year he embarked for America, believing it his duty to pay a religious visit to his Friends in that country.

Being importuned by William Penn, the Governor of Pennsylvania, to take up his residence in Philadelphia for a season, to afford his assistance in settling the affairs of the province, he, upon deliberate consideration, consented to stay there so long as he might see it his place. Whereupon, he was appointed one of the Governor's council, Keeper of the seal, Master of the rolls, and one of his Commissioners of property for specific purposes ; besides, the office of Recorder for the City, &c.

He remained in America from the year 1699 to 1714, when he returned to England. During his residence in America he paid frequent religious visits to his friends, in different parts of the Continent, and also visited the West Indian Islands. In his passage from Jamaica to Philadelphia, the vessel he was in was taken by a French privateer and carried into Martinico, where he and the ship's company (except in losing their goods and clothes) were kindly and hospitably treated. After some stay there, they got a passage to Gaudaloupe, and from thence in a flag of truce to Antigua. In 1714 he passed again to Barbadoes, and from thence returned to England, where he continued his gospel labours, in a successive course of travelling in the various quarters of the British Islands. His ministry was very convincing and edifying, so that he was acknowledged, not only by the Society of which he was a member, but by other people, *as a truly evangelical minister*. His last journey was in 1740, and he departed this life at Carlisle, in the 4th Month, 1742, and was buried in Friends' Burial Ground there, aged near 80 ; a minister about fifty years. His funeral was attended by a great number of Friends from several parts of the country, and also by divers people in the neighbourhood, who seemed deeply affected with the loss of a man so valuable and useful to his country in several stations of life.

In the year 1702, Thomas Story, being at Fairfield, in Connecticut, held a public meeting, in which he was concerned to minister to the people assembled. He thus gives the substance of his testimony :

“ The words which I began with were these :—‘ For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow ; and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is

not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.' This word is Christ, in his divine and spiritual appearance in the hearts of mankind. The Evangelist bears testimony that 'he was in the beginning with God, and was God:' that 'all things were made by him:' that 'in him was Life, and the Life was the Light of men:' that 'he is the true Light, which lighteth every man that cometh into the world:' that 'he was in the world, and the world was made by him, and the world knew him not:' and that this divine 'word was made flesh,' and dwelt among them, full of grace and truth: and of his fulness have all we received, and grace for grace. This is the only begotten Son of God, to whom all mankind are directed by the Father, according to the prophet of old, when he saith, 'Behold my servant whom I uphold, mine Elect, in whom my soul delighteth. I have put my spirit upon him: he shall bring forth judgment to the Gentiles.' 'Thus saith God the Lord;—he that created the heavens, and stretched them out;—he that spread forth the earth, and that which cometh out of it;—he that giveth breath to the people upon it, and spirit to them that walk therein; I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a Light of the Gentiles.' This is he, the same who was crucified in the flesh at Jerusalem, according to the testimony of Holy Writ, and as a propitiation for the sins of the whole world. This is he who, being thus promised a Light to the Gentiles, and all directed unto him as such, as to the saving object of their faith, and covenant of Light and Life with the Father, all must believe in him, obey, and follow him in the way of regeneration, or else they cannot have salvation by him. As it is also written, 'By grace ye are saved through faith, and that not of yourselves, it is the gift of God.' 'Not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.' And this is the present dispensation of God unto us now called Quakers; to whom this great salvation is come in our day, as well as to them in that day, clear from all shadows, types, and figures; without any representations or commemorations of Christ, as if absent, but as sensibly present, as the Divine Light, Love, and Life from God the Father."

THE END.

THE
SUFFERINGS
OF
RICHARD SELLER,
ON BOARD THE FLAG-SHIP, ROYAL PRINCE,
FOR
HIS TESTIMONY TO THE
UNLAWFULNESS OF WAR.



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SUFFERINGS OF RICHARD SELLER.

RICHARD SELLER was a fisherman of Kilnsea, on the coast of Yorkshire, who had been convinced of the truth of the Gospel, as held by the Society of Friends. During the war between the English and Dutch, about the year 1665, he was pressed at Scarborough into the king's service, and forcibly conveyed on board the flag ship "Royal Prince," commanded by Admiral Sir Edward Spragg, and having on board nearly one thousand men. Being commanded to go to work at the capstan, he declined, and told them that not being free to do the king's work, he would not live at his charge for victuals. Upon this the boatswain's mate beat him severely; and he was ordered on the quarter deck, where the captain asking him the reason of his refusing to fight, or partake of the ship's provisions, he replied that he was afraid of offending God, and durst not fight with carnal weapons; whereupon the captain also fell upon him with his cane, knocking him down three or four times on the deck, and beating him very severely as long as he had strength to do it. One Thomas Horner coming up, who had had some acquaintance with Richard, entreated the captain "to be merciful, for he knew him to be an honest and good man;" but the captain in his fury exclaimed, "he is a Quaker, —I will beat his brains out!" and falling upon him again, beat him until he became exhausted, and then called another person to help him. After this they tied ropes to his wrist, and reeving the ropes through two blocks in the mizen-shrouds, hoisted him up aloft, and fastened the ropes, so that he hung there by his wrists for some time, a butt for the vulgar jests of this wicked crew. Then they let fly the ropes, and he fell upon the deck. The captain called to the boatswain's mate, to "take the Quakerly dog away, and put him to the capstan, and *make* him work, and beat him, and spare him not." This man performed his officer's command thoroughly, beating Richard unmercifully, tying his hands to the capstan, and making the men thus haul him round with them by main force. But the fastenings of his hands coming loose

by some means which no one could explain, the conscience of this guilty man appears to have been aroused; he thought it was done by an invisible hand; and his mind was so strongly affected by the circumstance, that he "promised before God and man, that he would never beat or cause to be beaten, either Quaker or any other man that refused for conscience-sake to act for the king; and if he should, he wished he might lose his right hand."

This man's turn came now to suffer. He was called up before the admiral, for refusing any longer to beat Richard Seller: and being desired to answer for himself, he said, "I have beaten him very sore; and I seized his arms to the capstan's bars, and forced them to heave him about, and beat him,—and in three or four times of the capstan's going about, the seizings were loosed, and he came and sat down by me. Then I called the men from the capstan and had them sworn, whether they had loosed him or not; but they all denied that they either loosed him or knew by what means he was loosed; neither could the seizings ever be found. Therefore I did and do believe that it was an invisible power that set him at liberty, and I did promise before God and the company, that I would never beat a Quaker again, nor any man else for conscience sake." At this the admiral told him, he must lose his cane (the insignia of his office); which he willingly yielded. He added, that "he must also lose his place;" which also he was willing to do. He then told him "he must lose his right hand;" when he held it out, and said, "take it from me if you please." So they took his cane from him, and displaced him, but did not fulfil the other barbarous threat.

Richard was given in charge by the admiral to seven men, who were commanded to beat him wherever they met with him, for seven days and nights, and to make him work; the first of which they did till they were weary, and desired to be excused. Another man then undertook it, and beat him occasionally for a day and a night; when he also desired to be excused. The admiral having him stripped, and examining his body, could find no bruises; at which he grew angry with the men for not beating him enough; but Captain Fowler replied to

him, "I have beaten him myself as much as would have killed an ox." The jester, (a silly man often in those days retained about the persons of the nobility to make merriment by his fooleries,) who had instigated them to the hoisting punishment, said "he had him hung a great while by the arms up aloft in the shrouds;" and the men declared, "they also had beaten him very sore, but they might as well have beaten the mainmast." The admiral, however, was inexorable; Richard was laid in irons, and the ship's company by proclamation prohibited, on pain of similar punishment, from providing him with food. So he lay in irons day and night for nearly two weeks, and would probably have famished, but that two Friends of Bridlington had, early after his seizure, sent him a supply of provisions. As it was, he grew very ill with a fever. After some days, the remainder of his food being taken away, the carpenter's mate secretly provided him with some refreshment, telling him that he had of his own, independent of the ship's provisions, and that before he came on board he was strictly charged by his wife and mother, "that if any Quaker came on board, he should be kind to them;" he added that he had also lately received a letter from them, wherein they repeated their charge, "to remember his promise, and be kind to Quakers, if any were on board." This man, however, was soon sent away from the vessel on some occasion, and Richard remained without sustenance for three days and nights.

After suffering in this way for a considerable time, the admiral called a council of war, composed of the officers of that and other ships, to decide on the final punishment to which Richard Seller should be condemned. Being so lame with the irons that he could not stand, he was set on a bulkhead to hear his sentence. The judge or president, who was governor of Dover Castle, was a papist; and when they were much divided in sentiment, to what death to subject their prisoner, this man proposed that he "should be put in a barrel or cask driven full of nails with their points inwards, and so rolled to death." But the council of war thinking this too horrible a punishment, agreed that he should be hung. The poor innocent prisoner meanwhile was lifting up his heart to the God

of his life; who left him not in his extremity, but raised his mind above all earthly things, endued him with sudden strength, and enabled him to declare to the assembly, that "the hearts of kings themselves were in the hand of the Lord, and so were theirs and his; that he valued not what they could do to this his body, for he was at peace with God and with all mankind, even with them, his adversaries; that he could never die in a better condition, for the Lord had satisfied him that his sins were forgiven, and he was glad in His mercy that He had made him willing to suffer for His name's sake—that he was heartily glad and did really rejoice with a seal to the same in his heart." His accusers and judges could not bear this, and most of them slunk away. A man came and laid his hand on Richard's shoulder, saying, "where are all thy accusers?" And looking round he found them gone. The admiral, however, being still there, he showed him his terrible sores, produced by the irons on his limbs; and an old soldier coming up, put off his cap, and kneeling down on his bared knees before the commander, with the obsequious etiquette of the navy, begged his pardon three times, and having got liberty to speak, thus addressed him: "Noble Sir Edward, you know that I have served his majesty under you many years, both in this nation and other nations by sea, and you were always a merciful man: therefore do I entreat you in all kindness, to be merciful to this poor man, who is condemned to die to-morrow, and only for denying your order, for fear of offending God, and for conscience-sake; and we have but one man on board, out of nine hundred and fifty, which doth refuse for conscience-sake; and shall we take his life away? Nay, God forbid. For he hath already declared, that if we take his life, there shall a judgment appear on some on board within eight and forty hours; and to me it hath appeared; therefore I am forced to come upon quarter-deck before you, and my spirit is one with his. And therefore I desire you in all kindness, when you take his life, to give me the liberty to go off; for I shall not be willing to serve his majesty any longer on board ship. So I do entreat you once more, to be merciful to this poor man."

The chief gunner also, who had been formerly a captain, came in the same humble manner, and begged for Richard's life. The admiral however persisted, and desired him to go down, and spend the day in taking leave of his acquaintances on board. That night, one of the men kindly offered him the use of his hammock, and he obtained the luxury which had long been denied him, whilst he lay continually in irons, of a good night's rest. About eight o'clock the next morning, the captains of the other ships, who had joined in the council of war, having come on board, and a rope being fastened on the mizen-yard arm, with a boy ready to turn him off, Richard was brought out to be executed. And coming to the spot, the commander asked the council, how their judgment stood? And most of them consenting, he turned to the prisoner, and desired him freely to speak, if he had anything to say before his execution. He replied, that he had little at present to say. Then came a man who bid him go forward to be hung; and he stepping on the gunnel to go towards the rope, the commander bid him stop there, if he had any thing to say. At this juncture, when perhaps the hearts of some were softening, at the fate which seemed impending over this innocent sufferer, the person who had acted as judge on the trial incautiously showed his bigotry by the remark, "Sir Edward is a merciful man, that puts that *heretic* to no worse death than hanging." The word *heretic* struck the ear of the admiral, who professed himself a protestant; and scorning to be made a tool to execute the vengeance of a papist, he turned quickly about, and asked him what he had said. "I say," replied he, "that you are a merciful man, that puts him to no worse death than hanging." "But," said the commander, "what is that other word that thou saidst?—that *heretic*—I say, he is more a Christian than thyself; for I do believe thou wouldst hang me, if it were in thy power." And turning to his prisoner, he said, "Come down again; I will not hurt a hair of thy head, for I cannot make one hair grow." He immediately caused it to be proclaimed three times over, that if any credible man on board would give evidence that Richard had done any thing deserving of death, he should have

it; but no one appearing, he proclaimed, "that the Quaker was as free a man as any on board." So the men, who filled the shrouds, tops, and decks, heaved up their hats, and loudly cried, "God bless Sir Edward, he is a merciful man." And thus did the Almighty Caretaker of his lowly dependent children, defeat the evil intentions of those who sought the life of this faithful sufferer for the cause of a pure conscience, and for his testimony to the peaceful nature of true Christianity. Great was the peace with which his soul was filled on this memorable day. Much kindness was shown to him by all on board; but he declared that "the great kindness of the Lord exceeded all."

Being thus preserved from death, he was soon after made instrumental to the saving of the ship, and the lives of many on board. It appears that he was visited by a remarkable dream or vision, in which it was shown him that the vessel would be engaged with the Dutch on a certain sand-bank, and in imminent danger of running aground, and so becoming a prey to the enemy. And though it was death by the rules of the navy, for any one to say any thing calculated to discourage the crew in time of battle, yet he was not easy without mentioning the circumstance to one or two of the officers; and when afterwards they were engaged in battle, he from the shrouds pointed out to the pilot the very sand-bank, which had been marvellously manifested to him several days before, when he and the rest were entirely unacquainted with such a shoal. The vessel was immediately put about, in spite of the commander's orders to the contrary, who knew nothing of the danger; and they were thus suddenly rescued from running aground, through the instrumentality of this despised and abused man. During the engagement, he was employed in attending to the poor wounded and dying men; and again saved the ship from danger, by pointing out a fire-ship rapidly approaching them through the smoke, filled with combustibles, in order to set them on fire by the collision which would soon have taken place.

About a week after this, they were again engaged with the Dutch, and Richard was as before employed in

carrying down and attending to the wounded men. This day they lost about two hundred of their ship's company. In describing this day's work he says, "The lieutenant meeting me, asked me if I had received any wound? I told him, none. He asked, 'How I came to be so bloody?' Then I told him, 'It was with carrying down wounded men.' So he took me in his arms, and kissed me; and this was the same lieutenant that persecuted me so with irons at the first."

Soon after this, the vessel arriving near Chatham, the admiral came up to Richard, and laying his hand on his head, said, "Thou hast done well, and very well too," and gave him liberty to go ashore. Richard requested from him a certificate, to show that he had not run away. The admiral, knowing he was a fisherman, and likely, from his occupation, to be exposed again to be pressed on board some ship of war, said, "thou shalt have one to keep thee clear at home, and also in thy fishing;" and having it made out, he signed it, and gave it to Richard, wishing him well, and desiring to hear from him if he got well home. His pay was offered him; but he refused it, and told them that he had money of his own, which he hoped would serve him till he reached his home.

Such is the remarkable narrative of the sufferings of this faithful man, who, rather than violate his conscience by being instrumental to destroy other men's lives, endured with patience many sore trials, "loving not his life unto the death;" but was freely resigned to martyrdom for his testimony against war, and was preserved from it at the last extremity, by a memorable interposition of Him who can change the hearts and purposes of men at his will. And thus was he enabled to triumph over the malice of his enemies, who conscious at length of his innocence and virtue, became his friends and favourers.

A

CONCISE ACCOUNT

OF THE

RELIGIOUS SOCIETY OF FRIENDS,

COMMONLY CALLED QUAKERS;

EMBRACING

A SKETCH OF THEIR CHRISTIAN DOCTRINES
AND PRACTICES.



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TO THE READER.

It is not possible within the limits assigned to this Tract, to give more than a very brief outline of the Doctrines or History of the Religious Society of Friends. Should the reader desire fuller information on these subjects, he is referred to

GEORGE FOX'S JOURNAL,

BARCLAY'S APOLOGY.

BARCLAY'S CATECHISM.

BARCLAY'S TREATISE ON CHURCH GOVERNMENT.

PHIPPS ON THE ORIGINAL AND PRESENT STATE OF
MAN.

SELECTIONS FROM THE WRITINGS OF ISAAC PENING-
TON.

WILLIAM PENN'S RISE AND PROGRESS OF THE PEOPLE
CALLED QUAKERS,

The ANCIENT TESTIMONY of the Religious Society of Friends,
Revived and given forth by the Yearly Meeting, held in Philadelphia
in the Fourth Month, 1843.

And the works contained in the various volumes of the "FRIENDS' LIBRARY:" In this Periodical have been published the following, viz. A SKETCH OF THE INSTITUTION OF THE DISCIPLINE IN THE SOCIETY. No CROSS, No CROWN, by William Penn. The lives of WILLIAM DEWSBURY, WILLIAM PENN, GEORGE WHITEHEAD, JOHN WOOLMAN, JOHN CHURCHMAN, WILLIAM EDMUNDSON, THOMAS CHALKLEY, THOMAS SHILLITOE, DANIEL WHEELER and many other eminent members and ministers of the Religious Society of Friends.

All of the above works, and others of a kindred character, may be obtained at Friends' Book-Store, No. 84 Mulberry street, Philadelphia.

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CONCISE ACCOUNT
OF THE
RELIGIOUS SOCIETY OF FRIENDS.

THE religious Society of Friends, commonly called Quakers, is a body of Christian professors, which arose in England about the middle of the seventeenth century. The civil and religious commotions which prevailed in England about this period, doubtless prepared the way for the more rapid spread of gospel truth. The fetters, in which priestcraft had long held the human mind, were beginning to be loosened; the dependence of man upon his fellow-man, in matters of religion, was shaken, and many sincere souls, panting after a nearer acquaintance with God, and a dominion over their sinful appetites and passions, which they could not obtain by the most scrupulous observance of the ceremonies of religion, were earnestly inquiring, "What must we do to be saved?" In this humble, seeking state, the Lord was graciously pleased to meet with them; sometimes without any instrumental means, at others, through the living ministry of George Fox or other anointed servants, who were prepared and sent forth to preach the gospel. The ministry of George Fox was chiefly instrumental, under the divine blessing, in convincing them of the Christian principles and testimonies which distinguish the society; and his pious labours contributed in no small degree to their establishment as an organized body, having a regular form of church government and discipline.

This devoted servant of Christ was born at Drayton, in Leicestershire, in the year 1624, and was carefully educated by his parents in the Episcopal mode of worship. He appears to have led a religious life from his childhood, and to have been deeply concerned for the salvation of his soul. Amid a high profession of religion, then generally prevalent, he observed among the people much vain and trifling conversation and conduct, as well as sordid earthly-mindedness, both which he believed to be incompatible with the Christian life. This brought great trouble upon

his mind, clearly perceiving that the profession in which he had been educated did not give to its adherents that victory over sin which the gospel enjoins, and which his soul panted after. He withdrew from his former associates, and passed much of his time in retirement,—reading the holy scriptures, and endeavouring to wait upon the Lord for the revelation of his Spirit, to enable him rightly to understand the truths of the gospel.

In this state of reverent dependence upon the Fountain of saving knowledge, his mind was enlightened to see into the spirituality of the gospel dispensation, and to detect many errors which had crept into the professing Christian church. In the year 1647, he commenced his labours as a minister of the gospel, travelling extensively through England, generally on foot; and, from a conviction that it was contrary to Christ's positive command, he refused to receive any compensation for preaching, defraying his expenses out of his own slender means. The unction from on high, which attended his ministry, carried conviction to the hearts of many of his hearers; and his fervent disinterested labours were crowned with such success, that in a few years a large body of persons had embraced the Christian principles which he promulgated. The message of George Fox appears to have been, mainly, to direct the people to Christ Jesus, the great Shepherd and Bishop of souls, who died for them, and had sent his spirit or light into their hearts, to instruct and guide them in the things pertaining to life and salvation.

To the light of Christ Jesus, in the conscience, he and his fellow labourers in the gospel endeavoured to turn the attention of all, as that by which sin was manifested and reproved, duty unfolded, and ability given to run with alacrity and joy in the way of God's commandments. The preaching of this doctrine was glad tidings of great joy to many longing souls, who eagerly embraced it, as that for which they had been seeking; and, as they walked in this divine light, they experienced a growth in grace and in Christian knowledge, and gradually came to be established as pillars in the house of God.

Many of these, before they joined with George Fox, had been highly esteemed in the various religious societies of the day, for their distinguished piety and experience, being punctual in the performance of their religious duties, and regular in partaking of what are termed "the ordinances." But, notwithstanding they endeavoured to be faithful to the degree of knowledge they had received, their minds were not at rest. They had not yet witnessed that redemption from sin, and that establishment in the truth, which they read of in the Bible as the privilege and duty of Christians; and hence, they were induced to believe that there

was a purer and more spiritual way than they had yet found. They felt that they needed to know more of the power of Christ Jesus in their own hearts, making them new creatures, bruising Satan, and putting him under their feet, and renewing their souls up into the divine image which was lost in Adam's fall, and sanctifying them wholly, in body, soul and spirit, through the inward operations of the Holy Ghost and fire.

Great were their conflicts and earnest their prayers, that they might be brought to this blessed experience ; but looking without, instead of having their attention turned within, they missed the object of their search. They frequented the preaching of the most eminent ministers ; spent much time in reading the holy scriptures, in fasting, meditation and prayer, and increased the strictness of their lives and religious performances ; but still they were not wholly freed from the dominion of sin.

Some, after wearying themselves with the multitude and severity of their duties, without finding the expected benefit from them, separated from all the forms of worship then practised, and sat down together, waiting upon the Lord, and earnestly looking and praying for the full manifestation of the kingdom and power of the Lord Jesus. Then they were brought to see that that which made them uneasy in the midst of their high profession and manifold observances, and raised fervent breathings after the God of their lives, was nothing less than the Spirit of the Lord Jesus Christ, striving with them in order to bring them out fully from under the bondage of sin, into the glorious liberty of the children of God.

They were brought to see that they had been resting too much in a mere historical belief of the blessed doctrines of the gospel, the birth, life, miracles, sufferings, death, resurrection, ascension, meditation, intercession, atonement and divinity of the Lord Jesus ; but had not sufficiently looked for, and abode under, the heart-changing and sanctifying power of the Holy Spirit or Comforter ; to seal those precious truths on the understanding, and give to each one a living and practical interest in them ; so that they might really know Christ to be their Saviour and Redeemer, and that he had, indeed, come into their hearts and set up his righteous government there.

This was the dawning of a brighter day to their souls ; and, as they attended in simple obedience to the discoveries of this divine light, they were gradually led to see farther into the spirituality of the gospel dispensation. The change which it made in their views was great, and many and deep were their searchings of heart, trying "the fleece both wet and dry," ere they yielded ; lest they should be mistaken and put the workings of their own

imagination for the unfoldings of the Spirit of Christ; but as they patiently abode under its enlightening operations, every doubt and difficulty was removed, and they were enabled to speak, from joyful experience, of that which they had seen, and tasted, and handled of the good word of life.

The rapid spread of the doctrines preached by George Fox was surprising; and among those who embraced them were persons esteemed of the best families in the kingdom; several priests of the Episcopal denomination and ministers of other societies; besides many other learned and substantial men. A large number of ministers, both men and women, were soon raised up in the infant society, who travelled abroad, as they believed themselves divinely called, spreading the knowledge of the truth, and strengthening and comforting the newly convinced. In a few years meetings were settled in nearly all parts of the United Kingdom; and, notwithstanding the severe persecution to which the society was subjected, by which thousands were locked up in jails and dungeons, and deprived of nearly all their property, besides being subjected to barbarous personal abuse; its members continued to increase, and manifested a zeal and devotedness which excited the admiration even of their persecutors. Their sufferings seemed only to animate them with fresh ardour, and to unite them more closely together in the bond of gospel fellowship. Instances occurred where all the parents were thrown into prison, and the children continued to hold their meetings, unawed by the threats of the officers, or the cruel whippings which some of them suffered.

As early as the year 1655, some ministers travelled on the continent of Europe, and meetings of Friends were soon after settled in Holland and other places;—some travelled into Asia, some were carried to Africa; and several were imprisoned in the Inquisitions of Rome, Malta, and in Hungary. About the same period the first Friends arrived in America, at the port of Boston, and commenced their religious labours among the people, many of whom embraced the doctrines which they heard. The spirit of persecution, from which Friends had suffered so deeply in England, made its appearance in America with increased virulence and cruelty, inflicting upon the peaceable Quakers various punishments; and finally put four of them to death by the gallows at Boston.

Notwithstanding the opposition they had to encounter, the principles of Friends continued to spread in America; many eminent ministers, actuated by the love of the gospel and a sense of religious duty, came over and travelled through the country; others removed thither and settled;—and in 1682 a large num-

ber, under the patronage of William Penn, came into the province of Pennsylvania and founded that flourishing colony. At that time meetings were settled along the Atlantic provinces, from North Carolina as far as Boston, in New England; and, at the present day, the largest body of Friends is to be found in the United States.

When we consider the great numbers who joined the society; that, without any formal admission, all those who embraced the principles of Friends and attended their meetings were considered members, as well as their children, and, of course the body in some measure implicated in the consistency of their conduct; the numerous meetings which were settled, and the wide extent of country which they embraced; it is obvious that the organization of the society would have been imperfect, without some system of church government by which the conduct of the members might be inspected and restrained.

The enlightened and comprehensive mind of George Fox was not long in perceiving the necessity for this; and he early began to make arrangements for carrying it into practice. Under the guidance of the light of Christ Jesus, which had so clearly unfolded to him the doctrines and precepts of the gospel in their true spiritual character, he commenced the arduous work of establishing meetings for discipline; and, in a few years, had the satisfaction to see his labour and concern crowned with success, both in Europe and America. Under the influence of that Christian love which warmed his heart toward the whole human family, but which more especially flowed toward the household of faith, he was very tender of the poor, and careful to see that their necessities were duly inspected and supplied. This principle has ever since characterized the society, which cheerfully supports its own poor, besides contributing its share to the public burdens. The first objects to which the attention of these meetings was directed, were the care of the poor and destitute, who had been reduced to want by persecution or other causes; the manner of accomplishing marriages; the registry of births and deaths; the education and apprenticing of children; the granting of suitable certificates of unity and approbation to ministers who travelled abroad, and the preservation of an account of the sufferings sustained by Friends in the support of their religious principles and testimonies.

It also became necessary to establish regulations for preserving the members in a line of conduct consistent with their profession. In this imperfect state of being, we are instructed from the highest authority, that offences must needs come; but it does not neces-

sarily follow, either that the offender must be cut off from the church, or that the reproach of his misconduct should be visited upon the society to which he belongs. If, in pursuance of those Christian means laid down in the New Testament, he is brought to acknowledge and sincerely condemn his error, a brother is gained; the church is freed from reproach by his repentance and amendment of life; and thus the highest aim of all disciplinary regulations is attained. Where these effects, however, do not result from the Christian care of the church; it becomes its duty to testify against the disorderly conduct of the offender, and to declare that he has separated himself from its fellowship, and is no longer a member thereof. The views of George Fox on this subject were marked by that simplicity and scriptural soundness which distinguished his whole character.

He considered the church as a harmonious and compact body, made up of living members, having gifts differing according to the measure of grace received, yet all dependent one upon another, and each, even the weakest and lowest, having his proper place and service. As the very design of religious society is the preservation, comfort and edification of the members, and as all have a common interest in the promotion of these great ends; he considered every faithful member religiously bound to contribute according to his capacity toward their attainment. The words of our Lord furnish a short but comprehensive description of the order instituted by Him for the government of His church: "If thy brother shall trespass against thee, go and tell his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be to thee as an heathen man and a publican."

Here is no limitation of this Christian care to ministers or any other class; but any brother, who sees another offending, should, when properly qualified, admonish him in love for his good. The language of our blessed Saviour respecting the authority of his church; and his being in the midst of it in the performance of its duties, is very clear and comprehensive: "Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where

two or three are gathered together in my name, there am I in the midst of them."

The doctrine of the immediate presence of Christ with his church, whether assembled for the purpose of divine worship, or for the transaction of its disciplinary affairs, is the foundation of all its authority. It was on this ground that George Fox so often exhorted his fellow-believers to hold their meetings in the power of the Lord ; all waiting and striving to know Christ Jesus brought into dominion in their own hearts, and his Spirit leading and guiding them in their services, that so his living presence might be felt to preside over their assemblies. In a church thus gathered, we cannot doubt, that the gracious Head condescends to be in the midst, qualifying the members to worship the Father of spirits, in spirit and in truth, or enduing them with wisdom rightly to manage the business which may engage their attention. Nor can we question that so far as they are careful to act in his wisdom and under his direction, their conclusions, being in conformity with his will, have his authority for their sanction and support.

The discipline of the Society of Friends established in conformity with these views, embraces four grades of meetings, connected with, and dependent upon, each other. First, the preparative meetings receive and prepare the business for the monthly meetings, which are composed of one or more preparative meetings, and rank next in order above them. In the monthly meetings the executive department of the discipline is chiefly lodged. The third grade includes quarterly meetings, which consist of several monthly meetings, and exercise a supervisory care over them, examine into their condition, and advise or assist them as occasion may require ;—and lastly, the yearly meeting, which includes the whole within a given district, possesses exclusively the legislative power, and annually investigates the state of the whole body, which is brought before it by answers to queries, addressed to the subordinate meetings.

In each preparative meeting there are usually two or more Friends of each sex, appointed as overseers of the flock, whose duty it is to take cognizance of any improper conduct in the members, and endeavour by tender and affectionate labour to convince the offender, and bring him to such a sense of his fault as may lead to sincere repentance and amendment. Violations of the discipline by members are reported by the overseers to the preparative meetings ; and from thence, if deemed necessary, to the monthly meeting, where a committee is usually appointed to endeavour to convince and reclaim the delinquent ;

and if this desirable result is not produced, a minute is made declaring the disunity of the meeting with his conduct and with him, until he is brought to a sense of his error, and condemns it in a satisfactory manner. From the decision of a monthly meeting, the disowned person has the right of appeal to the quarterly meeting, and if that gives a judgment against him, he may carry his case to the yearly meeting also, where it is finally determined. The women have also overseers, appointed to extend Christian care and advice to their own sex; and likewise preparative, monthly, quarterly, and yearly meetings, in which they transact such business as relates to the good order and preservation of their members; but they take no part in the legislative proceedings of the society; and in difficult cases, or those of more than ordinary importance, they generally obtain the judgment of the men's meetings.

There are also distinct meetings for the care and help of the ministry, composed of ministers and elders, the latter being prudent and solid members, chosen specially to watch over the ministers for their good, and to admonish or advise them for their help. In these meetings the men and women meet together; they are called meetings of ministers and elders, and are divided into preparative, quarterly, and yearly.

There are at present in the society nine yearly meetings of Friends, viz. London and Dublin, in Great Britain and Ireland. New England, held at Newport, Rhode Island; New York, held in that city; Pennsylvania and New Jersey, held in Philadelphia; Maryland, Delaware and Virginia, held in Baltimore; North Carolina, held at New Garden in that state; Ohio, held at Mount Pleasant; and Indiana, held at Richmond in Wayne county.

The doctrines of the society may be briefly stated as follows. They believe in one only wise, omnipotent, and everlasting God, the creator and upholder of all things, visible and invisible; and in one Lord Jesus Christ, by whom are all things, the mediator between God and man; and in the Holy Spirit which proceedeth from the Father and the Son; one God blessed for ever. In expressing their views relative to the awful and mysterious doctrine of "the Three that bear record in heaven," they have carefully avoided the use of unscriptural terms, invented to define Him who is undefinable, and have scrupulously adhered to the safe and simple language of holy scripture, as contained in Matt. xxviii. 18-19, &c.

They own and believe in Jesus Christ, the beloved and only begotten Son of God, who was conceived of the Holy Ghost,

and born of the Virgin Mary. In him we have redemption, through his blood, even the forgiveness of sins ; who is the express image of the invisible God, the first born of every creature, by whom all things were created that are in heaven or in earth, visible and invisible, whether they be thrones, dominions, principalities or powers. They also believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth ; that he was crucified for mankind, in the flesh, without the gates of Jerusalem ; that he was buried and rose again the third day, by the power of the Father, for our justification, and that he ascended up into heaven, and now sitteth at the right hand of God, our holy mediator, advocate, and intercessor. They believe that he alone is the redeemer and saviour of man, the captain of salvation, who saves from sin as well as from hell and the wrath to come, and destroys the works of the devil. He is the Seed of the woman that bruises the serpent's head, even Christ Jesus, the Alpha and Omega, the first and the last. He is, as the scriptures of truth say of him, our wisdom, righteousness, justification, and redemption ; neither is there salvation in any other, for there is no other name under heaven given among men whereby we may be saved.

The Society of Friends have uniformly declared their belief in the divinity and manhood of the Lord Jesus : that he was both true God and perfect man, and that his sacrifice of himself upon the cross was a propitiation and atonement for the sins of the whole world, and that the remission of sins which any partake of, is only in, and by virtue of, that most satisfactory sacrifice, and no otherwise.

Friends believe also in the Holy Spirit, or comforter, the promise of the Father, whom Christ declared he would send in his name, to lead and guide his followers into all truth, to teach them all things, and to bring all things to their remembrance. A manifestation of this Spirit they believe is given to every man to profit withal ; that it convicts for sin, and, as obeyed, gives power to the soul to overcome and forsake it ; it opens to the mind the mysteries of salvation, enables it savingly to understand the truths recorded in the holy scriptures, and gives it the living, practical, and heartfelt experience of those things which pertain to its everlasting welfare. They believe that the saving knowledge of God and Christ cannot be attained in any other way than by the revelation of this spirit ;—for the apostle says, “ What man knoweth the things of a man, save the spirit of man which is in him ? Even so the things of God knoweth no man, but the spirit of God. Now we have received not the spirit of

the world, but the spirit which is of God, that we might know the things which are freely given to us of God." If therefore the things which properly appertain to man cannot be discerned by any lower principle than the spirit of man: those things which properly relate to God and Christ, cannot be known by any power inferior to that of the Holy Spirit.

They believe that man was created in the image of God, capable of understanding the divine law, and of holding communion with his Maker. Through transgression he fell from this blessed state, and lost the heavenly image. His posterity come into the world in the image of the earthly man; and, until renewed by the quickening and regenerating power of the heavenly man, Christ Jesus, manifested in the soul, they are fallen, degenerated, and dead to the divine life in which Adam originally stood, and are subject to the power, nature and seed of the serpent; and not only their words and deeds, but their imaginations, are evil perpetually in the sight of God. Man, therefore, in this state can know nothing aright concerning God; his thoughts and conceptions of spiritual things, until he is disjoined from this evil seed, and united to the divine light, Christ Jesus, are unprofitable to himself and to others.

But while it entertains these views of the lost and undone condition of man in the fall, the society does not believe that mankind are punishable for Adam's sin, or that we partake of his guilt, until we make it our own by transgression of the divine law.

For however early children give evidence of the effects of the fall, and of a sinful nature, they cannot be sinners from their birth, because there can be no sin where there is no transgression; and where there is not a capacity to receive a law, it cannot be transgressed. The testimony of the apostle is very positive to this point; "Where no law is there is no transgression;" "but sin is not imputed when there is no law." To account a child guilty or obnoxious to punishment, merely for an offence committed by its parents, before it could have any consciousness of being, is inconsistent both with justice and mercy; therefore no infant can be born with guilt upon its head. Those are by nature children of wrath, who walk according to the prince of the power of the air, the spirit that worketh in the hearts of the children of disobedience. Here the apostle gives their evil walking, and not anything which is not reduced to act, as a reason of their being children of wrath. Besides the natural alienation from the internal life of God, as they become capable of distinguishing the monitions of truth in their consciences, the

bonds of corruption are often strengthened by habitual indulgence of the carnal propensities against the sense of duty, and thus all who have arrived at such a degree of maturity as to be convinced of right and wrong, have sinned and come short of the Glory of God.

But whatever Adam's posterity lost through him, is fully made up to them in Christ, and undoubtedly his mercy and goodness, and the extent of his propitiation, are applicable to infants, who have not personally offended, as to adults who have; and little children who are taken away before they have sinned, may with perfect confidence be resigned as entirely safe in the arms of their Saviour, who declared "of such is the kingdom of heaven."*

But God, who out of his infinite love sent his Son, the Lord Jesus Christ, into the world to taste death for every man, hath granted to all men, of whatever nation or country, a day or time of visitation, during which it is possible for them to partake of the benefits of Christ's death, and be saved. For this end he hath communicated to every man a measure of the light of his own Son, a measure of grace or the Holy Spirit—by which he invites, calls, exhorts, and strives with every man, in order to save him; which light or grace, as it is received and not resisted, works the salvation of all, even of those who are ignorant of Adam's fall, and of the death and sufferings of Christ; both by bringing them to a sense of their own misery, and to be sharers in the sufferings of Christ, inwardly; and by making them partakers of his resurrection, in becoming holy, pure and righteous, and recovered out of their sins. By which also are saved they that have the knowledge of Christ outwardly, in that it opens their understandings rightly to use and apply the things delivered in the scriptures, and to receive the saving use of them. But this Holy Spirit, or light of Christ, may be resisted and rejected; in which then, God is said to be resisted and pressed down, and Christ to be again crucified and put to open shame; and to those who thus resist and refuse him, he becomes their condemnation.

As many as resist not the light of Christ Jesus, but receive and walk therein, it becomes in them a holy, pure and spiritual birth, bringing forth holiness, righteousness and purity, and all those other blessed fruits which are acceptable to God, by which holy birth, viz. Jesus Christ formed within us, and working his

* See Barclay's Apology and Phipps' Original and Present State of Man.

works in us, as we are sanctified, so we are justified in the sight of God ; according to the apostle's words : " But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." Therefore, it is not by our works wrought in our will, nor yet by good works considered as of themselves, that we are justified, but *by Christ*, who is both the gift and the giver, and the cause producing the effects in us. As he hath reconciled us while we were enemies, so doth he also in his wisdom, save and justify us after this manner ; as saith the same apostle elsewhere : " Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost ; which he shed on us abundantly through Jesus Christ, our saviour, that, being justified by his grace, we should be made heirs according to the hope of eternal life." We renounce all natural power and ability in ourselves, to bring us out of our lost and fallen condition and first nature, and confess that as of ourselves we are able to do nothing that is good, so neither can we procure remission of sins or justification by any act of our own, so as to merit it, or to draw it as a debt from God due to us ; but we acknowledge all to be of and from his love, which is the original and fundamental cause of our acceptance. God manifested his love toward us, in the sending of his beloved son, the Lord Jesus Christ, into the world, who gave himself an offering for us and a sacrifice to God, for a sweet smelling savour ; and having made peace through the blood of the cross, that he might reconcile us unto himself, and by the eternal Spirit, offered himself without spot unto God, he suffered for our sins, the just for the unjust, that he might bring us unto God.

In a word, if justification be considered in its full and just latitude, neither Christ's work without us, in the prepared body, nor his work within us, by his Holy Spirit, is to be excluded ; for both have their place and service in our complete justification. By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputation of sins and transgressions that are past, as though they had never been committed ; and by the mighty work of Christ within us, the power, nature and habits of sin are destroyed ; that, as sin once reigned unto death, even so now grace reigneth, through righteousness, unto eternal life, by Jesus Christ our Lord. All this is effected, not by a bare or naked act of faith, separate from obedience, but in the obedience of faith ; Christ being the author of eternal salvation to none but those that obey him.

The Society of Friends believes that there will be a resurrection both of the righteous and the wicked; the one to eternal life and blessedness, and the other to everlasting misery and torment; agreeably to Matt. xxv. 31-46, John v. 25-30, 1 Cor. xv. 12-58. That God will judge the world by that man whom he hath ordained, even Christ Jesus the Lord, who will render unto every man according to his works; to them, who by patient continuing in well-doing during this life seek for glory and honour, immortality and eternal life; but unto the contentious and disobedient, who obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that sinneth, for God is no respecter of persons.

The religious Society of Friends has always believed that the holy scriptures were written by divine inspiration, and contain a declaration of all the fundamental doctrines and principles relating to eternal life and salvation; and that whatsoever doctrine or practice is contrary to them, is to be rejected as false and erroneous; that they are a declaration of the mind and will of God, in and to the several ages in which they were written, and are obligatory on us, and are to be read, believed and fulfilled by the assistance of divine grace. Though it does not call them "the Word of God," believing that epithet peculiarly applicable to the Lord Jesus; yet it believes them to be the words of God, written by holy men as they were moved by the Holy Ghost; that they were written for our learning, that we, through patience and comfort of the Scriptures, might have hope; and that they are able to make wise unto salvation, through faith which is in Christ Jesus. It looks upon them as the only fit outward judge and test of controversies among Christians, and is very willing that all its doctrines and practices should be tried by them, freely admitting that whatsoever any do, pretending to the spirit, which is contrary to the scriptures, be condemned as a delusion of the devil.

As there is one Lord and one faith, so there is but one baptism, of which the water baptism of John was a figure. The baptism which belongs to the gospel, the Society of Friends believes, is "not the putting away the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." This answer of a good conscience can only be produced by the purifying operation of the Holy Spirit, transforming and renewing the heart, and bringing the will into conformity to the divine will. The distinction between Christ's baptism and that of water is clearly pointed out by John: "I indeed baptize you with water unto repentance, but he that cometh after me is

mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and fire, whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire."

In conformity with this declaration, the society holds that the baptism which now saves is inward and spiritual; that true Christians are "baptized by one Spirit into one body;" that "as many as are baptized into Christ have put on Christ;" and that "if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new, and all things of God."

Respecting the communion of the body and blood of our Lord Jesus Christ, the Society of Friends believes, that it is inward and spiritual—a real participation of his divine nature through faith in him, and obedience to the power of the Holy Ghost, by which the soul is enabled daily to feed upon the flesh and blood of our crucified and risen Lord, and is thus nourished and strengthened. Of this spiritual communion, the breaking of bread and drinking of wine by our Saviour with his disciples was figurative; the true Christian supper being that set forth in the Revelations: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come into him and will sup with him, and he with me."

As the Lord Jesus declared, "Without me ye can do nothing," the Society of Friends holds the doctrine that man can do nothing that tends to the glory of God and his own salvation without the immediate assistance of the Spirit of Christ; and that this aid is especially necessary in the performance of the highest act of which he is capable, even the worship of the Almighty. This worship must be in spirit and in truth; an intercourse between the soul and its great Creator, which is not dependent upon, or necessarily connected with, any thing which one man can do for another. It is the practice therefore of the society to sit down in solemn silence to worship God; that each one may be engaged to gather inward to the gift of divine grace, in order to experience ability reverently to wait upon the Father of spirits, and to offer unto him through Christ Jesus our holy Mediator, a sacrifice well pleasing in his sight, whether it be, in silent mental adoration, the secret breathing of the soul unto him, the public ministry of the gospel, or vocal prayer or thanksgiving. Those, who are thus gathered, are the true worshippers, "who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh."

In relation to the ministry of the gospel, the society holds that the authority and qualification for this important work are the special gift of Christ Jesus, the great Head of the church, bestowed both upon men and women, without distinction of rank, talent, or learning ; and must be received immediately from him, through the revelation of his spirit in the heart ; agreeably to the declarations of the apostle : “ He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ” — “ to one is given by the Spirit, the word of wisdom, to another the word of knowledge, by the same Spirit ; to another faith ; to another the gifts of healing — to another the working of miracles, — to another prophecy — to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues ; — but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.” “ If any man speak, let him speak as the oracles of God ; if any man minister, let him do it as of the ability which God giveth ; that God in all things may be glorified through Jesus Christ.”

Viewing the command of our Saviour, “ Freely ye have received, freely give,” as of lasting obligation upon all his ministers, the society has, from the first, steadfastly maintained the doctrine that the gospel is to be preached without money and without price, and has borne a constant and faithful testimony, through much suffering, against a man-made hireling ministry, which derives its qualification and authority from human learning and ordination ; which does not recognize a direct divine call to this solemn work, or acknowledge its dependence, for the performance of it, upon the renewed motions and assistance of the Holy Spirit. Where a minister believes himself called to religious service abroad, the expense of accomplishing which is beyond his means, if his brethren unite with his engaging in it and set him at liberty therefor, the meeting he belongs to is required to see that the service be not hindered for want of pecuniary means.

The Society of Friends believes that war is wholly at variance with the spirit of the gospel, which continually breathes peace on earth and good-will to men. That, as the reign of the Prince of peace comes to be set up in the hearts of men, nation shall not lift up sword against nation, neither shall they learn war any more. They receive, in their full signification, the plain and positive commands of Christ : “ I say unto you that ye resist not evil,” — “ love your enemies ; bless them that curse you, do good to them that hate you, and pray for them that despitefully

use you and persecute you, that ye may be the children of your Father which is in heaven." They consider these to be binding on every Christian, and that the observance of them would eradicate from the human heart those malevolent passions in which strife and warfare originate.*

In the same manner the society believes itself bound by the express command of our Lord : "Swear not at all," and that of the apostle James : "But above all things, my brethren, swear not ; neither by heaven, neither by earth, neither by any other oath ; but let your yea be yea, and your nay nay, lest ye fall into condemnation ;" and therefore its members refuse, for conscience' sake, either to administer or to take an oath.

Consistently with its belief in the purity and spirituality of the gospel, the society cannot conscientiously unite in the observance of public fasts, and feasts, and holy days, set up in the will of man. It believes that the fast we are called to, is not bowing the head as a bulrush for a day, and abstaining from meats or drinks ; but a continued fasting from every thing of a sinful nature, which would unfit the soul for being the temple of the Holy Ghost. It holds that under the gospel dispensation there is no inherent holiness in any one day above another, but that every day is to be kept alike holy ; by denying ourselves, taking up our cross daily and following Christ. Hence it cannot pay a superstitious reverence to the first day of the week ; but inasmuch as it is necessary that some time should be set apart to meet together to wait upon God, and as it is fit that at some times we should be freed from other outward affairs, and as it is reasonable and just that servants and beasts should have some time allowed them for rest from their labour ; and as it appears that the apostles and primitive Christians used the first day of the week for these purposes : the society, therefore, observes this day as a season of cessation from all unnecessary labour, and for religious retirement and waiting upon God ; yet not so as to prevent them from meeting on other days of the week for divine worship.

The society has long borne a testimony against the crying sin of enslaving the human species, as entirely at variance with the commands of our Saviour, and the spirit of the Christian religion ; and likewise against the unnecessary use of intoxicating liquors.

* The reader who may wish to see this subject ably treated at length, is referred to "An Inquiry into the Accordancy of War with Christianity, &c." by Jonathan Dymond.

Friends believe magistracy or civil government to be God's ordinance, the good ends thereof being for the punishment of evil-doers, and the praise of them that do well. While they feel themselves restrained by the pacific principles of the gospel from joining in any warlike measures to pull down, set up, or defend any particular government: they consider it a duty to live peaceably under whatever form of government it shall please Divine Providence to permit to be set up over them; to obey the laws so far as they do not violate their consciences; and, where an active compliance would infringe on their religious principles, to endure patiently the penalties imposed upon them. The society discourages its members from accepting posts or offices in civil government which expose them to the danger of violating our Christian testimonies against war, oaths, &c., and also from engaging in political strife and party heats and disputes, believing that the work to which we are particularly called, is to labour for the spread of the peaceful reign of the Messiah.

It also forbids its members to go to law with each other; enjoining them to settle their disputes, if any arise, through the arbitration of their brethren; and if peculiar circumstances, such as the cases of executors, trustees, &c., render this course impracticable or unsafe, and liberty is obtained to bring the matter into court, that they should on such occasions, as well as in suits with other persons, conduct themselves with moderation and forbearance, without anger or animosity; and in their whole demeanor evince that they are under the government of a divine principle, and that nothing but the necessity of the case brings them there.

In conformity with the precepts and examples of the apostles and primitive believers, the society enjoins upon its members a simple and unostentatious mode of living, free from needless care and expense; moderation in the pursuit of business; and that they discountenance lotteries of every kind, music, dancing, stage plays, horse races, and all other vain and unprofitable amusements; as well as the changeable fashions and manners of the world, in dress, language, or the furniture of their houses; that, daily living in the fear of God and under the power of the cross of Christ, which crucifies to the world and all its lusts, they may show forth a conduct and conversation becoming their Christian profession, and adorn the doctrine of God our Saviour in all things.

NOTE.—In the year 1827, a portion of the members in some of the American yearly meetings, seceded from the society, and set up a distinct and independent association, but still holding to the name of Friends. The

document issued by the first meeting they held, bearing date on the 21st of 4th month 1827, and stating the causes of their secession, says, "Doctrines held by one part of society, and which we believe to be sound and edifying, are pronounced by the other part to be unsound and spurious." The doctrines, here alluded to, were certain opinions promulgated by Elias Hicks, denying or invalidating the miraculous conception, divinity and atonement of our Lord Jesus Christ, and also the authenticity and divine authority of the holy scriptures. These, with some other notions, were so entirely repugnant to the acknowledged and settled principles of the society, that endeavours were used to prevent the promulgation of them. The friends and admirers of Elias Hicks and his principles were dissatisfied with this opposition to their views; and after some years of fruitless effort to get the control of the meetings of Friends, they finally withdrew and set up meetings of their own. In this secession, some members in New York, Philadelphia, Baltimore, Ohio and Indiana yearly meetings, and a few in New England went off from the society. In the others; viz. London, Dublin, Virginia and North Carolina, no separation took place. This new society, (commonly known by the appellation of Hicksites, after the name of its founder,) being still in existence, claiming the title of Friends, and making a similar appearance in dress and language, some notice of them seemed proper.

THE END



THE
EXAMPLE AND TESTIMONY
OF
THE EARLY CHRISTIANS
ON THE SUBJECT OF
WAR.

Extracted from "Essays on the Principles of Morality," &c.

BY JONATHAN DYMOND.

DURING a considerable period after the death of Christ, it is certain that his followers believed he had forbidden war; and that, in consequence of this belief, many of them refused to engage in it, whatever were the consequence, whether reproach, or imprisonment, or death. These facts are indisputable: "It is as easie," says a learned writer of the seventeenth century, "to obscure the sun at mid-day, as to deny that the primitive Christians renounced all revenge and war." Christ and his apostles delivered general precepts for the regulation of our conduct. And to what did their immediate successors apply the pacific precepts which had been delivered? They applied them to war: they were assured that the precepts absolutely forbade it. This belief they derived from those very precepts on which we have insisted: they referred expressly to the same passages in the New Testament, and from the authority and obligation of those passages, they refused to bear

No. 83.

arms.* A few examples from their history will show with what undoubting confidence they believed in the unlawfulness of war, and how much they were willing to suffer in the cause of peace.

Maximilian, as it is related in the Acts of Ruinart, was brought before the tribunal to be enrolled as a soldier. On the proconsul's asking his name, Maximilian replied, "I am a Christian, and can not fight." It was, however, ordered that he should be enrolled, but he refused to serve, still alleging *that he was a Christian*. He was immediately told that there was no alternative between bearing arms and being put to death. But his fidelity was not to be shaken:—"I cannot fight," said he, "if I die." He continued steadfast to his principles, and was consigned to the executioner.

The primitive Christians not only refused to be enlisted in the army, but when any embraced Christianity while already enlisted, they abandoned the profession, at whatever cost. Marcellus was a centurion in the legion called Trajana. While holding this commission, he became a Christian; and believing, in common with his fellow Christians, that war was no longer permitted to him, he threw down his belt at the head of the legion, declaring that he had become a Christian, and that he would serve no longer. He was committed to prison; but he was still faithful to Christianity. "It is not lawful," said he, "for a Christian to bear arms for any earthly consideration;" and he was in consequence put to death. Almost immediately afterward, Cassian, who was notary to the same legion, gave up his office. He steadfastly maintained the sentiments of Marcellus, and like him was consigned to the executioner. Martin, of whom so much is said by Sulpicius Severus, was bred to the profession of arms, which, on his acceptance of Christianity, he abandoned. To Julian the Apostate, the only reason that we find he gave for his conduct was this:—"I am a Christian, and therefore I cannot fight."

These were not the sentiments, and this was not the conduct,

* "I say unto you, that ye resist not evil."

"Ye have heard that it *hath* been said, Thou shalt love thy neighbour, and hate thine enemy: But *I* say unto you love your enemies, bless them that curse you, do good to them that hate you."—Matt. v. 39, &c.

"Blessed are the peace-makers: for they shall be called the children of God."—Matt. v. 9.

"Have peace one with another."—Mark ix. 50. "See that none render evil for evil to any man."—1 Thess. v. 15. "God hath called us to peace."—1 Cor. vii. 15.

"Follow after love, patience, meekness."—"Be gentle, showing all meekness unto all men."—"Live in peace."

"Let all bitterness and wrath, and anger and clamour, and evil speaking, be put away from you, with all malice."

"Avenge not yourselves."—"If thine enemy hunger, feed him; if he thirst, give him drink."—"Recompense to no man evil for evil."—"Overcome evil with good."

of insulated individuals who might be actuated by individual opinion, or by their private interpretations of the duties of Christianity. Their principles were the principles of the body. They were recognised and defended by the Christian writers their contemporaries. Justin Martyr and Tatian talk of soldiers and Christians as distinct characters; and Tatian says that the Christians declined even military commands. Clemens of Alexandria calls his Christian contemporaries the "followers of peace," and expressly tells us "that the followers of peace used none of the implements of war." Lactantius, another early Christian, says expressly, "It can *never* be lawful for a righteous man to go to war." About the end of the second century, Celsus, one of the opponents of Christianity, charged the Christians *with refusing to bear arms even in case of necessity*. Origen, the defender of the Christians, does not think of denying the fact; he admits the refusal, and justifies it, *because war was unlawful*. Even after Christianity had spread over almost the whole of the known world, Tertullian, in speaking of a part of the Roman armies, including more than one-third of the standing legions of Rome, distinctly informs us that "not a Christian could be found among them."

All this is explicit. The evidence of the following facts is, however, yet more determinate and satisfactory. Some of the arguments which at the present day are brought against the advocates of peace, were then urged against these early Christians; and *these arguments are examined and repelled*. This indicates investigation and inquiry, and manifests that their belief of the unlawfulness of war was not a vague opinion, hastily admitted and loosely floating among them, but that it was the result of deliberate examination, and a consequent firm conviction that Christ had forbidden it. The very same arguments which are brought in defence of war at the present day, were brought against the Christians sixteen hundred years ago; and sixteen hundred years ago, they were repelled by these faithful contenders for the purity of our religion. It is remarkable, too, that Tertullian appeals to the precepts from the Mount, in proof of those principles on which we insist:—*that the dispositions which the precepts inculcate are not compatible with war, and that war, therefore, is irreconcilable with Christianity*.

If it be possible, a still stronger evidence of the primitive belief is contained in the circumstance, that some of the Christian authors declared that the refusal of the Christians to bear arms was a fulfilment of ancient prophecy. The peculiar strength of this evidence consists in this,—that the fact of a refusal to bear arms is assumed as notorious and unquestioned. Irenæus, who lived about the year 180, affirms that the prophecy of Isaiah, which declared that men should turn their swords into ploughshares and their

appears into pruning-hooks, *had been fulfilled in his time* ; “ for the Christians,” says he, “ have changed their swords and their lances into instruments of peace, and *they know not how to fight.*” Justin Martyr, his contemporary, writes,—“ That the prophecy is fulfilled, you have good reason to believe, for we, who in times past killed one another, *do not now fight with our enemies.*” Tertullian, who lived later, says, “ You must confess that the prophecy has been accomplished, as far as *the practice of every individual is concerned* to whom it is applicable.”

It is therefore indisputable, that the Christians who lived nearest to the time of our Saviour believed, with undoubting confidence, that he had unequivocally forbidden war ; that they openly avowed this belief ; and that, in support of it, they were willing to sacrifice, and did sacrifice, their fortunes and their lives.

[Professing] Christians, however, afterward became soldiers : and when ? — When their *general* fidelity to Christianity became relaxed ; when, *in other respects*, they violated its principles ; when they had begun “ to dissemble,” and “ to falsify their word,” and “ to cheat ;” when “ Christian casuists” had persuaded them that they might “ *sit at meat in the idol’s temple ;*” when [professing] Christians accepted even *the priesthoods of idolatry*. In a word, they became soldiers when they had ceased to be Christians.

The departure from the original faithfulness was, however, not suddenly general. Like every other corruption, war obtained by degrees. *During the first two hundred years, not a Christian soldier is upon record.* In the third century, when Christianity became partially corrupted, Christian soldiers were common. The number increased with the increase of the general profligacy ; until at last, in the fourth century, [nominal] Christians became soldiers without hesitation. Here and there, however, an ancient father still lifted up his voice for peace ; but these, one after another, dropping from the world, the tenet that *war is unlawful* ceased at length to be a tenet of the [professing] church.

Let it always be borne in mind by those who are advocating war, that they are contending for a corruption which their forefathers abhorred ; and that they are making Jesus Christ the sanctioner of crimes, which his primitive followers offered up their lives because they would not commit.

MEMOIRS

OF THE

LIFE OF DANIEL WHEELER,

A

MINISTER OF THE GOSPEL,

IN

THE SOCIETY OF FRIENDS.



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MEMOIRS OF DANIEL WHEELER.*

HAVING frequently derived much valuable instruction from the perusal of narratives of those who have long since exchanged an earthly for a heavenly inheritance, the thought has at times occurred to me, that a short memoir of my own life, however evil, might, under the Divine blessing, be made, in like manner, useful to others. But, perhaps from the humiliating conviction that days, as without number, have been miserably devoted to madness and folly, in forgetfulness of a long-suffering Lord God, the guilty mind would gladly hide the remembrance of these for ever in oblivion, and pass over them in silent abhorrence; or, conscious that there yet remains a stubborn and unsubdued residue of human corruptions,—a sense of unworthiness and unfitness may have hitherto operated to retard the undertaking: lest the creature should in any degree be exalted, to whom shame only, with blushing and confusion of face, must ever belong.

Whatever may thus far have impeded any attempt of the kind, I am induced, not as a matter of choice, but as a duty, now in the sixty-first year of my age, to commence the work, as a faithful testimony for the advancement of our holy Redeemer's kingdom in the hearts of my fellow-creatures.

I was born in London, the 27th day of the Eleventh month, 1771: my parents, William and Sarah Wheeler, were members of the established religion of the country, and strict adherents to all its rites and ceremonies. They had a large family of children, whose minds they endeavoured to imbue at an early age with the fear of their great Creator—taking them regularly to attend the performance of public worship, and also reading the Holy Scriptures in the family at home; portions of which I well remember reading aloud when very young. I have but a very indistinct recollection of my father's person, not being quite seven years old when he died, leaving five children, of whom I was the youngest. My mother was endowed with a large capacity, combining great sweetness with firmness of mind. Of the loss of

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such a parent, I was very sensible, being about twelve years old at the time.

[D. W. was engaged, for a time, as assistant to his father's successor in the wine trade ;—he thus comments upon the business :]

I should not feel easy without noticing, in this place, for the benefit of others, the manifold temptations to which young people are necessarily exposed, when brought up to trades similar to that in which I was then employed. From the nature of these trades, there is scarce a probability of escape from insensibly falling into habits (much more readily acquired than shaken off) of tasting different kinds of wine and strong liquors, which too often lead the way to intemperance. The injurious effects of these practices, and of such exposure, having been felt and witnessed by myself, make me the more desirous to warn others against the business.

[He went to sea in the merchant service at an early age, and soon afterwards entered as a midshipman on board a ship of war. His narrative continues :—]

This change was to me as an introduction to a school, which is not often equalled, and but seldom surpassed, for vice and immorality.

It was not long before we sailed for the Isle of Man station. This was a stormy and dangerous passage, in which, through Divine mercy, we were favoured to witness a marvellous preservation from shipwreck,—the dawn of day just discovering to us in time the small island of Grasholm ; towards which the vessel was drifting in a direct course, and already within a short distance of the breakers. We were lying to, at the time, under two or three storm-sails ; but there happily being room to wear clear of the rocky crags, the danger was soon left behind.

[During the following year] I was received on board a ship of the line, then bearing the flag of a Rear-Admiral. This advance, whilst it seemed to pave the way to promotion, opened at once a door to an extensive range of acquaintance with officers on board, whose [evil] example I endeavoured to follow, until nothing but the want of means prevented my going still greater lengths than the worst of them. Whilst in this ship, when about sixteen years of age, having been unwell, and probably led to reflect a little on that account, I was made sensible of a Divine visitation being extended to me : disclosing with indubitable clearness the vanity and emptiness of every earthly station, tarnishing the pride and glory of this perishing world in my sight ; and which, though little understood and less regarded at the moment, has since, at different periods of my chequered life, been brought to

my remembrance. When this occurred, although then entered into the bond of iniquity, I had not launched so fully into its dreadful abyss, as was afterwards most lamentably the case; and from what I have since witnessed of the strength and power of redeeming love, a belief is induced, that if this warning voice, then sounding in the secret of my sinful heart, "Behold, I stand at the door and knock," had been hearkened unto, and waited upon, my footsteps, even mine, would have been conducted from the horrible pit to which they were fast verging.

I continued nearly six years in the navy: but were all the changes from ship to ship enumerated which took place during that time, and the great variety of incidents which befell me, they would swell this narrative far beyond the limits intended. It may suffice for me to say, that notwithstanding the many and great dangers I was exposed to, and the hardships and sufferings I had to endure, through all which I was preserved and sustained in a manner at this day inconceivable to myself; yet none of these things were sufficient to soften the rocky heart, or bring me to a sense of my lost condition; for whether on board or on shore, in harbour or at sea, or in whatever country, if I could meet with associates prone like myself to evil, I was always ready to hasten with them to it, either in word or in deed.

An expected war with a foreign power had occasioned an unusually large fleet to collect at Spithead; but after a time, the differences being adjusted, the ships were dispersed to their respective posts, and that to which I belonged was paid off. She was commissioned again the next day as a guard-ship, and I have no doubt that I might have resumed my station as one of her mates, had I made application; for with all my private failings, as a poor sinful creature, my public character had not suffered in any of the ships in which I had served, but rather the contrary; for my pride and presumption had often prompted me in moments of extreme danger, in a daring manner to take the most hazardous post, even when duty did not require it, or warrant the risk. But instead of applying to be reinstated in my former berth, I remained on shore in pursuit of sinful gratifications, with increased avidity; and going up to London, so much time elapsed before my return, that I never afterwards attempted to procure a situation in the ship I had left, or in any other. In this way I left the service altogether; and would I could say, that I left the service of sin at the same time. I now found the disadvantage of not having been regularly brought up to a trade—for want of this knowledge I was alike unfit for all employment.

Towards the latter part of the time of my being in the navy, it was suggested to my lost and bewildered mind, by the subtle

destroyer of men, that nothing short of making away with myself, could extricate me from the difficulties by which I was surrounded, and shelter me from shame and disgrace; and the method of its accomplishment was at seasons hinted at. But—blessed be the name of the Lord God of heaven and earth for ever!—his invisible arm preserved me from this dreadful snare; and in the greatness of his love and strength he hath at this distant period put it into the heart of his unworthy creature to record his mighty acts, to his praise and to his glory, with humble and reverend thankfulness. Greatly do I desire, that if this relation should ever fall into the hands of any poor sinners, servants of the cruel taskmaster, as was then my lot, that such may be hereby strengthened and encouraged to look unto the Lord their God for help, even though they may be plunged into the very gulf of despair: for “his compassions fail not;”—his tender mercies are over all his works; and he will give strength to them that have no might of their own, to resist this, and every other temptation of that wicked one, who was a liar from the beginning.

[After remaining until all his resources were exhausted, and feeling unwilling to reveal his destitute circumstances to his friends, he entered the army as a volunteer. After all the pains he had taken to screen his fallen situation from notice, he was ordered to Plymouth, the place where, of all others, he had most acquaintance. “But,” says he, “I was so completely metamorphosed in appearance, that I was never, in one instance, found out by any whom I had formerly known, even when brought into close contact.”

The regiment in which he had enlisted formed part of the garrison of Dublin, during the troubled period of the Irish rebellion.]

Discontent increasing, and disturbances breaking out in the interior of the country, small detachments of troops were despatched from Dublin, to strengthen the authority of the magistrates in their endeavours to maintain public tranquillity, and to afford protection to the peaceable inhabitants from the nightly depredations of numerous gangs of misled and intoxicated desperadoes, to which they and their property were constantly exposed, under a variety of pretences. It was my lot to be chosen with the first of the detached parties, to a share of this dangerous and harassing service; on which, such was at one time the emergency, that we were kept on the alert night after night, without any intermission, for a week together, with only such intervals of rest as could be procured in the daytime. Whilst on this expedition, on a particular enterprise with a constable, I was, to all appearance, reduced to the necessity of taking the life of another to save my own. The constable, perceiving the danger, had left me

alone ; when I was suddenly attacked by a poor infuriated creature, in a state little short of perfect madness from continued intoxication, supported by several others, but in a less outrageous condition. I kept him at bay for some time ; but at last he got so near, that it became every moment more difficult to avoid being reached by the violent strokes he made with some kind of weapon, I think of iron, which were repeatedly received by the firelock in my hands, then loaded with ball. In this situation there seemed left to me no other than the dreadful alternative of shooting him to save myself. I called in vain in the language of appeal to the other people to interfere : they stood by, as if to see how matters were likely to terminate, before they began to act or take a part of any consequence either way, which they nearly carried too far : but when they saw me actually preparing to shoot the man, they hastily cried out, “ spare life ! spare life ! ” —which I only wanted their help to enable me to accomplish. They then seized him, and in the midst of the struggle and confusion which took place amongst themselves, my escape was happily effected. I cannot suppose, at that time, when I wanted only the help of other men to enable me to spare life, that the principal motive was other than that of self-preservation. Therefore it is greatly to be feared (although that heart must be callous indeed, which in all such cases does not recoil from the horrid act) that it was not love to my fellow-creature which prompted the desire in me to save his life. Let none mistake it as such. I have frequently thought of this circumstance since it occurred, I hope with humble thankfulness to the great Preserver of men ; and now on committing it to record, as one of those many events in which there was but one step between me and the grave, and whilst shuddering at the strong recollection of it, my soul magnifies that unmerited and amazing mercy, afresh displayed to my understanding. Thus, as my history rolls on, the enormous load of debt which I already owe unto my Lord still accumulates ; and verily it never can be liquidated, but in that infinite and wondrous mercy, which delighteth to forgive every repenting sinner, who, in the depths of humility and abasedness of self, has indeed “ nothing to pay ” withal.

[During his absence on this service, he was promoted and soon after chosen to assist in the writing department of the Commander-in-Chief at Dublin ;—a situation which afforded him greater means and more leisure to plunge into the dissipations of that large metropolis.]

Thus [he resumes], adding sin to sin, and making farther woful work for repentance. Although at times, in the midst of these evil practices, I was made sensible of convicting reproofs,

sufficient to have awakened any one but myself; yet they only served to deter me for a short interval from persisting in them, or until another opportunity offered;—such was their dominion over me. This course was, however, at last stopped, by the sudden march of the regiment to Granard; but not before my health had begun to suffer from my folly.

Our stay was not long at this place; for the French revolution, which had occurred about two years before, now began to occasion more frequent movements and changes amongst the military. I was engaged in some hazardous enterprises whilst lying here; and although the town was small, and our time in it short, yet there were sufficient temptations to be found for my unwary feet to fall into. From this place, a part of the regiment, consisting of two hundred picked men and a suitable number of officers, was drafted to serve in an expedition then preparing to act in the West Indies. The same quota was selected from every regiment in Ireland, then seventeen in number,—and possibly from every regiment in England also. From all the information that I could ever obtain, the greatest part, if not the whole, of these poor devoted [men], then declared to be the flower of the British army, fell victims to the climate and the war. I mention this lamentable fact, although foreign to my subject, to perpetuate all in my power [the knowledge of] the ravages of this horrid and desolating scourge of the human race. At the same time, under a deep sense of my then sinful condition, my mind is struck with admiration, that I was not included in the above-mentioned draft, to which I was no less liable than others; were it only as a punishment which I so justly merited, for my unprecedented rebellion against a long-suffering and all-gracious Lord God.

Our next remove was to Galway; where, after some weeks, I was again promoted, from what cause I do not now remember; but, as had been the case in the navy, so now, however profligate my conduct in the general, I still kept up a fair name, by being ready for all the duties that devolved upon me.

[At this time, several new regiments were raising by field-officers, for the purpose of prosecuting more vigorously the continental war. To assist in the equipment and discipline of one of these regiments, Daniel Wheeler, with two others, was selected, and soon after again promoted.

From the pressure of his military duties, his course of life for a time was not, perhaps, quite so dissipated; but the evil root still remaining did not fail in due time to bring forth those evil and bitter fruits of which he afterwards so deeply repented. His narrative continues:—]

Such was the urgency of affairs just then, that, whilst in a raw

and incomplete state of discipline, almost beyond conception, from the wildness of character of the class of people of which the principal part of the regiment was composed, immediate embarkation was ordered. When the time for sending off these newly raised troops was fully come, the utmost despatch was necessary; for it was very evident, that had time been allowed for the information to spread to any material extent, the embarkation could scarcely have been effected without bloodshed. As it was, though the preparations commenced soon after three o'clock in the morning, the concourse of people assembled together was immense, to behold their countrymen in every relation of fathers, husbands, brothers, and sons, forced away from their native shores, —I may say forced away, for it was necessary to assemble a strong military force from the garrison to insure the embarkation, which, after all, was not effected without some difficulty. From my own personal knowledge of the fate of many of these poor [men], and of the destination of those remaining after I left them, I think it scarcely probable that any of them ever returned.

We were favoured with a fine passage to the Severn, and landed about six miles below Bristol; in which city we remained one night, and then marched forward to an encampment, where several other regiments were previously assembled, at Netley Abbey. From the undisciplined condition, with but small exception, of the officers and men who composed our regiment, it was only reasonable to suppose it had now reached its destination for the present; but after a few weeks' training, it was numbered with the line. We received a set of new colours, and embarked on Southampton river, with the other regiments which formed the camp at Netley Abbey, to join the British army then on the continent, under the command of the Duke of York. We dropped down to Spithead next morning, and the same afternoon, Earl Moira, the commander-in-chief, having joined the expedition, we sailed, thirty-seven ships in company, under convoy, to the coast of Flanders.

[After a rather tedious passage they reached Ostend. The number of British troops under the Earl of Moira was little more than 7,000, whilst the French force, through which they had to pass, was estimated at 80,000; and so posted as almost to preclude a junction with the Duke of York's army. The success and safety of the enterprise depended upon the ability to elude, in forced marches by night, the vastly superior forces of the enemy.

To facilitate the landing at Ostend, a large float was constructed, to be used in addition to the boats. This float was ill-adapted for the purpose; and, in the hurry, it was overladen

with soldiers, and quickly overturned. Being encumbered with arms, baggage and provisions, many of these men perished.

"I landed," says D. W. "on the main shore, and thus providentially escaped."]

On the morning that we landed, I might doubtless have been supplied with a blanket, in common with others; but as I occupied a station in which little rest could be expected, even when others slept, and supposing that I should be able to borrow, this opportunity was lost; but I afterwards regretted the non-acceptance of it. From the day we left the transports, several weeks elapsed before I got to sleep under the cover of a tent; as these, with the rest of the luggage and stores, were left on board the ships. We remained upon the sand-hills near Ostend three days and nights, and then commenced a march which could scarcely be equalled for fatigue and hardship; as we were wholly unprovided with provisions, and every common necessary, with which the generality of troops are usually furnished at the opening of a campaign.

It would be no very difficult task for me, at this day, to enter into minute detail of particular circumstances; for, although so many years have rolled away since these miserable scenes were shared in and witnessed, yet such are the strong impressions stamped on my memory by the sufferings endured, and the manifold deliverances which followed, that while endeavouring to insert such incidents only as are needful to preserve the chain of history, transactions that have been long forgotten, though they once formed a prominent feature in the toils of the day, are recalled from oblivion in a remarkable manner. I must, however, forbear to intrude them here, and proceed again with saying, that, on leaving the neighbourhood of Ostend, we penetrated into the country by way of Ghent. The first halting-place of the army, in the evening of the same day that it left the coast, was called the "Pigeon's Nest;" but it did not prove a very quiet one,—for by two o'clock in the morning, the advance of the enemy was announced by the firing of the picquets, by which we were surrounded. Whether this attack was intended to alarm only, or to endeavour to take us by surprise, I never understood; if the latter, it certainly failed, for the troops were literally sleeping on their arms, covered with their blankets, so that in a few minutes a line was formed, with the commander-in-chief present. It was, however, considered prudent to remain there no longer; and in half an hour this post was abandoned, and the march continued until noon the next day, when a stoppage occurred, from the French having occupied a bridge over which we had to pass. Notwithstanding the men were almost ready to

faint for want of food, having scarcely tasted anything for twenty-four hours; yet, on its being proclaimed through the line that volunteers were wanted to force the passage over the bridge, a sufficient number immediately offered; apparently glad of such an opportunity. After three hours' detention, the obstruction was removed. The army then moved forward until midnight, although its course was much impeded by a tremendous storm of thunder, lightning, and heavy rain, which commenced at nine, p. m., and continued several hours. Notwithstanding the constant exposure to every shower of rain that fell, without covering over my head, and with no couch but the earth, and that at times soaked with wet; whilst harassed with fatiguing marches night after night, and with little rest by day; amidst hunger and thirst, being often short of food for days together, and occasionally no [wholesome] water to be had, without digging a well to procure it; and although for several weeks together my clothes were never taken off, but to renew a shirt, and my shoes but seldom off my weary feet;—yet, through all, my health was not materially affected, till near the approach of winter. But in the above description, not one-half has been told of that marvellous mercy which was still extended for my preservation, when many fell by the sword, or were taken captives by the enemy,—when thousands were swept off by pestilence,—and whilst unhurt myself, I saw the wounds of others bleed.

As the winter approached, the health of the troops began to fail to an alarming and awful extent, from exposure to cold rains which fell almost daily; and yet we were compelled to keep the field, being constantly on the retreat before the greatly superior force of the enemy. As we drew near the walls of Nimeguen, the British forces made a stand, probably to afford time for preparing a floating bridge across the Waal, to secure our retreat behind that river.

[As the French used every effort in their power to prevent their retreat, and fresh forces were continually arriving, the contest became more and more severe, and “on the last day the cannon scarcely ceased to roar from sunrise to sunset.”]

I had been going about in the wet for several days previous, without the practicability of obtaining dry clothes; and this day being colder and more rainy than usual, with the increased exertion necessary on account of the threatening aspect of things close upon us, might hasten an illness, the foundation of which had already been deeply laid, and which began with shivering fits, just in the interval of waiting for the expected courier to call us to the field of slaughter. About three o'clock in the afternoon, a light dragoon arrived with a despatch, but instead of its

hastening us to the scene of action, it proved to be an order for us to join the rear of another regiment, then retreating towards Nimeguen. Our army, after sustaining for many hours with great loss the unequal combat, was at length compelled to retire. After we had moved forward two or three miles, the coldness and shivering I had previously felt were succeeded by violent heat and fever; my throat seemed almost closed up, and I became more and more affected with something of the cramp kind, which nearly prevented my standing upright.

[As they came in sight of the bridge before mentioned, being near the colours of the regiment, Daniel told the officer who carried one of them, he should never go over that bridge. The assertion proved correct—for as night drew on, and it became colder, his illness so increased that he left the line, and leaned against the wall of a house, no longer able to proceed.]

In this position I remained for some time; and after having painfully beheld the last of the rear of the regiment pass on and leave me behind, there seemed to be no hope left, as the only men in the world from whom I could expect a helping hand were all out of sight. But, although apparently forsaken by all, and left to perish unseen and unknown, yet that ever-compassionate Arm, which had so often been with me in extremity, was again stretched out, and did not long allow me to remain in this deplorable condition; but in adorable mercy, my gracious Lord was pleased to put it into the hearts of some of the regiment, who knew the real cause of my absence, to send two of the men back to endeavour to find me out, and render every assistance in their power. [They left him with a picquet of cavalry.] Here the wife of a soldier gave me some ground pepper mixed with heated spirits; and although, from the state of my throat, I could scarcely swallow the fiery mixture, yet it proved useful, considerably relieving the pain in my stomach, and renewing the general warmth.

[The next morning Daniel Wheeler was put on board a vessel, with other sick and disabled soldiers; the hold was crowded with men, in the various stages of a violent epidemic disorder. A party of French hussars appearing on the banks of the river, such of the sick as were at all able to stand, of whom he was one, were called on to aid the sailors. The French, however, could not bring any cannon to bear, until the rapid current of the Rhine had swept the vessels out of their reach.

Soon after, returning to the hold, the dead body of a fellow-sufferer who had lain next but one to Daniel, was dragged past him. The night came on cold and frosty, and he became much worse, his strength having almost failed him. Notwithstanding

his deplorable case, with the assistance of three or four of the people, he was helped to reach the deck, preferring to pass the night in that bleak situation to breathing the close and tainted air of the hold. In two days more they arrived at Rhenin, a town close to the bank of the Rhine, where an old monastery was fitted up as an hospital for the British sick. With the assistance of an acquaintance he was conveyed to the hospital, and a surgeon procured to examine him, who, in answer to a suggestion for his relief, replied,] not aware, [continues D. W.,] that I heard all that was passing between them,—“He will not want anything long.”

By this it was evident that mine was considered a hopeless case; which could not be wondered at, the disorder having been so fatal, that those who had recovered were said not to average more than one in fifty; and as my attack had been so long neglected, the conclusion was reasonable. In a few days I was so much recruited as to be able to walk about the town: but it was a distinguishing characteristic of this complaint, that having once had it, was no security whatever against a second attack,—and that those who got well through it the first, or perhaps the second time, were frequently its victims on the third encounter. I found by experience that this report was not without foundation, for instead of being fully restored to health again, as for the first few days seemed probable, the disorder returned a second time, and with much more violent symptoms. As a state of high delirium soon came on, I was but a short time sensible of what transpired, after the application of a large blister; except the workings of a terrified imagination, some of the impressions of which, even at this distance of time, are not wholly obliterated from my memory,—so deeply and strongly were they engraven. From the treatment which followed when no longer delirious, the disorder must have been of the nature of typhus. I was wholly unable to move in any direction, from extreme weakness; and so generally was this the case in this disorder, that a man was appointed in every ward to go round occasionally, to turn from one side to the other, such of the patients as were incapable of turning themselves. I was at length brought so near the brink of the grave, that, to all appearance, no alteration for the better could be expected. I am not aware that I had even a wish to live; but my mind was so reconciled to the prospect of death, which then seemed near and inevitable, that I had given my watch into the hands of the person who had visited the galliot, with a request, that he would inform my family where I had ended my days. Indeed, when some expectation of recovery was at last held out, I could not help looking forward with a

feeling of regret, to the probability of having again to encounter the series of hardships and distress, to which I should unavoidably be subjected.

[As he regained a little strength, the horrors by which he was surrounded began to be more fully disclosed. Having daily heard the sound of the hammer, he found it to proceed from the nailing up of the coffins in the "dead-house," immediately opposite his windows,] affording, he proceeds, full opportunity for my beholding the striking and affecting scene, which could not fail to excite feelings of horror and dismay, in one so much enervated by the very disease I now witnessed to be so fatal to others. When the deaths so increased that the Dutch could not supply coffins, the method of sewing up the bodies in the bedding they had occupied was resorted to.*

[The regiment to which he belonged being quartered in a village, about two miles from the opposite bank of the Rhine, he was recognised by some of the officers who were searching for their missing men among the sick. In his present situation, being in continual danger of a relapse, they solicited his release; this the medical men refusing, as premature, D. W. left the hospital in a clandestine manner.]

From this time I rapidly gathered strength, and at the end of a week was so much recruited, as to venture back to the hospital to see how those fared whom I had left behind; at the same time, it is very probable, to show how I had fared myself; without any fear of being detained, as I was evidently much stronger than when under their roof. To lessen the fatigue, I procured a horse for the excursion, and proceeded accordingly towards the river-side. The risk I then ran, however unwarrantable, afforded me another opportunity of seeing the effect of a renewed attack of this dreadful disorder upon a Scotch sergeant of the Highland Watch, who had had the fever twice, and both times recovered from it. He was a very stout man, and when I left the hospital, appeared in perfect health and strength. In the interval of my absence, he had been seized with it a third time, and when I saw him, had nearly finished his course; he was speechless, and survived but a short time afterwards. I think this last time, he was ill only three days. Although I escaped any farther infection, yet I was punished for my temerity before getting back again to Kesterne.

[His horse lay down with him in crossing a sheet of shallow

* The accounts of the deplorable treatment of the sick, and of the disasters of the British army, in their retreat to Bremen, as given in the Annual Register of 1795, more than confirm the description of the author of this biographical sketch.

water : he was extricated with difficulty, and travelling afterward in this wet condition, in a keen frosty night, in an open wagon, was threatened with a renewal of the disorder.] By the timely use of medicines, I was favoured, he says, not according to my desert, to escape without any serious indisposition.

In looking back at the marvellous manner in which I was sustained through all this conflict, and again restored as one brought back from the dead, I cannot avoid adverting to that period of my illness, when my mind felt so reconciled to the prospect of death, as before-mentioned ; and I now fully believe, from what I have since been mercifully favoured to experience, that so far from being, in any degree, prepared for such an awful event, a deceptive feeling must have been superinduced by the state of torpor and insensibility in which I then was, and which totally benumbed any better feelings and desires as to the future. To this may be added, a predominating fear of having to endure more of those sufferings, of which I had had no small share ; which, the probability of being again restored to health, seemed to banish every hope of escaping. Truly awful is the thought which this view of my then lost condition occasions, when I contemplate the wo and misery which must have been my eternal portion, if unutterable mercy and long-suffering had been withdrawn : and if the soul had been required of one, who had witnessed no repentance towards God the Judge of all, except what at times the fear of punishment had extorted ; and who was a stranger to that saving faith in the Lord Jesus Christ, as the “ Lamb of God that taketh away the sin of the world ; ”—without which, his precious blood would have been shed in vain for me. I should thus have died in my sins, which, unrepented of, would have followed after to judgment, in terrible array against my guilty soul—and yet when my end was apparently so near and inevitable, if such questions as are frequently proposed on the like occasions had been put to me, I have little doubt, but satisfactory answers would have been returned, as to my belief and hope in the essential truths of the Gospel. But, alas ! this would have been from hearsay, and traditional report, and not from any heartfelt, saving knowledge of my own : for it is now plain to my understanding, that no man can have saving faith in Jesus Christ, who is unacquainted with, and does not walk in, the light of that Divine Spirit, which is so justly styled the Spirit of Faith. It is through this alone, the death and sufferings of Christ, and his whole sacrifice for sin, are availing, and truly applied to all those, who, through faith, lay hold of Him, the true Light and Saviour of them that believe. These can say to others, from blessed and sensible experience,—“ Be-

hold the Lamb of God, that taketh away the sin of the world : ” —they have received the atonement by him, and they reap the glorious fruit and benefit of his death and suffering for sin, by the sacrifice of himself, and of his resurrection and ascension ; in that he ever liveth to make intercession for those, who are thus willing to come unto God by him. A man may yield an assent to all the great and solemn truths of Christianity,—the miraculous birth, holy life, cruel sufferings, ignominious death, and glorious resurrection and ascension, of our blessed Redeemer ;—he may believe, in the abstract, in his inward and spiritual appearance in the hearts of mankind, by his Holy Spirit ; and yet he may fall short of the prize immortal,—unless he comes to witness the saving operation of the Holy Spirit in his own heart, and to know thereby, through faith in it, a purifying preparation for the kingdom of righteousness, peace, and joy in the Holy Ghost. How can I sufficiently appreciate or declare the extent of the endless mercy, which suffered me not to perish in the midst of my sins, when so many were swept away by the same pestilential disorder ? After having mentioned the facts connected with my sickness and recovery, it seems only due, however feeble on my part the effort, to press the necessity of contending for that saving faith, “once delivered to the saints.” Without it, all religious profession is a dream, a shadow, and a doubt ; but with it, a glorious reality ;—yea, the substance of things hoped for, the evidence of things not seen,”—even the salvation of the soul, through Christ Jesus our Lord.

Whilst the severity of the winter greatly facilitated the operations of the French army, by enabling them to cross the frozen rivers without difficulty, and at almost any given point ; so it contributed most effectually to harass the diminished numbers of the retreating British forces. It was the more felt from the scarcity of provisions.

During this harassing march, at such an inclement season, many of the poor men lost parts of their toes, by imprudently sitting down in the frost for too long a time at once, and from not having their feet properly protected. I can well remember having been so wearied myself, as to come to the determination to sit down, and risk the consequence,—although fully aware of the danger of falling asleep in such circumstances ; but I was prompted by a secret impulse to resist the inclination, although nearly overcome with fatigue. Then, after moving about awhile longer, I have again begun to give way, but still struggled on, and when at last, it seemed as if human nature must give up, the thoughts of relations in England, as if I had had a home, would cross my mind, and stimulate me to try again in hope,

until something has occurred, to bring relief, and shelter, and repose. Perhaps, if more food could have been procured, the propensity to sleep, which exposure to cold occasioned, would have been irresistible. In this manner the winter wore away : but at length we got so far out of the reach of the French, as to allow a longer space of time for rest at each place we arrived at. The cold weather continued, until we reached the banks of the river Weser ; when the retreating wreck of our army was unexpectedly cheered with the sight of the mast-heads of the British fleet, lying off Bremen-leke, and waiting to convey it from the shores of the continent ; where it had witnessed so much distress, wasting, and destruction.

[Here ends the author's biographical sketch of his own life.]

In the autumn of 1795, Daniel Wheeler obtained a commission in a regiment destined for the West Indies, and sailed with the expedition appointed to that service, under Sir Ralph Abercrombie, the fleet, including convoy and transports, consisting of about two hundred vessels, with nearly sixteen thousand troops on board. During this voyage he experienced some remarkable preservations, to which he often afterwards referred, as the merciful interpositions of an overruling Providence ; of these, the following is one. The vessel in which he was to have sailed, was considered a remarkably fine one, but was much crowded, from the preference given her. On the day before their leaving port, he proposed to one of his friends that they should go on board a collier lying along-side, being one of the hired transports. His fellow-officers ridiculed the idea of preferring her to the noble ship in which they were ; but he and his friend persisted in their intention, and, although straitened for time, succeeded in obtaining permission to transfer themselves according to their inclination. The same evening, a dreadful storm arose, in which the vessel they had quitted went down, with all on board. His heart had, in some measure, been softened by previous chastisements, and this signal preservation produced in his mind indescribable emotions, under a sense of his own sinfulness and unfitness to appear before the tribunal of eternal justice, and of the mercy of God in sparing him awhile longer. A sincere repentance was commenced, and though the work was gradual, its fruits were soon apparent to those around him. After a stormy passage, they were once in sight of the West India Islands, but were driven back by a tremendous hurricane, in which several of the vessels foundered, and great numbers of the troops perished. A malignant fever also raged with fatal violence amongst the crews of

the fleet ; twenty-seven deaths occurring from this cause, in the ship in which Daniel Wheeler had embarked.

Bowed under the chastening hand of God, he sought in silent, fervent prayer, for the forgiveness of his sins for Christ's sake : he did not mention the state of his mind to any one, looking to the Lord alone for help. Many years afterwards, on being questioned as to the means made use of in the Divine hand for effecting "a new birth unto righteousness," he said, that he could not remember any outward means having been employed, unless, indeed, he might except a storm at sea, when his mind was deeply affected ; and under a feeling of his own lost condition by nature, he was mercifully enabled to see the remedy and the entire spirituality of the Gospel dispensation.

In accordance with this feeling, he remarked,—“I was at this time convinced of Friends' principles, they being neither more nor less, in my estimation, than pure Christianity ;” adding, “I remember when Friends visited me on my application for membership, I told them I was convinced at sea ; for I verily believed, in looking back, that this had been the case : no human means were made use of ; it was altogether the immediate work of the Holy Spirit upon my heart.”

At an early period of his religious course, he became dissatisfied with the military profession, believing it to be altogether inconsistent with the spirit of the Gospel, which breathes “peace on earth, good will to men ;” and he resolved, if permitted again to reach the shore, that he would endeavour to lead a life to the glory of that Being who had so mercifully visited him with his own free grace. To this resolution he adhered ; and on the return of the fleet in the First month, 1796, he resigned his commission. For some time subsequently to this event, he was an inmate of the family of an elder sister, residing in the neighbourhood of Sheffield. She had married a member of the Society of Friends, and had herself become convinced of their principles, and united to them, before the return of her brother from the army. In this congenial retreat, his mind became increasingly impressed with the importance of Divine truth ; and in the course of a few months, he was led openly to espouse those views of it, of which, in after years, he was an unflinching advocate. The little meeting of Friends which he attended at this period, was that of Handsworth Woodhouse ; and although usually held in silence, he was often known to refer to some of these seasons, as times of peculiar instruction to his mind, in which the power of the Lord was sensibly felt, and his Truth revealed.

Being thus entered as a scholar in the school of Christ, he was brought into a state of deep humility, and instructed that the

only path in which he could walk with safety, was that of self-denial. Much mental conflict was now his portion; but peace was only to be obtained by an entire surrender of the will, and in conformity to what he believed to be required of him, he adopted the plain dress. He once recounted to a friend, in lively terms, the trial it was to him, to change a conspicuous article of dress, for one different from that which he was accustomed to wear; especially as, in going to the meeting at Woodhouse, he generally met a number of his former gay acquaintance on their way to the same place of worship he also had previously attended. So hard was it, in this instance, openly to appear as a fool before men, he thought, if his natural life might have been accepted as a substitute, he would gladly have laid it down;—but this was not the thing required.

He diligently examined his heart; and believing submission to his Master's will required it, in child-like obedience and dependence, he yielded, made the change, and found his difficulties to vanish, and peace to flow in his mind. Being faithful in this, and other requisitions of duty, as he humbly walked onward in the just man's path, he realized the truth of his Master's declaration,—“He that is faithful in that which is least, is faithful also in much;”—and received the promise attached to faithfulness in the little, in being made ruler over more.

In the course of the year 1797, he was received into membership with the Society of Friends, and about the same time entered into business in Sheffield, in the seed trade. It was striking to those around him, to observe how readily he adapted himself to this total change of habits, applying himself with energy and assiduity to his new occupation: and by the Divine blessing on his exertions, he soon succeeded in obtaining a business fully adequate to his very moderate desires.

Some of his remarks upon entering into business are so excellent and practical, it is deemed right here to insert them, with the expression of a belief, that when the same spirit shall actuate all who begin, and all who carry on, business, instances of failure and miscarriage will be rare:

“Little is enough, when our desires are bounded by moderation;—as for myself, I can truly say, that when I began business, I had no artificial wants, and my real wants were very few. I never studied to keep up appearances, and be like other people; all around me knew I had but small means, and I made no other pretensions. I endeavoured, I think, to the best of my ability, to seek the Lord, and positively did not look beyond a sufficiency of food and raiment; and although an utter stranger to business, in every shape, my way was made prosperous.”

He has been frequently heard to refer to this period of his life, as one of great peace and comfort; and it appears to have been a time, in which his experience of the reality and power of Divine grace was deepened and enlarged. It was his daily practice, at those intervals when the attendance in his shop could be dispensed with, if but a few minutes at a time, to retire to a small apartment behind it, to explore the contents of the sacred volume: the light which shone upon many passages as he read, and the clear and strong views of religious truth which were then unfolded to his seeking soul, were such as greatly to confirm his faith, and strengthen him to persevere in that straight and narrow path, into which his feet had been so mercifully turned. It was his uniform practice, from his first commencement in trade, to close his shop during the hours appointed for public worship on week days, though this must have required a considerable exercise of faith, at a time when his future support seemed to depend on his own exertions; and he often afterwards expressed his belief that a blessing had rested on this sacrifice of apparent interest to duty.

In the year 1800, he was united in marriage with Jane Brady, of Thorne, a union productive of much solid happiness to both parties. Although necessarily much occupied with his own concerns, he was not a useless or inactive member of the religious body to which he was united. For many years he filled the office of overseer in the meeting to which he belonged; and in discharge of the duties connected with it, he was remarkable for his unwearied zeal and charity, his labour, his forbearance, and brotherly kindness. For a number of years, the impression was strong upon his mind that he should be called to the work of the ministry; but in connection with this subject, he was harassed with doubts and fears. He was not rebellious, but his faith was weak, and he earnestly desired to have indubitable evidence that this was the will of his Lord and Master. Such were his mental conflicts, that his health materially suffered: he was often unable to sleep; his nights were frequently spent in prayer. At other times, prayer being his last engagement previous to consigning himself to sleep, he was favoured to feel, on awaking, in a remarkable degree, the influence of the same precious Spirit resting upon his mind. "I think," said he, many years afterwards, in conversation with an intimate friend, "at that time, I knew in measure what it was to stand continually upon the watch-tower in the day-time, and to be set in my ward whole nights." At this season he was particularly impressed with the great uncertainty of time, and under this impression, for many months together, night after night, he committed his soul into the hands of

God, feeling it very uncertain whether he should see the light of another morning. Sitting in meeting on one occasion, he was particularly impressed with the language of the Saviour, after he had cleansed the lepers;—"Were there not ten cleansed, but where are the nine? I tell you, there are not found that returned to give glory to God, save this stranger." The remembrance that he had ever read such a passage in the sacred volume, was entirely obliterated from his mind; he thought he felt the requisition of duty to address it to the meeting, but he was perplexed; and his dependence not being simply on the Lord alone, he gave way to reasoning, and in great distress of mind, allowed the meeting to be broken up. He hastened home, and opening his Bible, the first passage that met his eye was,—“Were there not ten cleansed,” &c. Deeply affected by the circumstance, he entered renewedly into covenant with the Lord, that if he would be pleased again to manifest his will, he would be more faithful; and when again he felt a similar requisition, he was strengthened in much brokenness to comply. He was acknowledged a minister in 1816.

Some years before the last-named period, having taken a farm at a short distance from Sheffield, his attention was a good deal turned to agricultural pursuits, in which he took great delight: rural occupations and the simple pleasures of a country life, harmonizing peculiarly with his feelings: he loved to trace in the works and beauties of creation the goodness and power of the great Creator.

Early in the year 1817, inquiry was made, by order of the late Emperor Alexander of Russia, for a person to undertake the drainage and cultivation of the marshes and waste lands in the neighbourhood of his capital—the Emperor expressing a particular wish, that a member of the Society of Friends should be selected, Daniel Wheeler believed it his duty to offer himself, and finally received the appointment to this service. For several years previously, he had had an impression, that it would be required of him to go abroad. This prospect frequently cost him much exercise of mind; and one day, whilst pacing up and down his parlour, feeling unusually burdened under it, he was led earnestly to cry unto the Lord, desiring that he would be pleased to show him to what part of the world he must go. One of his children was in the room, putting together a dissected map, and as his father approached him, his eye rested on Petersburg, with such an intimation that thither his Divine Master would send him, that, said he, in relating the circumstance many years afterwards, to an intimate friend, “I never afterwards doubted.”

During a preliminary visit to Russia, he found some openings

for religious service with the Emperor, and others in high stations. In one of these opportunities with Prince Galatzin, he was strengthened to declare unto him Jesus Christ as the alone sure foundation. When departing, the Prince took his hand, saying, "Although our languages are different, the language of the *Spirit* is the same."

In the following year, he emigrated with his family to the neighbourhood of Petersburg. Uninured to a northern climate, his family suffered much from its rigours, of which the following extract from a letter to a friend, gives a lively picture :

"At one time, our prospect was very gloomy, as the children seemed as if they could not bear it; and the four youngest were ill at once, with the scarlet fever;—but the great Physician helped us. They are now, through mercy, in usual health.

"We have abundance of wolves, which are drawn by the severity of the weather nearer to the abodes of men. The intense cold sometimes drives them mad; six cases have occurred within our knowledge, of people being bitten by wolves in this state,—four of which proved fatal; and in the other two, the parties recovered, having had the parts cut out, and the wound seared with a hot iron. One man had his face torn by a wolf, close by our house, but he succeeded in killing it;—we all saw it, and a terrible animal it is to encounter. This man, though he submitted to an operation subsequently, fell a victim to hydrophobia.

"When the frost is very great, the smaller birds fall to the ground. I have several times seen this. But though the wolf prowls round our habitation by night, we are favoured to be quiet and peaceful within, and to partake of many consolations."

D. W. was an eye-witness of the great inundation of which the city of Petersburg was the scene, in the autumn of 1824, which he described in a letter, written at the time, to a friend in England :

"Two days previously, an unusual roaring of the sea had been noticed about the head of the Gulf of Finland, and at Cronstadt. On the morning of the 7th, the sea began to rise, and shortly afterwards to push its waves into the heart of the city. The road we live on exhibited a scene of terror and dismay not easy to describe: every one anxious to save himself and his cattle. As our situation is somewhat higher than the city itself, we had many applications for food for the cattle and shelter, which of course we were glad to comply with. . . . From the upper part of the house we could see the city standing as it were in the open sea. —At 3 p. m. the water was twelve feet deep in the main street of Vasily's Island.

"Our land [the flood having subsided] is covered over with timber, boats, dead horses, cows, barrels of fish, crosses from the graveyards, parts of coffins, and other articles; and, I regret to

add, with many human bodies, drowned by this disastrous flood; amongst them, a female with a child under each arm, which she was endeavouring to save. It is now Third-day night. I have been both to-day and yesterday in the city, and have heard such accounts of accumulated suffering, as are impossible to be set forth. I fear the number of lives lost will amount to ten thousand: and the loss of cattle and property is estimated at 20,000,000 roubles [about \$3,428,571]. Whole squadrons of cavalry horses were drowned in their stables.

"When the water began to rise above its usual height in floods, the Emperor Alexander went in person, and ordered the sentinels away from the different posts. When the palace became surrounded by water, many feet deep, he appeared with the Empress on the balconies, encouraging the people to exertion, and offering rewards to those who would endeavour to save life, wherever he saw any particular danger: by this, many were saved, who would otherwise have been inevitably lost.

"However affecting this visitation may appear, I cannot but view it with a hope, that it may yet prove a blessing in disguise, to those that remain: and I very much desire that it may have its proper and lasting effect upon all our minds; that so all may repent, and turn unto Him, with whom is mercy and plenteous redemption; lest a worse and more terrible warning should follow." Short was the time that elapsed, before they were overtaken by "a more terrible warning," in the Cholera.

In the year 1830, Daniel Wheeler came to England, accompanied by his wife, who had been for a considerable time out of health. In the 1st month of the following year, he paid a religious visit to some parts of the West of England and the Scilly Isles, where he held many meetings for Divine worship, which service he accomplished in peace to his own mind.

In 1831, the Asiatic Cholera, which afterwards visited most parts of Europe and America, prevailed to an alarming extent in Petersburg. Daniel Wheeler's return from his visit to England, just mentioned, took place when the disease was at its height. He has left behind him, in his letters, some account of this fearful visitation, from which the following is extracted:—

8th month, 31st, 1831.—"Let me acknowledge with reverent thankfulness and gratitude, that we are all in the enjoyment of the inestimable blessing of health; a high privilege at all times, but how much enhanced, when the earth has been opening around us, and swallowing up the people to a fearful extent from cholera—in some cases, at the short notice of from two to three hours. Old and young, strong and weak, rich and poor, have fallen; but such as were in the constant habit of drinking spirituous liquors

were amongst the first victims. Although we have had to stand as with our lives in our hands, yet we have been favoured beyond precedent; as out of our establishment, employing this year more than 500 persons, not a single man has been taken off by this disease. I have heard through a channel that cannot be doubted, that on the day we landed, eight hundred died in Petersburg. Through mercy, this calamity seems nearly overpast; and how should I rejoice if it was in my power to say, that the inhabitants have learned righteousness, whilst the 'judgments of the Lord' have been so signally manifested in the earth."

How slow the people were to profit by these visitations, and how dark and bewildered their condition, is strikingly exhibited in the following extracts from a letter to a friend:—

"It is really astonishing what a degree of ignorance prevails, or what cause can have operated to deceive the people; many of whom, at this day, do not believe that such a complaint has ever existed; but suppose the mortality has been occasioned by poison administered by persons in the employ of the Poles. This delusion has itself caused a waste of human life.

—The doctors were implicated in this suspicion; and I believe at least one was killed by the rabble. The fact is, the doctors were altogether at a loss how to treat the disease; all their skill was baffled completely; and as almost every case was fatal, to which they were called, when this awful visitation first commenced, it was considered sufficient proof that they were the authors of the mischief. When we arrived, not above five out of every hundred cases recovered. Some of these objects of suspicion were seized, and searched, and compelled to swallow any article found upon them, supposed to be poison, in order to ascertain their guilt. We heard of one, upon whom a smelling-bottle, containing strong French salts, was found: the test in this case, it is said, proved fatal. In another instance, the owner of a set of castors was compelled to swallow the contents; but by taking an emetic, he escaped material suffering.

"The rabble broke into some of the hospitals, and speedily liberated the patients. The confusion was at one time so great, that some people are said to have died of fear, and many fled. Others shut themselves up, to escape this terrible malady; but in repeated instances, those who took the greatest precautions were the first carried off."

Daniel Wheeler remained in Russia about fourteen years; when, under the apprehension that it was required of him by his Divine Master to pay a religious visit to some of the islands of the Pacific Ocean, he believed it right to resign his appointment under the Russian government, and return to his native country.

His labour in the cultivation and drainage of the environs of Petersburg had been attended with a very gratifying degree of success, and besides the local improvement thus effected, the most satisfactory evidence of the utility of the undertaking had been afforded, by the extensive adoption of various implements and modes of culture hitherto unknown in Russia. Nor can we suppose that his residence was without its moral influence in that country; where his uniformly guarded and consistent life and conversation, his unbending integrity, which no self-interest could warp, no influence from without could suppress, will be long had in honourable remembrance. He enjoyed the uniform patronage of the Emperor Alexander, and his successor; with the former he had several interviews, and held in much estimation his character and enlightened views.

The following particulars of one of these opportunities, are from a letter, dated 10th mo. 3d, 1821:—

“I had a conference with the Emperor a short time since, and was never so much satisfied with any previous interview. He has passed through much conflict of mind for the last twelve months; the state of political affairs, and many other trying circumstances combined, have served to reduce him, both in body and mind. A knowledge of his peculiar situation renders him, in my estimation, an object of commiseration and sympathy; and when I consider the education he has had, and the training up altogether, I am surprised that he should have any relish for serious things. He had been absent about ten months, [upon important business]; and on my telling him he had been a long time away from his large family, he said, ‘I have had a great deal to do;—it is a very difficult thing to act for a nation; but I hope *I have acted under God*: and the measures I have taken, I hope are approved by Him. I am encouraged to believe so, because not a drop of blood has been spilled. When the nations were in great distress and suffering, during the late calamitous war, then they prayed to God; but they are like the Jews of old,—they have now forgotten Him.’ I told him I had often thought of him, and that a petition had been raised in my heart on his account. ‘Yes,’ he said, ‘and I have often thought of you; there has not been one day, not one day, but I have thought of you, and of A. and G.;* and always felt myself united to you three in Spirit.’

“Previously to this conversation, we sat down in silence before the Lord; and in the course of our sitting, my mouth was

* Two ministers of the Gospel in the Society of Friends, then on a religious visit to Russia.

opened to declare unto him the goodness of God, and His great mercy, variously displayed, to the children of men; and to speak of the precious promises, which the humble heart only can sensibly partake of. After sitting some time in silence, feeling myself at liberty, I told him my mind was relieved,—when he gave me his hand, and attempted to describe his feelings; but was unable to utter anything, except, ‘I have felt it,’—laying his hand on his heart. I never saw him so brought down before. He stayed with us, I think, near three hours, and then left us in an affectionate manner, saying, ‘I must leave you;—I hope this is not the last time that I shall come: remember me in your prayers.’”

Whilst awaiting in England the completion of the arrangements necessary for his voyage to the Southern Seas, having received the mournful intelligence of the decease of his beloved and affectionate wife, and of the alarming illness of other members of his family, Daniel Wheeler returned to Russia, to pay a visit to his bereaved and suffering children. He brought back with him, to England, his son Charles, who had believed it his duty to offer himself as a companion to his father, in the important engagement before him.

They embarked for the South Seas in the autumn of 1833, on board a vessel of little more than a hundred tons burden; this small size being considered best adapted for a voyage involving frequent disembarkation, and many short trips amongst the various clusters of islands. The outward passage proved remarkably long and tempestuous; the operation technically called “lying-to” having been needful twenty-one times from leaving the coast of South America to arriving in Van Dieman’s Land; and for a time, “every returning day seemed to bring a fresh tempest with it.”

From the many vivid descriptions of their perils by sea, the following are selected:

“The height of the waves compelled us again to ‘lie-to,’ under storm-canvas, for thirty hours. It did seem as if we were now cast off, and left to the fury of the winds and waves, and [notwithstanding the deliverances heretofore witnessed,] now the glorious presence was withdrawn, and so completely hidden, that no trace could be perceived to administer one glimmering ray of hope in the midst of our complicated distress. On looking at our forlorn situation, and the overwhelming appearance of the storm, the fury of which had been only aggravated by every change which had so far taken place, it now seemed too late for any thing to occur that could operate in our favour, as the sea was running in confused heaps, different ways, in a frightful manner, caused by the wind having shifted to different points, and from each point blowing furiously. About three o’clock in

the afternoon, the mercury fell lower and lower, when we were overtaken with a squall of wind, truly appalling and terrific, which in a short time afterwards was succeeded by a second, still more violent; but, through the medium of these two dreadful blasts, which at first threatened nothing but destruction, our deliverance was marvellously effected. Such was the fury of these two typhoons, that they actually, in a short space of time, changed the wild and disfigured surface of the troubled ocean from unruly mountains to a rugged level, by their boisterous breath, leaving nothing but a sea white as milk with foam. From this time the storm subsided, and at midnight we were again enabled to bear away for Van Dieman's Land, distant about four thousand seven hundred miles."

8 mo. 14th.—"We were again surrounded with all the horrors of a furious storm, which continued through the night with unabated fury. The wind shifted several points, in the course of the gale, causing the white-crested foaming billows to run one against another, in fearful heaps, and breaking as they met, in every direction, to exhibit one vast ocean of white foam, in confused agitation, not to be described. As the principal weight of this mighty tempest was from the southward and westward; the wind coming off such vast bodies of ice (near the pole), brought with it the most chilling cold, and heavy falls of hail and sleet, which added much to the already accumulated sufferings of our poor, drenched, and benumbed seamen."*

Our limits will preclude entering into many particulars of his labours in these parts, but it may be proper to mention, that after leaving Hobart Town, he sailed to Sydney, and from thence to

* It may here be stated, that the "Henry Freeling" was strictly what is called "a temperance ship." For an allowance of spirituous liquors was substituted an increased and liberal supply of smaller stores—tea, coffee, cocoa, and weak beer made with hops and sugar. The remarks of intelligent observers speak of the healthy appearance and ruddy countenances of the crew, as contrasted with the worn look so common to sailors on their return from long voyages in ships where ardent spirits are used. Indeed it was said, the Henry Freeling's men looked rather like farmers than a ship's crew who had been long at sea. The sailors were engaged in instructing each other in nautical observations and calculations; and neither the captain nor mate made a "foolish mystery" about the vessel's course. No swearing was to be heard on board.

It may be well, also, to notice the power of endurance of these temperate men, under great privations and exposure:—"They had nothing but water for months together. It is a little remarkable, that, although they have been sometimes wet, and in wet clothes, not for a day or two, but for a week together,—when their teeth have chattered with cold, with no warm food,—the sea having put the fires out, even below the deck,—their beds wet, and not a dry garment to change;" yet no instance of scurvy appeared, although some bore the marks of former attacks; nor, with the exception of a two hours' absence from the watch, was man or boy prevented from duty.

Tahiti ; afterwards visiting, in succession, the Society, Sandwich, Harvey, and Friendly Island groups. From the Friendly Islands, he proceeded to New Zealand, and returned home in the Spring of 1838. At these places, many meetings with the natives were held ; the missionaries, with very little exception, aiding as interpreters, with much liberality and christian affection. Many of these assemblies were large, and appear to have been highly favoured with the sensible evidence of the divine presence.

He found an open door among all classes, both natives and foreigners, and as much as in him lay, and as he was put in trust therewith, he powerfully and *freely* preached the gospel, being careful in some cases where presents were made him, to return their full value:—thus, with the Apostle, making “the Gospel of Christ without charge ;” and being enabled to say with him, “I have coveted no man’s silver or gold,” for “I seek not yours, but you.” Consistent with his conduct herein, is the belief expressed by him, “that if no money was permitted to circulate in connection with the outward performance of any religious service, the religion of Jesus would soon shake off the defilements with which it has been sullied, and again shine forth in primitive purity and lustre.”

Large and full testimonies to the weight and value of his religious services were repeatedly given in writing by those amongst whom he laboured. Grateful acknowledgments were also received for the liberal supplies of useful articles, furnished the natives and others, including medicine for the sick, &c.

At most of the islands, D. W. had occasion to deplore the devastating effects produced on the natives by the introduction of ardent spirits ; and by the immoral conduct of the crews belonging to the ships which trade there. Notwithstanding the great exertions made by the missionaries, wherever their influence extends, to stop the overwhelming torrent of iniquity, their endeavours are constantly frustrated, by the refusal of the captains and those in command of the ships, to co-operate with them. D. W. describes one of the islands as an almost complete wreck, from the effects of habits of intoxication. Many of the people had relapsed into their former idolatrous habits, converted even the bread-fruit into ardent spirits by distillation, and given way to the most dissolute practices ; and, as might be expected, were in a miserable and famishing condition. His language respecting these poor people, may be quoted as expressive of his feelings towards the Islanders generally, whom he visited in the course of this long and toilsome voyage :—“great is the love I feel for them, as a stream in my heart, and particularly towards the poor neglected children.”

In another of these islands, more sheltered from the evil influ-

ences of intercourse with the shipping, in the moral and religious condition of the native inhabitants, a pleasing contrast was exhibited.

Firm in his reliance upon his Divine Master's promise, "where two or three are gathered together in my name, there am I in the midst of them," it was Daniel Wheeler's practice, whilst on ship-board, besides assembling the crew twice on First days, for devotional purposes, to continue a mid-week meeting, even when the attendance was limited to his son and himself. Deeply instructive to the christian mind are the simple records of this acknowledgment of their dependance upon Christ Jesus, as their teacher—the Shepherd and Bishop of their souls. Of these memorandums, the following are transcribed, as affording encouragement to all, by sea or by land, wherever situated, who are concerned thus to wait upon the Lord, in remembrance of his promise, to renew the strength of them that wait upon Him :

"The 20th being 5th day, our usual meeting-day at home, my dear Charles and myself sat down together to wait upon the Lord : but although we were scarcely able to retain our seats, from the motion of the ship, yet I humbly trust we were favoured, poor outcasts as we seemed to be, to look towards His temple,—to fear Him, and to think upon His name."

"30th, 5th day.—In the forenoon Charles and myself sat down in the usual way ; but under a renewed sense of dryness and barrenness—which perhaps was the food most 'convenient' for us, to keep the creaturely part in subjection."

"Although there was much noise upon deck, being 5th day, we sat down together in the cabin, as usual ; it served to make us sensible of our own weakness, and to awaken feelings of humility in commiserating the sufferings of others, in contriteness before the Lord."

"This forenoon we held our little meeting, and notwithstanding previously to sitting down I felt hemmed in outwardly and inwardly by discouraging circumstances, yet as the struggle (of spirit) was maintained, a gleam of comfort seemed to shine, as from the Sun of Righteousness, which can alone cheer the drooping traveller in the christian course, and strengthen him more and more to walk by faith, and not by sight ; and less and less to look for support and comfort from the perishing things that are seen and only temporal."

The following extracts are from his Journal, whilst in the South Seas :—

7th month, 6th, 1835.—"On landing at Hitea, we were shown to an empty house, like a large bird-cage in appearance. It was

built with open lattice walls, and screens of cocoa-nut branches to keep out the wind. The floors were covered with withered grass, in a very dirty condition from long use, being laid upon loose earth, in a low and damp situation. There were latticed divisions, which made four apartments; but not a door either within or without. The people soon brought us a supply of food, according to their custom of treating strangers; and in due time, beds were prepared for us, consisting of frames of wood, supported on posts driven into the ground, and spread with clean mats.

"We paid a visit to the resident chief, to whom I was no stranger, having seen him more than once on board the vessel. At his house a large 'feeding' was preparing, to which we were invited, but declined partaking of it. . . . As we proceeded with conversation, the large company more and more settled down into serious thoughtfulness. The important distinction was explained to them, between the Word which was in the beginning with God and was God, and the Bible; a subject on which their ideas were confused, from having been accustomed to hear the Scriptures styled 'the word of God.'

"After alluding to the memorable conference between the Saviour of the world and the woman of Samaria, who, when told she had had five husbands, &c., left her water-pot and went her way into the city, and said, 'Come, see a man that told me all things that ever I did; is not this the Christ?' D. W. asked them if they had not, at seasons, felt something within themselves, which brought to their remembrance sins that had been long ago committed; things which they would be glad to forget, much rather than remember with painful retrospect: inquiring whether they had not been sensible of this, long before they ever saw the face of a missionary, or heard his voice,—on this, to use D. W's own words, 'some of them shook their heads, and answered in the most satisfactory manner, with unequivocal simplicity and sincerity,—yes, *that* they had, long enough ago.'"

D. W. also held many meetings with the crews of American and English ships he met at the various anchorages of the South Sea islands; freely distributing the Holy Scriptures, and other religious books, among them. Having been liberally provided with school materials, he was enabled, also, very effectually to assist in the important work of education.

Not many months elapsed after his return from the South Seas, before he embarked on a religious visit to some parts of North America. "Shortly after leaving England," he says, "on my way to the islands of the Pacific, an evidence was granted to me that I should have to visit North America, after the service on which I was then entering should be accomplished. Such a marvellous

unfolding of the Divine will as to the future, so condescendingly vouchsafed at so great a length of time beforehand, could not fail to support, comfort, and strengthen me, in every season of trial and conflict, both inward and outward, which I had afterwards to pass through; and although at seasons my mind was put closely to the test, it was *again and again renewed*, from the heavenly treasury of living faith, to strengthen my confidence in its holy Author and Finisher;—for the brightest gleam of that soul-sustaining, loving kindness, which is better than life, soon loses its lustre, unless renewed from time to time by Him in whose presence only there is life.” In America, his attention seems to have been particularly directed to the Society of Friends, and to ship-owners and persons connected with a sea-faring life. With the latter, his main concern was, to point out the heavy responsibility of those whose calling brought them in contact with uncivilized tribes; thus literally complying with the very striking request of a South Sea chieftain, “to tell the people of England and America to have mercy on them: because it was these countries that sent the poison [ardent spirits] amongst them.”

The latter years of Daniel Wheeler’s life were marked with much domestic affliction. In addition to the loss of his wife, already mentioned, he had to mourn the removal by death of the eldest and youngest of his children, which took place during his voyage to the South Seas. And now, whilst prosecuting his religious engagement in America, he was tried by the dangerous illness of his son Charles, the faithful companion of his long labours in the Pacific. Naturally of warm feelings, and an affectionate disposition, these bereavements were severely felt; yet was he enabled to bear them with much of the dignity of the christian mourner, and whilst acutely suffering, to adopt, as his own, the language, “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

After visiting parts of New York, New England, Pennsylvania, Virginia, Ohio, Nova Scotia, and Canada, in the winter of 1839, he felt himself at liberty to return once more to Europe.

Soon after witnessing the peaceful close of his son, he again quitted his native shores for New York. After being about a week at sea, he took a cold, which terminated in severe inflammation of the pleura. There was no surgeon on board, and the disease gained a fearful ascendancy before he landed at New York (on the 28th of 4th mo. 1840):—all the skill and kindness here enjoyed proved unavailing to arrest it.

On being informed, soon after landing, of the improbability of his recovery, he replied calmly, “All has been done that could be done;—only write to my children how it is. The work has

been going on with the day. It is a great thing to be free from pain. I want nothing but the love of my heavenly Father; and I witness it." In a few lines afterwards addressed to his distant family, written in a very tremulous and almost illegible hand, he remarks, "I have been landed a very sick man in this city; but my most gracious Lord hath borne me up in a marvellous manner, through a multitude of distress and difficulty, for His great name's sake, and for His dear Son's sake; to His own everlasting praise be it spoken:"—thus evincing, that thankfulness and love to our heavenly Father, so conspicuously the covering of his mind in time of health, still pervaded it on the bed of languishing.

After making some arrangements respecting his papers, &c., he said he had now done with the things of this world; he had no wish to live, but for the sake of his family, and that the Lord Jesus might live in him. He had been his guide for years, and he had declared His name unto thousands: he had no hope but in Him.

On another occasion, he received a visit from a beloved friend, which proved an occasion of deep interest. His mind seemed to overflow with admiration of the goodness of his dear Lord and Master, which had constantly attended him in his varied pilgrimage. He recapitulated briefly what had occurred since he left America, alluding to the consolation he received at the death of his beloved Charles, when he was made to rejoice in the midst of grief. He added, "the Lord is good to them that love and fear His name. Great things hath he done for me—things so wonderfully marvellous, that they would hardly be believed were I to tell of them. If I have experienced any shortness in my journey Zionward, it has been on my side, not the Lord's—for He has been faithful, and his promises have been and remain to be, yea and amen—for ever. Whilst I was on shipboard, and thought by some of the passengers to be nigh unto death, how did the Lord appear for my help and consolation; and since I have been in this chamber, how has He appeared for my comfort in the night season; and I have been enabled to sing hymns of praise and thanksgiving unto Him. When the ship made her soundings, I made my soundings upon that Rock, whose foundation is from everlasting to everlasting.—I saw that I should be safely landed, though extremely weak in body; and I was enabled to say, should the Lord see meet to raise me up, and strengthen me still to show forth His wonderful works to the children of men, or cut the work short in righteousness, 'Thy will, O God, not mine, be done: I do not see how the end will be.'"

At another time, on taking leave of a friend from Ireland, who was about returning to his home, he observed, that as to himself, *he had no doubt* he had the same faith that had been with him

through life, founded upon the Gospel of Christ ; and which enabled him to say with the apostle, "Christ liveth in me ; and the life which I now live, I live by the faith of the Son of God, who loved me, and gave himself for me."

On another occasion, when two friends were seated by his bedside, one of them remarked, "it was a great favour to see him preserved in such calmness and quietness." "Ah," he rejoined, "you *would* think so, if you knew all !"

During his illness he could lie down but little, from difficulty of breathing : towards its termination, the little nourishment he took was with pain and difficulty ; and when an affectionate attendant was urging him to take something, saying, she thought he stood in need of it, he replied,—“I think not ; and when there is need, my heavenly Father will enable me to take it ; for there is not a pang I suffer, but what is known to Him ; and I have evidence, that though far from home and my native land, I am not forgotten.” Thus mercifully was he sustained, and his faith and confidence, to the last, preserved unshaken, amidst the sinking of nature.

On the 12th of 6th month, he appeared unusually feeble, and remarked to one of the family who had watched over him most affectionately, “Perhaps this day will end all your cares and troubles.” It was an unusual remark ; but as it was supposed to arise from the feeling of present weakness, it did not excite any particular apprehension. A young friend, who had been much with him, in his sickness, came in the afternoon to take leave, as he was going to attend a distant yearly meeting. Daniel acknowledged his kindness, adding,—“give my dear love to all my friends. God reigneth over all ; His mercy and goodness have never failed me. The end I have not been able to see.”

The end, thus veiled from him, was, however, near at hand. About eight that evening, being offered some tea, he said that he could not see it ; it was evident that his sight had quite failed him ; shortly afterwards he fell asleep, but his breathing was more laboured than usual. In this state he continued until a little after twelve at night, when he gently passed away, without sigh or struggle.

THE END.

CONSIDERATIONS

ON THE

KEEPING OF NEGROES;

RECOMMENDED TO THE

PROFESSORS OF CHRISTIANITY OF EVERY
DENOMINATION.

"Forasmuch as ye did it to the least of these my brethren, ye did it unto me."—
MATT. XXV. 40.

BY JOHN WOOLMAN.

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CONSIDERATIONS

REMARKS ON THE

INTRODUCTORY REMARKS, BY THE AUTHOR.

WHAT I write on this subject is with reluctance, and the hints given are in as general terms as my concern would allow. I know it is a point about which, in all its branches, men that appear to aim well are not generally agreed; and for that reason I chose to avoid being very particular. If I may happily let drop any thing that may excite such as are concerned in the practice to a close thinking on the subject treated of, the candid amongst them may easily do the subject such further justice, as on an impartial inquiry it may appear to deserve; and such an inquiry I would earnestly recommend.

[Tract No. 1, of this Series, is a Memoir of John Woolman.]



CONSIDERATIONS

ON

THE KEEPING OF NEGROES.

As many times there are different motives to the same action ; and one does that from a generous heart, which another does for selfish ends ; the like may be said in this case.

There are various circumstances among those that keep negroes, and different ways by which they fall under their care ; and I doubt not, there are many well disposed persons amongst them who desire rather to manage wisely and justly in this difficult matter, than to make gain of it.

But the general disadvantage which these poor negroes lie under in an enlightened Christian country, having often filled me with real sadness, I now think it my duty, through Divine aid, to offer some thoughts thereon to the consideration of others.

When we remember that all nations are of one blood, (Gen. iii. 20,) that in this world we are but sojourners, that we are subject to the like afflictions and infirmities of body, the like disorders and frailties in mind, the like temptations, the same death, and the same judgment, and that the all-wise Being is Judge and Lord over us all, it seems to raise an idea of general brotherhood, and a disposition easy to be touched with a feeling of each other's afflictions : but when we forget those things, and look chiefly at our outward circumstances, in this and some ages past, constantly retaining in our minds the distinction between us and them, with respect to our knowledge and improvement in things Divine, natural and artificial, our breasts being apt to be filled with fond notions of superiority, there is danger of erring in our conduct toward them.

We allow them to be of the same species with ourselves ; the odds is, we are in a higher station, and enjoy greater favours than they. And when it is thus that our heavenly Father endoweth some of his children with distinguished gifts, they are intended for good ends ; but if those thus gifted are thereby lifted up above their brethren, not considering themselves as debtors to the weak, nor behaving themselves as faithful stewards, none who judge impartially can suppose them free from ingratitude.

When a people dwell under the liberal distribution of favours from heaven, it behoves them carefully to inspect their ways, and consider the purposes for which those favours are bestowed, lest, through forgetfulness of God and misusing his gifts, they incur his heavy displeasure, whose judgments are just and equal, who exalteth and humbleth to the dust, as he seeth meet.

It appears, by Holy Record, that men under high favours have been apt to err in their opinions concerning others. Thus Israel, according to the description of the prophet, Isa. lxxv. 5, when exceedingly corrupted and degenerated, yet remembered they were the chosen people of God ; and could say, "Stand by thyself, come not near me, for I am holier than thou." That this was no chance language, but their common opinion of other people, more fully appears, by considering the circumstances which attended when God was beginning to fulfil his precious promises concerning the gathering of the Gentiles.

The Most High, in a vision, undeceived Peter, first prepared his heart to believe, and at the house of Cornelius showed him of a certainty that God is no respecter of persons.

The effusion of the Holy Ghost upon a people, with whom they, the Jewish Christians, would not so much as eat, was strange to them. All they of the circumcision were astonished to see it ; and the apostles and brethren of Judea contended with Peter about it, till he having rehearsed the whole matter, and fully shown that the Father's love was unlimited, they are thereat struck with admiration, and cry out, "Then hath God also to the Gentiles granted repentance unto life."

The opinion of peculiar favours being confined to them, was deeply rooted, or else the above instance had been less strange to them, for these reasons : First, They were generally acquainted with the writings of the prophets, by whom this time was repeatedly spoken of, and pointed at. Secondly, Our blessed Lord shortly before expressly said, "I have other sheep, not of this fold, them also must I bring," &c. Lastly, His words to them after his resurrection, at the very time of his ascension, "Ye shall

be witnesses to me, not only in Jerusalem, Judea, and Samaria, but to the uttermost parts of the earth."

These concurring circumstances, one would think, might have raised a strong expectation of seeing such a time; yet when it came, it proved matter of offence and astonishment.

To consider mankind otherwise than brethren, to think favours are peculiar to one nation, and to exclude others, plainly supposes a darkness in the understanding: for as God's love is universal, so where the mind is sufficiently influenced by it, it begets a likeness of itself, and the heart is enlarged towards all men. Again, to conclude a people froward, perverse, and worse by nature than others, who ungratefully receive favours, and apply them to bad ends, will excite a behaviour toward them unbecoming the excellence of true religion.

To prevent such an error, let us calmly consider their circumstance: and the better to do it, make their case ours. Suppose then that our ancestors and we had been exposed to constant servitude, in the more servile and inferior employments of life; that we had been destitute of the help of reading and good company; that amongst ourselves we had had but few wise and pious instructors; that the religious amongst our superiors seldom took notice of us; that while others in ease had plentifully heaped up the fruit of our labour, we had received barely enough to relieve nature; and being wholly at the command of others, had generally been treated as a contemptible, ignorant part of mankind; should we, in that case, be less abject than they now are? Again, if oppression be so hard to bear, that a wise man is made mad by it, Eccl. vii. 7, then a series of oppressions, altering the behaviour and manners of a people, is what may reasonably be expected.

When our property is taken contrary to our mind, by means appearing to us unjust, it is only through Divine influence, and the enlargement of heart from thence proceeding, that we can love our reputed oppressors. If the negroes fall short in this, an uneasy, if not a disconsolate disposition will be awakened, and remain like seeds in their minds, producing sloth and other habits which appear odious to us; and with which, had they been free men, they would not perhaps have been chargeable. These, and other circumstances, rightly considered, will lessen the too great disparity which some make between us and them.

Integrity of heart has appeared in some of them; so that if we continue in the word of Christ, and our conduct towards them be seasoned with his love, we may hope to see the good effect of it.

This, in a good degree, is the case with some into whose hands they have fallen; but that too many treat them otherwise, not seeming conscious of any neglect, is, alas! too evident.

When self-love presides in our minds, our opinions are biassed in our own favour; and in this condition, being concerned with a people so situated that they have no voice to plead their own cause, there is danger of using ourselves to an undisturbed partiality, until, by long custom, the mind becomes reconciled with it, and the judgment itself infected.

To apply humbly to God for wisdom, that we may thereby be enabled to see things as they are, and as they ought to be, is very needful. Hereby the hidden things of darkness may be brought to light, and the judgment made clear: we shall then consider mankind as brethren. Though different degrees and a variety of qualifications and abilities, one dependent on another, be admitted, yet high thoughts will be laid aside, and all men treated as becometh the sons of one father, agreeably to the doctrine of Christ Jesus.

“He hath laid down the best criterion, by which mankind ought to judge of their own conduct, and others judge for them of theirs, one towards another, viz. ‘Whatsoever ye would that men should do unto you, do ye even so to them.’ I take it, that all men by nature are equally entitled to the equity of this rule, and under the indispensable obligations of it. One man ought not to look upon another man or society of men as so far beneath him that he should not put himself in their place, in all his actions towards them, and bring all to this test, viz. How should I approve of this conduct, were I in their circumstance, and they in mine?”

This doctrine being of a moral unchangeable nature, hath been likewise inculcated in the former dispensation; “If a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be as one born amongst you, and thou shalt love him as thyself.” Had these people come voluntarily and dwelt amongst us, to call them strangers would be proper; and their being brought by force, with regret and a languishing mind, may well raise compassion in a heart rightly disposed: but there is nothing in such treatment which, upon a wise and judicious consideration, will in any way lessen their right to be treated as strangers. If the treatment which many of them meet with be rightly examined, and compared with those precepts, “Thou shalt not vex him nor oppress him; he shall be as one born amongst you, and thou shalt love him as

thyself," there will appear an important difference between them.

It may be objected that there is the cost of purchase, and risk of their lives to them who possess them, and therefore it is needful that they make the best use of their time. In a practice just and reasonable, such objections may have weight; but if the work be wrong from the beginning, there is little or no force in them. If I purchase a man who has never forfeited his liberty, the natural right of freedom is in him; and shall I keep him and his posterity in servitude and ignorance? "How should I approve of this conduct, were I in his circumstances, and he in mine?" It may be thought, that to treat them as we would willingly be treated, our gain by them would be inconsiderable: and it were, in divers respects, better that there were none in our country.

We may further consider, that they are now amongst us, and people of our nation were the cause of their being here; that whatsoever difficulty accrues thereon, we are justly chargeable with, and to bear all inconveniences attending it with a serious and weighty concern of mind to do our duty by them, is the best we can do. To seek a remedy by continuing the oppression, because we have power to do it, and see others do it, will, I apprehend, not be doing as we would be done by.

How deeply soever men are involved in difficulties, sincerity of heart, and upright walking before God, freely submitting to his providence, is the most sure remedy. He only is able to relieve, not only persons, but nations in their greatest calamities.

To act continually with integrity of heart, above all narrow or selfish motives, is a sure token of our being partakers of that salvation which "God hath appointed for walls and bulwarks," and is, beyond all contradiction, a more happy situation than can ever be promised by the utmost reach of art and power united, not proceeding from heavenly wisdom.

A supply to nature's lawful wants, joined with a peaceful, humble mind, is the truest happiness in this life; and if we arrive at this, and continue to walk in the path of the just, our case will be truly happy. Though herein we may part with, or miss of the glaring show of riches, and leave our children little else but wise instructions, a good example, and the knowledge of some honest employment; these, with the blessing of Providence, are sufficient for their happiness, and are more likely to prove so, than laying up treasures for them, which are often rather a snare than any real benefit; especially to those who, instead of being

exampled to temperance, are in all things taught to prefer the getting of riches, and to eye the temporal distinctions they give, as the principal business of this life. These readily overlook the true happiness of man, which results from the enjoyment of all things in the fear of God, and miserably substituting an inferior good, dangerous in the acquiring and uncertain in the fruition, they are subject to many disappointments, and every sweet carries its sting.

It is the conclusion of our blessed Lord and his apostles, as appears by their lives and doctrines, that the highest delights of sense, or most pleasing objects visible, ought ever to be accounted infinitely inferior to that real intellectual happiness, suited to man in his primitive innocence, and now to be found in true renovation of mind; and that the comforts of our present life, the things most grateful to us, ought always to be received with temperance, and never made the chief objects of our desire, hope, or love; but that our whole heart and affections be principally looking to that "city, which hath foundations, whose maker and builder is God." Did we so improve the gifts bestowed on us, that our children might have an education suited to these doctrines, and our example to confirm it, we might rejoice in hope of their being heirs of an inheritance incorruptible.

This inheritance, as Christians, we esteem the most valuable; and how then can we fail to desire it for our children? O that we were consistent with ourselves, in pursuing the means necessary to obtain it!

It appears by experience, that where children are educated in fulness, ease, and idleness, evil habits are more prevalent than is common amongst such who are prudently employed in the necessary affairs of life. If children are not only educated in the way of so great temptation, but have also the opportunity of lording it over their fellow-creatures, and being masters of men in their childhood, how can we expect otherwise than that their tender minds will be possessed with thoughts too high for them; which gaining strength by continuance, will prove like a slow current, gradually separating them from or keeping from acquaintance with that humility and meekness in which alone lasting happiness can be enjoyed.

Man is born to labour, and experience abundantly sheweth, that it is for our good: but where the powerful lay the burden on the inferior, without affording a Christian education, and suitable opportunity of improving the mind, and a treatment which we, in their case, should approve, in order that themselves may

live at ease, and fare sumptuously, and lay up riches for their posterity; this seems to contradict the design of Providence, and, I doubt not, is sometimes the effect of a perverted mind; for while the life of one is made grievous by the rigour of another, it entails misery on both.

Amongst the manifold works of Providence, displayed in the different ages of the world, these which follow, with many others, may afford instruction.

Abraham was called of God to leave his country and kindred, to sojourn amongst strangers. Through famine, and danger of death, he was forced to flee from one kingdom to another; yet, at length, he not only had assurance of being the father of many nations, but became a mighty prince. (Gen. xxiii. 6.)

Remarkable were the dealings of God with Jacob in a low estate; the just sense he retained of them after his advancement, appears by his words: "I am not worthy of the least of all thy mercies."

The numerous afflictions of Joseph are very singular; the particular providence of God therein, no less manifest: he at length became governor of Egypt, and famous for wisdom and virtue.

The series of troubles which David passed through, few amongst us are ignorant of; and yet he afterwards became as one of the great men of the earth.

Some evidences of the Divine wisdom appear in those things, in that such who are intended for high stations, have first been very low and dejected, that Truth might be sealed on their hearts; and that the characters there imprinted by bitterness and adversity, might in after years remain, suggesting compassionate ideas, and, in their prosperity, quicken their regard to those in the like condition. This yet further appears in the case of Israel; who were well acquainted with grievous sufferings, a long and rigorous servitude; and then, through many notable events, were made chief amongst the nations. To them we find a repetition of precepts to the purpose abovesaid: though, for ends agreeable to infinite wisdom, they were chosen as a peculiar people for a time; yet the Most High acquaints them, that his love is not confined, but extends to the stranger; and to excite their compassion, reminds them of times past, "Ye were strangers in the land of Egypt." Again, "Thou shalt not oppress a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."

If we call to mind our beginning, some of us may find a time,

wherein our fathers were under afflictions, reproaches, and manifold sufferings.

Respecting our progress in this land, the time is short since our beginning was small and number few, compared with the native inhabitants. He that sleeps not by day nor night, hath watched over us, and kept us as the apple of his eye. His Almighty arm hath been round about us, and saved us from dangers.

The wilderness and solitary deserts in which our fathers passed the days of their pilgrimage, are now turned into pleasant fields; and while many parts of the world have groaned under the heavy calamities of war, our habitation remains quiet, and our land fruitful.

When we trace back the steps we have trodden, and see how the Lord hath opened a way in the wilderness for us, to the wise it will easily appear, that all this was not done to be buried in oblivion, but to prepare a people for more fruitful returns; and the remembrance thereof ought to humble us in prosperity, and excite in us a Christian benevolence towards our inferiors.

If we do not consider these things aright, but through a stupid indolence, conceive views of interest separate from the general good of the great brotherhood, and, in pursuance thereof, treat our inferiors with rigour, to increase our wealth and gain riches for our children; "What then shall we do when God riseth up? and when he visiteth, what shall we answer him? did not he that made us, make them? and did not one fashion us?"

To our great Master we stand or fall, to judge or condemn us as is most suitable to his wisdom or authority; my inclination is to persuade, and entreat, and simply give hints of my way of thinking.

If the Christian religion be considered, both respecting its doctrines and the happy influence which it hath on the minds and manners of all real Christians, it looks reasonable to think, that the miraculous manifestation thereof to the world is a kindness beyond expression.

Are we the people thus favoured? Are we they whose minds are opened, influenced, and governed by the Spirit of Christ, and thereby made sons of God? Is it not a fair conclusion, that we, like our heavenly Father, ought in our degree to be active in the same great cause of the eternal happiness of, at least, our whole families, and more, if thereto capacitated?

If we, by the operation of the Spirit of Christ, become heirs with him in the kingdom of his Father, and are redeemed from the alluring counterfeit joys of this world, and the joy of Christ

remain in us; to suppose that one in this happy condition can, for the sake of earthly riches, not only deprive his fellow-creatures of the sweetness of freedom, which, rightly used, is one of the greatest temporal blessings, but therewith neglect using proper means for their acquaintance with the Holy Scriptures, and the advantage of true religion, seems at least a contradiction to reason.

Whoever rightly advocates the cause of some, thereby promotes the good of all. The state of mankind was harmonious in the beginning, and though sin hath introduced discord, yet through the wonderful love of God in Christ Jesus our Lord, the way is open for our redemption, and means appointed to restore us to primitive harmony. That if one suffer by the unfaithfulness of another, the mind, the most noble part of him that occasions the discord, is thereby alienated from its true and real happiness.

Our duty and interest are inseparably united, and when we neglect or misuse our talents, we necessarily depart from the heavenly fellowship, and are in the way to the greatest of evils.

Therefore to examine and prove ourselves, to find what harmony the power presiding in us bears with the Divine nature, is a duty not more incumbent and necessary, than it would be beneficial.

In Holy Writ the Divine Being saith of himself, "I am the Lord, which exercise loving-kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord." Again, speaking in the way of man, to show his compassion to Israel, whose wickedness had occasioned a calamity, and then being humbled under it, it is said, "His soul was grieved for their miseries." If we consider the life of our blessed Saviour, when on earth, as it is recorded by his followers, we shall find that one uniform desire for the eternal and temporal good of mankind, discovered itself in all his actions.

If we observe men, both apostles and others, in many different ages, who have really come to the unity of the Spirit, and the fellowship of the saints, there still appears the like disposition; and in them the desire for the real happiness of mankind has out-balanced the desire of ease, liberty, and, many times, of life itself.

If, upon a true search, we find that our natures are so far renewed, that to exercise righteousness and loving-kindness, according to our ability, towards all men, without respect of persons, is easy to us, or is our delight; if our love be so orderly and regu-

lar, that he who doeth the will of our Father who is in heaven, appears in our view to be our nearest relation, our brother, and sister, and mother ; if this be our case, there is a good foundation to hope, that the blessing of God will sweeten our treasures during our stay in this life, and that our memory will be savoury, when we are entered into rest.

To conclude, It is a truth most certain, that a life guided by wisdom from above, agreeably with justice, equity and mercy, is throughout consistent and amiable, and truly beneficial to society; the serenity and calmness of mind in it, affords an unparalleled comfort in this life, and the end of it is blessed.

And it is no less true, that they who in the midst of high favours remain ungrateful, and under all the advantages that a Christian can desire, are selfish, earthly and sensual, do miss the true fountain of happiness, and wander in a maze of dark anxiety, where all their treasures are insufficient to quiet their minds: hence, from an insatiable craving, they neglect doing good with what they have acquired, and too often add oppression to vanity, that they may compass more.

“O that they were wise, that they understood this, that they would consider their latter end !”

THE END.

COVETOUSNESS;

OR,

THE PREVALENCE AND SINFULNESS

OF

AN INORDINATE

DESIRE FOR GAIN.

BY

WILLIAM PENN.



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COVETOUSNESS.*

AVARICE, or covetousness, is an epidemical and a raging distemper in the world, attended with all the mischiefs that can make men miserable in themselves, and in society. Covetousness is the love of money or riches, "which," as the apostle hath it, "is the root of all evil." It brancheth itself into these three parts. First, Desiring of unlawful things. Secondly, Unlawfully desiring of lawful things. And lastly, Hoarding up, or unprofitably withholding the benefit of them from the relief of private persons, or the public.

And first, of desiring or coveting unlawful things. It is expressly forbidden by God himself, in the law he delivered to Moses upon Mount Sinai, for a rule to his people, the Jews, to walk by: "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's." This, God confirmed by thunderings and lightnings, and other sensible solemnities, to strike the people with more awe in receiving and keeping it, and to make the breach of these moral precepts more terrible to them. Let this deter those who desire unlawful things, the rights of others: for God, who is just, will certainly repay such with interest in the end. But perhaps these are few; either that they do not, or dare not show it, because the law will bite, if they do. But the next part hath company enough, who will yet exclaim against the iniquity of this part of covetousness; and by their seeming abhorrence of it, would excuse themselves of all guilt in the rest. Let us consider the unlawful desire of lawful things; especially of riches. Money is lawful, but "the love of it is the root of all evil," if the man of God say true. So riches are lawful; but they that pursue them, "fall into divers temptations, snares, and lusts," if the same good man say right.

* This tract is taken from the chapter on Avarice, in William Penn's "No Cross, No Crown:" some omissions, and a few slight verbal alterations, have been made.

He calls them "uncertain," to show their folly and danger, who set their hearts upon them. Covetousness is hateful to God: he hath denounced great judgments upon those that are guilty of it. God charged it on Israel of old, as one of the reasons of his judgments: "For the iniquity of his covetousness was I wroth, and smote him." Therefore God, in the choice of magistrates, made it a part of their qualification, to hate covetousness; foreseeing the mischief that would follow to that society or government where covetous men were in power; that self would bias them, and they would seek their own ends at the cost of the public. David desired, "that his heart might not incline to covetousness, but to the testimonies of his God." The wise man expressly tells us, that "He that hateth covetousness, shall prolong his days;" making a curse to follow it. It is by Luke charged upon the Pharisees, as a mark of their wickedness; and Christ, in that evangelist, bids his followers "take heed and beware of covetousness;" giving a reason for it, that carrieth a most excellent instruction in it; "for (saith he) a man's life consisteth not in the abundance of the things which he possesseth." But he goeth farther; and joins covetousness with murder, and blasphemy. No wonder then if the apostle Paul is so liberal in his censure of this evil: he placeth it, with all unrighteousness, to the Romans: to the Ephesians he writeth the like; and addeth, "Let not covetousness be so much as named among you;" he bids the Colossians, "mortify their members;" and names several sins, as uncleanness, and such like, but ends with covetousness; which is idolatry.

Peter was of the same mind; for he maketh covetousness to be one of the great marks of the false prophets and teachers, that should arise among the Christians; by which they might know them; "Who (saith he) through covetousness, shall, with feigned words, make merchandise of you." To conclude, the author to the Hebrews, at the end of his epistle, leaves this, with other things, with great zeal and weight upon them: "Let your conversation be without covetousness." He rests not in this generality, but goes on, "and be content with such things as you have; for God hath said, I will never leave thee, nor forsake thee." What then? Must we conclude that

those who are not content, but seek to be rich, have forsaken God? The conclusion seems hard; but yet it is natural. For such, it is plain, are not content with what they have; they would have more; they covet to be rich, if they may; they live not with those dependencies and regards to Providence, to which they are exhorted; nor is godliness, with content, great gain to them.

Truly it is a reproach to a man, especially the religious man, that he knows not when he hath enough; or when to leave off, and be satisfied. That notwithstanding God sends him one plentiful season of gain after another, he is so far from making that the cause of withdrawing from the traffic of the world, that he makes it a reason of launching farther into it; as if the more he hath, the more he may have. He therefore reneweth his appetite, bestirs himself more than ever, that he may have his share in the scramble, while anything is to be got. This is as if cumber, not retirement, and gain, not content, were the duty and comfort of a Christian. Oh! that this thing was better considered: for by not being so observable nor obnoxious to the law as other vices are, there is the more danger, for want of that check. It is plain that most people strive not for subsistence, but wealth. Some there be who love it strongly, and spend it liberally, when they have got it. Though this be sinful, yet more commendable than to love money for money's sake. This is one of the basest passions the mind of man can be captivated with: a perfect lust; and a greater, and more soul-defiling one, there is not in the whole catalogue of concupiscence. This considered, should quicken people into a serious examination, how far this temptation of love of money hath entered them; and the rather, because the steps it maketh into the mind are almost insensible, which renders the danger greater.

Thousands think themselves unconcerned in the caution, who yet are perfectly guilty of the evil. How can it be otherwise, when those that have acquired thousands, labour yet to advance, yea, double and treble those thousands; and that with the same care and contrivance by which they got them. Is this to live comfortably, or to be rich? Do we not see how early they rise; how late they go to bed? how full of the exchange, the shop, the

ware-house, the custom-house ; of bills, bonds, the farm crops, &c., they are ? running up and down, as if it were to save the life of a condemned innocent.

Covetousness is an enemy to government in magistrates ; for it tends to corruption. Wherefore, those that God ordained, were such as feared him, and hated covetousness. Next, it hurts society ; for old traders keep the young ones poor : and the great reason why some have too little, and so are forced to drudge like slaves to feed their families, and keep their chin above water, is, because the rich hold fast, and press to be richer, and covet more, which dries up the little streams of profit from smaller folks.

There is yet another mischief to government ; for covetousness leads men to abuse and defraud it, by concealing or falsifying the goods they deal in : as bringing in forbidden goods by stealth, or lawful goods, so as to avoid the payment of dues, or owning the goods of enemies for gain ; or that they are not well made, or full measure ; with abundance of that sort of deceit.

Judas's religion fell in thorny ground : love of money choked it. Pride and anger in the Jews endeavoured to murder Christ ; but till covetousness set her hand to effect it, they were all at a loss. They found Judas had the bag, and probably loved money ; they would therefore try him, and did. The price was set, and Judas betrays his Master, his Lord, who never did him wrong, into the hands of his most cruel adversaries. But to do him right, he returned the money, and to be revenged of himself, was his own hangman. A wicked act, a wicked end. Come on, ye covetous ! What say ye now to brother Judas ? Was he not an ill man ? Did he not very wickedly ? Yes, yes. Would you have done so ? No, no, by no means ! Very well ; but so said those evil Jews of stoning the prophets, and who yet crucified the beloved Son of God ; he that came to save them, and would have done it, if they had received him, and not rejected the day of their visitation. Rub your eyes well, for the dust has got into them ; and carefully read in your own consciences, and see, if, out of love to money, you would not have betrayed the just One in yourselves, and so are brethren with Judas in iniquity. I speak for God against an idol ; bear with me : have you not resisted, yea, quenched many times the good Spirit of

Christ, in your pursuit after your beloved wealth? "Examine yourselves, try yourselves; know ye not your own-selves, that if Christ dwell not (if he rule not, and be not above all belov'd) in you, ye are reprobates;" in an undone condition?

Covetousness tends to luxury, and rises often out of it: for from having much they spend much, and so become poor by luxury: such are covetous to get, to spend more, which temperance would prevent. For if men would not, or could not, by good laws well executed, and a better education, be so lavish in their tables, houses, furniture, apparel, there would be no such temptation to covet earnestly after what they could not spend: for there is but here and there a miser who loves money for money's sake.

This leads to the last and basest part of covetousness, which is yet the most sordid: to wit, hoarding up, or keeping money unprofitably, both to others and themselves too. This is Solomon's miser, "that makes himself rich, and hath nothing:" a great sin in the sight of God. He complained of such as had stored up the labours of the poor in their houses; he calls it their spoils, and that it is grinding the poor, because they see it not again. But he blesseth those who consider the poor, and commandeth every one, "to open freely to his brother who is in need;" not only he that is spiritually, but naturally so; and, not to withhold his gift from the poor. The apostle chargeth Timothy in the sight of God, and before Jesus Christ, "that he fail not to charge them that are rich in this world, that they trust not in their uncertain riches, but in the living God, who giveth liberally; and that they do good with them, that they may be rich in good works."

Riches are apt to corrupt; and that which keeps them sweet and best, is charity. He who uses them not, gets them not for the end for which they are given; but loves them for themselves, and not their service. The avaricious is poor in his wealth: he wants for fear of spending, and increases his fear with his hope, which is his gain, and so tortures himself with his pleasure. He is the most like the man that hid his talent in a napkin, of all others; for this man's talents are hid in his bags, out of sight, in vaults, growing only under ground; for it doth good to none.

This covetous man is a monster in nature ; for he has no bowels. An enemy to the state, for he spirits their money away. A disease to the body politic, for he obstructs the circulation of the blood.

Let us now see what instances the Scripture will give us in proof of the sordid hoarders and hidens of money. A goodly young man came to Christ, and inquired the way to eternal life ; Christ told him he knew the commandments : he replied, he had kept them from his youth ; it seems he was no loose person ; “ and yet lackest thou one thing, (saith Christ,) sell all, distribute it to the poor, and thou shalt have treasure in heaven, and come and follow me.” It seems Christ pinched him in the sore place ; he hit the mark, and struck him to the heart, who knew his heart : by this he tried how well he had kept the commandment, to love God above all. It is said, the young man was very sorrowful, and went his way ; and the reason which is given, is, that he was very rich. The tides met, money and eternal life : contrary desires ; and which prevailed ? alas ! his riches. What said Christ to this ? “ How hardly shall they that have riches enter into the kingdom of God !” He adds, “ It is easier for a camel to go through a needle’s eye, than for a rich man to enter into the kingdom of heaven :” that is, such a rich man, to wit, a covetous rich man, to whom it is hard to do good with what he has. It is more than an ordinary miracle. O who then would be rich and covetous ! It was upon these rich men that Christ pronounced his woe, saying, “ Woe unto you that are rich, for ye have received your consolation here :” What ! none in the heavens ? no, unless you become willing to be poor men, can resign all, live loose to the world, have it at arms-end, yea, underfoot, a servant, and not a master.

The other instance is a very dismal one too : it is that of Ananias and Sapphira. In the beginning of apostolic times, it was customary for those who received the word of life, to bring what substance they had, and lay it at the apostles’ feet. Among the rest, Ananias and his wife Sapphira, confessed to the truth, sold their possession, but covetously reserved some of the purchase-money from the common purse, to themselves, and brought a part for the whole, and laid it at the apostles’ feet. But Peter, a plain

and a bold man, in the majesty of the Spirit, said, "Ananias, why hath Satan filled thy heart to lie to the Holy Ghost ; and to keep back part of the price of the land ? Whilst it remained, was it not thine own ? and after it was sold, was it not in thine own power ? Why hast thou conceived this thing in thine heart ? thou hast not lied unto men, but unto God." But what followed this covetousness and hypocrisy of Ananias ? Ananias hearing these " words fell down, and gave up the ghost." The like befel his wife, being privy to the deceit to which their avarice had led them. And it is said, that " great fear came upon all the church, and those that heard of these things : " and also should on those that now read them.

This judgment had not befallen Ananias and Sapphira, if they had acted as in God's presence, and with that entire love, truth and sincerity, that became them. O that people would use the light that Christ hath given them, to search and see how far they are under the power of this iniquity ! For if they would watch against the love of the world, and be less in bondage to the things that are seen, which are temporal, they would begin to set their hearts on things above, that are of an eternal nature. Their life would be hid with Christ in God, out of the reach of all the uncertainties of time, and troubles, and changes of mortality. Nay, if people would but consider how hardly riches are got, how uncertainly they are kept, the envy they bring ; that they can neither make a man wise, nor cure diseases, nor add to life, much less give peace in death : no, nor hardly yield any solid benefit above food and raiment, which may be had without them, and that if there be any good use for them, it is to relieve others in distress ; being but stewards of the plentiful providences of God, and consequently accountable for our stewardship : if, I say, these considerations had any room in our minds, we should not thus haste to get, nor care to hide and keep, such a mean and impotent thing. O that the cross of Christ, which is the spirit and power of God in man, might have more place in the soul, that it might crucify us more and more to the world, and the world to us ; that, like the days of paradise, the earth might again be the footstool ; and the treasures of the earth a servant, and not a god, to man !

BRIEF ACCOUNT
OF
SAMUEL NEALE,
A MINISTER OF THE GOSPEL
IN THE
SOCIETY OF FRIENDS.



PHILADELPHIA:

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BRIEF MEMOIR

OF

SAMUEL NEALE.

SAMUEL NEALE was born in Dublin in the year 1729. His mother died when he was about six years of age, and his father soon afterwards removing to America, left him, with a brother and two sisters, under the care and guardianship of an uncle and grandmother residing at Edenderry. These relatives brought them up carefully, gave them such schooling as the neighbourhood afforded, and tenderly watched over their morals and conduct. In a few years their grandmother died, and their uncle removed with them to Christians-town, in the county of Kildare, to an estate which, by the will of his grandfather, Samuel afterwards inherited.

Although deprived of the advantage of a religiously guarded education, Samuel was remarkably favoured with the notice of the great Preserver of men.

The following extracts are made, (with some abbreviation) from a journal of his life, kept by himself:

“In my early years, though deprived of my parents, the Lord my God was near, and took me up, and at times moved upon my spirit and melted my heart, before I well knew what it was that affected me. When very young, reading the scriptures, and other writings tending to instruct me in that which was good and profitable, I felt my spirit tendered, and enjoyed a sweetness of mind that made me very sedate and grave, and often the tears would run down my cheeks. In these seasons I felt myself very comfortable; and had a belief that I was seen by the all-wise Creator, who knew all things: but such impressions soon wore off, and the levity of my natural disposition got into dominion, when amongst my play-fellows.

“Thus I went on for some time, when I was attacked by the small-pox; it reduced me very low, and few thought I should recover. I thought I was not fit to die, and I therefore entered into covenant that if the Lord would bring me through, I would be more careful of my

words and actions than ever I had been before. I still remember some of the prospects I had when lying on that sick bed; but it pleased infinite goodness to raise me up. I was then about my twelfth year; and after this, though I often remembered my covenant, yet my natural propensity to youthful follies and amusements prevailed much, and stifled the good resolutions I had formed. I too much forgot the visitations I had been favoured with, and not being enough restrained, I took liberties in hunting, coursing and shooting, whereby I was introduced into unprofitable company.

“Thus I continued till my seventeenth year; about which time I had a sense given, that my life was very unprofitably spent. I knew but little of business, and was desirous of being placed in some line of life, by which I might be enabled, in addition to my income, to live respectably amongst men, and follow some business, so as to be kept out of idleness. When about eighteen years of age, I was placed with a merchant in Dublin, a very sensible humane man, to serve him till I should be twenty-one. In this situation I was as much, or more exposed than before: for having money of my own, I contracted acquaintance with many young people in that city, very injurious to my growth in that which was good; and being remarkably active and strong, and excelling most in a variety of bodily exercises, it made me vain, and emulation prompted me to endanger my health, by abusing the strength with which Providence had endued me for better purposes.

“In this time of servitude I got intimate with several young men in the college, I believe some of the most moral that were there, and I took liberties inconsistent with the principles in which I was educated. We sometimes frequented the play-house, and after these amusements, and I was on my return home, oh! the anxiety and remorse that covered my mind, and overwhelmed my spirit. I was then willing to covenant to be more careful in future, and avoid what now seemed so distressing; but when those seasons of diversion approached I felt my inclination arise with redoubled strength, and my passion for gratifying it, like a mountain insurmountable; so I went, like a man bereft of understanding: when all was over, I was ready to accuse myself as one

of the weakest of mortals, and to deplore my unsteadiness and want of resolution.

“ Thus I continued for a considerable part of the three years I spent in Dublin, sinning, and deploring my weakness, and commission of those things that afterwards stung like a serpent and bit like an adder. At particular times when sitting in meetings, I was sensible of the virtue of truth, and was very much brought down and humbled in my mind: my associates would cry out, ‘ This is a religious fit, come let us take a coach and go to the Park, Black-rock, or some such place, and drive it away :’ and thus the good Spirit was counteracted by those who were not subject to its government, but agents to him who rules in the children of disobedience, and keeps in bondage and darkness.

“ I remember in an afternoon meeting, a valuable friend was concerned to speak in a prophetic line, that the Lord would visit the youth, and pour forth of his spirit upon them, and raise up Samuels for himself: I thought she looked steadily towards me, and her words made a deep impression on me: but endeavours were used that same evening to eradicate these impressions, which, through weakness and frailty, were but too successful, so that I feared I should never be able to stand my ground, and was almost persuaded to give over striving. But my gracious and good Lord still followed me with his loving kindness, and at times created a hope that I might overcome the enemies of my own house: and in time, blessed be his holy name, I felt strength to resist their wiles and insinuations, but alas ! I had many combats: and I well remember a remarkable dream which had a very great effect upon me. I thought the enemy of all good came and attacked me violently, that we wrestled a considerable time, and I was in great conflict; he brought me to my knees, but still could not throw me down, and after much struggling he vanished. I awoke, and my shirt was as if dipped in water from the agony of this conflict; though I was young, it made a great impression on me, and since that time I have seen my dream fulfilled. But for the interposition of the Lord’s mercies I should have been long since overthrown, and become a cast-away; great are his mercies, he still continues to be long-suffering, and abundant in goodness and truth to poor rebellious man: striving by his good

Spirit to draw him from sin and iniquity, and calling him as out of Egyptian darkness and bondage, to come into the glorious liberty of being his son.

“My master having occasion to pay rent to the bishop of Clogher for one of his correspondents, I was sent with the money, and addressed the bishop, not as though I was one called a quaker; he took but little notice of me; I thought he treated me rather with contempt. It stung me to think I played the coward, and was ashamed to address him as a quaker: I therefore entered into an engagement that if ever I went again, I would address him in the plain language. The season came that I was to go, and I was warned in my mind to remember my engagement. I went in some degree of fear; he was just stepping into his coach to go to the country: when I addressed him as a quaker, he very politely received me, and treated me as if I had been his equal: when I had done my business, I returned with a pleasure for this act of obedience far transcending any thing I had felt before. I thought I could leap as an hart, I felt such inward joy, satisfaction, and consolation: so that I would have the beloved youth mind their guide, and not dishonour that of God in them; for as we are faithful in a little, we shall be made rulers over more.

“I went on, between hope and fear, the remainder of my apprenticeship; my frailties often precipitating me to the verge of ruin.

“During this time I had a visitation from the Most High, by a fever and ague, which brought me very low; my former covenant appeared fresh in my remembrance, and I was now afraid to ask, because before I did not perform. I continued for some time in a low condition, until infinite Goodness restored me once more to health, to try my fidelity; but, to my shame and confusion, I ran into greater evils than ever; thus ungrateful and hardhearted, I could fully subscribe to that declaration, “The heart of man is deceitful above all things, and desperately wicked.” I seemed running the full length of my chain; my conviction and remorse were at times strong, but company and the levity of my temper quenched these convictions, and I went on towards destruction, in rebellion and disobedience against the divine Monitor, which, in boundless mercy, still followed me.

"I continued in this state until I was my own master, when, intending to pay a visit to Munster, to form acquaintances and follow some business, I prepared for my journey, equipped like a young man of the world, had a livery servant, and set forward in good spirits on my expedition.

"I pursued my journey to Limerick, where I staid some days with a relative. Here I fell into very dissipated company, old acquaintances that I had in Dublin: from thence I proceeded to Cork, and on the road felt my mind impressed with solid reflections, which I have since thought preparatory to what soon followed; for I was conscious that my weakness and frailties were great, my time running swiftly away, irresolute with respect to standing against temptation and the allurements of sin, and sin-pleasing pleasures. In this disposition I reached Cork, and there mingled with my old acquaintances, and got new ones. Being at a play one evening, up late that night, and lying pretty long next morning, which was First-day, an acquaintance asked me to go to meeting, and at the same time informed me there were strangers to be there, telling me who they were; I said I would, for at my worst state I generally attended meetings; so to meeting I went, and it was a memorable one to me; for in it my state was so opened to that highly favoured instrument, in the Lord's hand, Catherine Payton (who with Mary Peisley was visiting the churches) that all I had done seemed to have been unfolded to her in a wonderful manner. I was as one smitten to the ground, dissolved in tears, and without spirit: this was a visitation from the Most High, beyond all others that I had as yet witnessed; I was so wrought upon by the power and Spirit of the holy Jesus, that like Saul, I was ready to cry out; "Lord what wouldst thou have me to do?" I was almost ashamed to be seen, being so bedewed with tears, and slunk away, after meeting, to get into a private place. I joined company with a religious young man, and forsook my gay companions and associates, who beheld me with astonishment.

"The change was very rapid, and my doubts and fears respecting myself were very great, so that I could not trust myself in my former company, lest my innumerable frailties should prove too powerful for all my good

resolutions. So I abode still and quiet, and kept near these messengers of glad tidings to me. I went with them to Bandon and Kinsale; and the same powerful dispensation of divine virtue followed me; breaking in upon me, and tendering my spirit in a wonderful manner, in public meetings as well as in private opportunities. When I returned to Cork, I kept as private as I well could, and resolved to quit all my worldly pursuits, and follow the gentle leadings of that heavenly light that showed me the vanity of worldly glory, and that the pleasures of sin are but as for a moment.

“Our beloved friends intended for the province meeting at Limerick, and took Kilcommon meeting in their way: where they went, I went; and a considerable degree of concern grew in my mind, both by day and by night: their company was precious to me, their conduct and conversation strengthening; and the inward manifestations of heavenly goodness were my crown and rejoicing. My eyes were measurably opened to behold my insignificance, rebellion and backsliding: I saw the perverseness of my nature, and that in me, as man, dwelt no good thing; I thought I saw that if I missed the present opportunity of coming as out of Babylon, I was lost for ever; my measure was full, and if I did not embrace the present offer, ruin and destruction would be my portion.

“My hunger and thirst after righteousness were great: I delighted much in reading and retirement; worldly things had no charms for me at this season, when the new creation began to dawn: although, at times, I felt that the mount of Esau was on fire, and the consuming thereof hard to bear, yet it was necessary, in order that I might witness a new heaven and a new earth, wherein alone righteousness can dwell. I went with them to many meetings, and still heavenly good attended me, which encouraged me to persevere, and resolve to be steadfast.

“I was very comfortable in this good company, and in that of valuable friends where I came: but the time drew near, when I must be separated from them; and though it was a very heavy trial upon me to leave those friends, who as instruments, were exceedingly helpful and beneficial to me in my weak state, yet I concluded to return, and accordingly took leave of my beloved fel-

low travellers, and turned my face towards home, which was then in Dublin.

“This was about the middle of the summer of 1751, and in the twenty-second year of my age. I journeyed homeward in great heaviness; fear seized on me lest I should not be able to stand my ground amongst my intimates and acquaintances, professors and profane; being well known in that great and populous city, and having had many proofs of my own unsteadiness and forgetfulness, when heretofore favoured with the tendering sheddings of the convictions of truth on my mind. At times I had thoughts of leaving the kingdom, and residing in England, (near some valuable experienced friends) where I might be safer than amongst my acquaintances in my own country, who so often allured and drew me from the paths of purity, into the pursuit of lying vanities. Thus I reasoned with flesh and blood; but I was instructed to see that he who visited me, was able to preserve me, if I would but be subject and obedient to his wholesome instruction; and that where I had dishonoured him by my inconsistencies, there, by my fidelity to the law he writes in the heart, I might honour and confess him before men. These intimations quieted my mind, and I resolved to meet ridicule, reviling, and even persecution itself, for the sake of him, whom I was resolved to follow, as I felt strength.

“I staid in Dublin amongst my friends, attending meetings constantly, and sometimes met a select [company] at Samuel Judd’s, where I was often refreshed and comforted; the Lord was pleased to be with me, contriting my spirit and humbling me under his mighty hand.

“The house of Saul grew weaker and weaker, and the house of David stronger and stronger, until it became established; so, in a religious sense, conversion is a gradual work; the sinful nature declines by the efficacy of the baptism of the Holy Ghost and fire, which purges the floor of the heart, and makes it a fit temple for the Spirit of the Son of God to dwell in. This causes a strong combat, a severe conflict, in which the poor creature suffers deep probation and tribulation; but it is the way to virtue and glory, and is the heavenly preparer of paths to walk in acceptably to God: who, gradually carrying on his own work in the midst of suffering, visits by his

life-giving presence, to animate, cheer, and enable the drooping soul to hold on its way ; and so, by this invisible and glorious work, the day of redemption draws nigh, and the poor pilgrim goes from strength to strength and from one degree of experience to another, rejoicing in the Lord Jehovah, the God of the spirits of all flesh until the work be completed : then the poor traveller can say, ‘ It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.’

“ After I had spent some time in Dublin, my dear friend Garratt Van Hassen, having an inclination to go to Mountmelick, to see friends there-away in their families, I felt an inclination to accompany him, of which he seemed glad. On our return, we called at Christian’s-town, and stayed a few nights there, where I met with a remarkable occurrence. I had been used in former times to walk out with my gun and dog : it was a retired way of amusing myself, in which I thought there was no harm ; and reasoning after this manner, though I was very thoughtful about leading a new life, yet I now went out as formerly : I remember I shot a brace of woodcocks, and on my return home it rained, and I went to shelter myself by a stack of corn, when it struck my mind as an impropriety, thus to waste my time in this way of amusement, so I returned rather heavy-hearted : dear Garratt and I lodged together ; and next morning he asked me if I was awake, I told him I was ; ‘ I have something to say to thee,’ said he ; I bid him say on. ‘ It has been,’ said he, ‘ as if an angel had spoken to me, to bid thee put away thy gun, and I believe it is proper that thou shouldst put away that amusement :’ to this purport he spoke ; and that same night I dreamed that it was said to me, intelligibly in my sleep, that if I would be a son of righteousness, I must put away my gun, and such amusements : it made a deep impression on my mind, and I concluded to give up everything of the kind and take up my daily cross, and follow the leadings of the Lamb, who takes away the sins of the world.”

Samuel Neale, by submission to the operation of the Holy Spirit, grew in religious experience, and a few months afterwards was intrusted with a gift in the ministry of the Gospel. His first appearance in the ministry was at a meeting in the country.

On his return to Dublin he says: "I had much reasoning with flesh and blood, such as, what would the people think or say of such an one, who had been a gay young man, a libertine and a persecutor of the holy Jesus, in his spiritual appearance, [was I] to appear now as a preacher of righteousness.

"When the meeting day came, my fears increased, and in this state I went to meeting; it was on a First-day; there was a very large gathering, amongst whom were divers of my associates and old companions. I was concerned to bear my testimony, which I did in great fear and trembling: the subject was Paul's conversion; 'Saul, Saul, why persecutest thou me?' It was spoken in great brokenness, I did not say much, but it had an extraordinary reach over the meeting; many present wept aloud, and for a considerable space of time. After meeting I endeavoured to get away unperceived, though one man, (not of our society) caught me in his arms and embraced me. Thus was I sustained and strengthened in my setting out in the work of the ministry."

Soon after this, William Brown of Pennsylvania, a minister of the Gospel in the Society of Friends, then on a religious visit, arrived in Dublin. He had no companion, and Samuel Neale feeling the way open, and having the approbation of his friends, agreed to accompany him. They travelled together through Ireland, part of England, and in Holland and Germany, to their mutual consolation. The visit tended to Samuel's establishment in the truth, and at its close he says:

"It was no small exercise to me to leave him, who was made as a father to me in counsel and advice. We had a religious sitting wherein we were mutually comforted, and had to believe, that, as the Lord our God joined us together, so in his wisdom he separated us, and in his love we parted."

In the year 1753 Samuel Neale removed to reside within the compass of Edenderry monthly meeting, where he continued faithfully to labour in the exercise of his gift as a minister of the Gospel. In 1757 he was joined in marriage to Mary Peisley, an eminently gifted servant and minister of our Lord Jesus Christ. This connection was dissolved by the death of his wife within the short space of three days, after a few hours' illness. This heavy trial he bore with much resignation to the Divine will,

manifesting the inward support which was afforded him, by the lively exercise of his gift at her interment.

In the year 1758 being in England on a religious visit, he notes in his journal the following interesting account :

“Seventh of Seventh month. I was at the quarterly meeting at Kendal. That honourable elder, James Wilson, was there; in his eighty-third year: whose living counsel, in testimony, was very refreshing, and he appeared in the strength of a young man. He told me of a meeting he was at in London, with Thomas Wilson, where was a great concourse of people, and amongst them two persons of high rank in the world, who sat very attentively while a Friend was speaking, and seemed to like what was delivered; but when Thomas stood up, being old, bald, and of a mean appearance, they despised him; and one said to the other, ‘Come, my lord, let us go, for what can this old fool say?’ ‘No,’ said the other, ‘let us stay, for this is Jeremiah the Prophet, let us hear him:’ so, as Thomas went on, the life arose, and the power got into dominion, which tendered one of them in a very remarkable manner; the tears flowed in great plenty from his eyes, which he strove, in vain, to hide. After Thomas had sat down, he stood up, and desired he might be forgiven of Thomas, and of the Almighty.”

In the year 1760, he removed to the city of Cork, where he resided during the remainder of his life.

Having for several years felt a weighty concern to pay a religious visit to the meetings of Friends in North America, with the full unity and concurrence of his brethren, he embarked in the Eighth Month, 1770; and was enabled to visit the meetings generally on that continent, to the consolation and strengthening of many, and to the peace of his own mind. He returned in the Eleventh month, 1772, and, at a suitable season, with great brokenness of spirit, gave a diffident, tendering account of the said visit, ascribing all praise to that power which had qualified and sent forth, and so marvellously to him, conducted through the various probations attendant on such a service.

He was often engaged in visiting Friends in sundry parts of Ireland; was several times in England and Wales; and once in Scotland on the same account.

While favoured with health, he was exemplary in the attendance of particular and general meetings, and divers times attended the yearly meeting in London. Thus he continued, occupying with his gift at home and abroad, until increasing age and infirmities of body became some impediment to his labours in that line.

His last journey was on a visit to Friends in the province of Leinster. In this service he appeared replenished with the love and tenderness of the Gospel, steadily moving under the cover of it, and bringing forth the fruits of charity, patience and meekness of wisdom.

On returning home he found himself still more indisposed, and was unable to attend meetings much afterwards. In a short time he was affected with a mortification in his foot which soon proved fatal. During his illness he was visited by Mary Dudley, a ministering friend, who was then engaged in religious labours in the families of Friends in the city of Cork. She thus describes her visit: "Some settings have been graciously owned, but I know not any so much so, with the sensible gathering of that manna which falls from the heavenly treasury, as one this morning in the dwelling of that prince in Israel, Samuel Neale, whose outward man is visibly decaying, while the inward man is renewed day by day. It was truly encouraging and strengthening to hear this father in the church declare, that he had not flinched from whatever had been required of him, but had done it with all his might, and that through Divine mercy, he now found support in the midst of infirmities, 'therefore,' he added, 'be faithful, follow the Lord fully, and give up to every manifestation of His will.'"

He was preserved meek, humble and patient to the end, quietly departing this life the 27th of Second month 1792, aged 62 years, a minister 40 years. We doubt not he is entered into the joy of his Lord, and into his Master's rest.

MEMOIR

OF

FREDERICK SMITH,

WRITTEN BY HIMSELF.



PHILADELPHIA:

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MEMOIR
OF THE LATE
FREDERICK SMITH.

WRITTEN BY HIMSELF.

A MEMOIR, with some other writings of the late Frederick Smith, of the Haymarket, afterwards of Croydon, England, was placed in the hands of a friend, by some of his surviving relatives, with liberty to select for publication such parts as might appear suitable. The following extracts are from the

MEMOIR.

I was born in London the 28th of Sixth month, 1747, and before I was five years of age was put to a boarding-school. I was naturally of a lively disposition, and very early susceptible of evil impressions, so much so, that I have frequently looked back with admiration to observe how soon the enemy makes his inroads. Before I was nine years old, there was scarcely an evil [incident to children of that age] with which I was not acquainted, and which I had not a hankering after; though I believe I sometimes had some serious thoughts, but so trifling that I hardly recollect them.

When I was about thirteen and a half years of age, I was taken from school and sent to London to occupy a situation under government, in the General Post Office. My relations were opulent people, and kept a great deal of what is called fashionable company, yet they did all they could to restrain me from following those evil propensities I so much delighted in. They were ignorant of the bent of my inclinations, and of the progress vice had made in my heart, and endeavoured to prevent the [evil] seed from being sown. But alas! the work was begun; and being associated with many young lads, most of whom were under little or no restraint, whilst together we gave loose to our various inclinations; and I am ready to con-

clude, that from the age of fourteen till I was twenty, there were few who exceeded me in vicious conduct.

During this time for several years I did not enter a place of religious worship, except for some wicked purpose; yet I never lost sight of a sort of idea of a Supreme Being, and I believe never went to sleep without endeavouring to say my prayers, not even when stupified with liquor. This I consider to be a strong proof of the beneficial effect of parental care, in endeavouring early to impress on the minds of youth, day by day, their duty to their Creator.

During this career of wickedness, there seemed nothing to hinder my putting what was in my heart into execution; so that, as to what the world calls pleasure, I knew no restraint; the enemy continually finding out fresh food for my sensual and beastly appetite. At intervals, I providentially found a stop, and a language passed through me, "Surely it will not be always thus with me; I shall at some time or other be caught in the trap of the enemy;" but such impressions lasted only for a few minutes. I remember once being so convicted in my mind of the progress sin was making in me, that I flung myself on my bed, burst into tears, and cried to the Almighty for help. I strongly felt my depravity and weakness, and fervently prayed for help and strength to resist evil, and for forgiveness for my past wicked conduct. But this impression did not last a great while; I soon returned to my evil courses.

Owing to the kindness of my relations, at whose expense I lived, the greater part of my salary was given me for pocket-money; so that I never troubled my parents for money, and they were ignorant how I went on. When I visited them in the country, on leaving them they used to give me very wholesome advice, and by their affectionate solicitude so wrought upon me as to make me resolve in my own mind to be more circumspect in my conduct, and to leave those companions to whom I was as injurious as they were to me. A few days after my return to London all these tender impressions [would be] obliterated, and I returned with redoubled vigour to an abandoned life.

Having received a fashionable education, and been instructed in all the accomplishments which, in the view of the world, constitute the gentleman, such as dancing, fencing, &c., I was equal to most in superficial knowledge, and was introduced into much fashionable company. I frequented balls, the theatres, musical entertainments, and other equally unprofitable amusements, till my 21st year, when, without the consent or knowledge of my friends, I married:

In consequence of this rash act I had now to struggle with some difficulties. I had during the last year or two been so extravagant as to contract debts, which, though not to a great amount, were the occasion of considerable embarrassment. Some heavy family afflictions which occurred at this period, brought me to a degree of recollection; and this was much assisted by the prudent demeanor of my wife, who, although she had consented to our marrying clandestinely, yet carried herself so circumspectly as completely to wean me from all my dissolute companions; and thus, through her means, under Providence, I was mercifully rescued from apparently certain ruin. Though most of our friends were disconcerted at the step we had taken, yet in a little time they became reconciled, and kindly assisted to increase my outward means; and as we were contented in our humble situation, and satisfied to live very frugally, also happy in each other, we were, as to outward matters, comfortable beyond our expectation.

About the year 1780, I had at times some serious impressions, and seemed to want something which outward enjoyments could not afford. For some time I attended the national worship, but not being satisfied, I frequented the meetings of others; and though I apprehended these were more zealous and sincere than the generality of those of the Church of England, yet my mind was so conscious of the deep wound which sin and corruption had made, that I was persuaded no superficial attempts could heal it. I had a prospect of something beyond all that I had yet seen or heard, though I could not as yet describe the whole of my feelings, except as they were brought into action. I was still a strange jumble of inconsistency, for some things of a gross nature remained with me.

In the year 1782, I was subpoenaed by the Post Office to give evidence at the Old Bailey, against a man for robbing the mail. A circumstance occurred during the trial which excited in me an additional degree of thoughtfulness. One of the witnesses gave evidence which, though of no great importance, was not, in point of fact, correct, and had I been called upon, I should have been obliged to contradict him. This circumstance led me to consider the nature of an oath: that it was a solemn appeal to the Almighty, that the matter then about to be asserted was the truth. In fact, I began to doubt whether the taking of an oath is, under the Christian dispensation, justifiable; for though but little versed in the Scriptures, I recollected that Jesus Christ had said, "Swear not at all." I was thus brought into a most trying situation, under the feeling of which I earnestly supplicated the Almighty that I might be excused from giving

evidence in this case; and in great condescension and pity to my secret cries, He heard me and I was not called upon.

About this time I was brought to a serious recollection of the many gracious visitations of the Almighty to my poor wicked soul, and particularly his answer to my prayers, [not only in the instance] before related, [but also] in two others, during the dangerous illness of my dear wife, when I had earnestly and with many tears besought him to relieve her pain, which was very great and continued for many hours, and it immediately ceased. I also began more plainly to see the natural proneness there was in me to evil; this I could trace back in myself to a very early age, and could recollect some instances of sinfulness and depravity which even then filled me with shame. Thus I was introduced to a view of the degraded and fallen state of man by nature; and feeling my inability of myself to overcome my evil passions and inclinations, I was led inwardly and fervently to implore Divine help and instruction.

I continued in this seeking state for some time, when I became acquainted with a person belonging to the Society of Friends, who lived near us, at Walworth, whose company seemed very different to what I had been used to. A few months previously, the Quakers being mentioned in the course of conversation, my wife said, if ever she changed her religion, it should be to a Quaker, to which I replied, that the Quakers were a set of fools and had no religion in them. But now I was of a different mind, and I requested the Friend [above alluded to] to lend me some book relating to his principles, which at first he refused. Afterwards with some reluctance he lent me Barclay's Apology, cautioning me at the same time against too much earnestness in the perusal, and setting down as truths the sentiments of the author, till I had sufficiently weighed them in my own mind; adding that he believed with Peter, "that God is no respecter of persons," but that those of all religious denominations "who fear him and work righteousness are accepted of him. I have often looked with much satisfaction at this conduct of the Friend, in not laying hands suddenly on me, and considered it a proof of his prudence and kindness; and, indeed, the kind, parental care and solicitude for my spiritual welfare, manifested by himself and his wife, though I was not within the pale of their religious belief, instanced such a liberal, tolerant spirit, and freedom from bigotry, as convinced me that Friends were got far beyond most others in that day, in the substantial part of religion. I read the book with much attention, and was surprised to find that the fundamental part so exactly corresponded with the idea I had formed of the union

that subsists between God and his creatures. I was also much instructed many ways, especially respecting the meaning of the words Holy Ghost, of which I had before been totally ignorant, as I have reason to fear is the case with thousands, besides myself, who call themselves Christians. I could have said, as some did to Paul, "we have not so much as heard whether there be any Holy Ghost."

One day, whilst I was reading Barclay's Apology, I told my wife I believed I should turn Quaker, the book I was then reading having opened my understanding respecting religion more than any book I had ever read; and that it was withal so simple, and corresponded so exactly with the Scriptures, that it appeared to me to be the very truth, or something to that purpose. She appeared to be much distressed at my expressing myself thus, and from that time did all in her power to divert me from my purpose. My wife tried many ways to prevail with me to alter my purpose, and at last with many tears entreated me to desist, telling me that her health was much impaired by her uneasiness of mind; (which I have reason to believe was really the case); at the same time pointing out to me the danger of our circumstances being materially injured by my losing my situation in the Post Office, and the distressing prospect of our becoming estranged from each other and our children divided, by my persisting in the intention of belonging to a different persuasion of religion from herself. I was at this time in the practice of attending the meetings of Friends; but these arguments, together with the love I bore to my dear wife, induced me to promise her I would not attend them any more. I kept my word for a week or two, and for a while absented myself from the Friend's house who had been so kind to me; but I had no peace herein, for having found the pearl of great price, I soon perceived it would be necessary to sell all that I had, if I ever meant to purchase so choice a treasure. In a short time I secretly called on my friends as before, and borrowed John Richardson's Journal,* which was the first book of the kind I ever read; and I was surprised to find there were any persons of so late date who approached so nearly to the character of the saints of old, not being aware, at that time, of the universal efficacy of redeeming love; and that this principle will, in all ages, produce the same effects.

I was now called upon to give some proof of my love to Him who was thus graciously visiting me. I was subpoenaed to give evidence in one of the courts of Westminster, respecting a per-

* Republished in the 4th vol. of Friends' Library, Philada. 1840.

son's handwriting, to which I had been a witness. This brought me into a great strait, for I felt that I dared not take an oath, and my refusal, which could not be kept secret, I apprehended would endanger the loss of my situation. I called on my kind Friend, to advise with him. He saw my difficulty, and I believe felt for me in my distressed condition; but it seemed out of his power to assist me. I [afterwards] waited on the attorney, told him the difficulty I was under, and endeavoured to prevail on him to get some other person in my stead. But he could afford me no relief, except that he asked me if I could take the Quaker's affirmation. I told him I did not know what it was; but when he showed it to me, I felt no objection. He therefore promised to prepare the way for me in the court, that I might have as little trouble as possible. During the time I had to wait in and about the court, before I was called, which was about eight hours, I was exceedingly distressed in my mind. On being called, I informed the court I could not take an oath, and the affirmation was immediately offered to me. I instantly felt such a flow of peace and comfort to my poor tried mind, as I had never experienced before. I returned home joyful, and strengthened with the enriching balm of heavenly love in my bosom.

Although this event terminated [so favourably], it seemed probable, that in consequence of my objection to taking an oath, I should, at some future time, lose my situation under government. This was a continual exercise to me; and it seemed desirable that I should be prepared for such an occurrence, and having an opportunity of laying out my property in merchandize, without much consideration, I embraced it. This step laid the foundation of much future difficulty. At the request of my wife, I also engaged in partnership with a near relation of hers, which I was induced to do principally from a desire to convince her that I was willing to do all in my power to make her comfortable.

I had not entered into this engagement many weeks before what I had anticipated took place. I was subpoenaed to give evidence against a man who had robbed the mail. In this case the affirmation would be of no avail; and I very soon learned, that if I refused to take the oath, I should most probably lose my place. My distress was now very great; for I had discovered that my partner's affairs were in a worse state than I had before understood. Thus I had not only the prospect of losing my situation, but with it my only means of extricating myself from my difficulties, and carrying on my business; so that I was now likely to be left in a worse situation than if I had not embarked in trade.

The comptroller and his brother were greatly affected; they considered me as their child, having brought me up from my youth, and treated me with parental affection. I was rapidly getting forward in the situation I held, and to see my fair prospect thus blasted, and that I was obstinately bent [in their view], not only on my own ruin, but also that of my family, was a great disappointment to them, and grieved them much. They tried to persuade me to alter my resolution, but in vain; and the comptroller reluctantly complied with my request. The kindness of my relations at this time was more than I could well bear; and was a greater trial to me than all the threats and unkindness of my superiors in office. I was interrogated by the secretary and solicitor; and threatened by them, that if I did not comply, I should be imprisoned. By order of the Board, I attended at the Post Office, to give my reasons to the postmasters-general. I was treated with much unbecoming rudeness; and endeavours were used to have me instantly dismissed; but the solicitor informed the Board that it could not be done till I had been put upon my trial, whether I would take the oath or not. I was therefore ordered to attend at the assizes [at Aylesbury] on the 8th of the Third Month, 1784.

At this time, however, my wife was taken seriously ill, occasioned by the distress of her mind in viewing the awful prospect before us, and the uneasiness my conduct had given her; which was not to be wondered at, seeing that what I did to procure peace of mind to myself, appeared to involve her and our young family in ruin. She was so ill on the day I was obliged to leave her, that the physician who attended her expressed his fears of her recovery. I was, however, obliged to leave her; and I took my farewell of her under much affliction, having great cause to fear we should never meet again in mutability. This was on a First-day. I went to Westminster Meeting in the morning, and [afterwards] accompanied the solicitor to Aylesbury: he behaved kindly to me, and the company who were collected there showed me more respect than I had expected.

The last evening but one that we were together, the solicitor, who sat at the head of the table, desired us to fill our glasses; but, having all along felt a particular objection to countenancing drinking, I had uniformly refused toasts; and now, being urged more than usual, I gave them my reasons for refusing. Still, however, the company continued to press me; and, to prevent further solicitation, I filled my glass with water only. This answered their purpose; and a scene of as great indecency and confusion followed as I had ever witnessed. I took my candle

and went to bed, lamenting that, in all probability, I had been the cause of it: for, had I remained firmly attentive to my inward feelings, I might have been instrumental in convincing those present of the folly of the practices they were in. It was a lesson I have often recurred to, when my resolution has been tottering under trials of faith and obedience.

And now the time came for me to manifest my love to Him who had allured me out of Egypt into the wilderness, who had spoken peace to my guilty soul, and had forgiven my many transgressions and backslidings. Under a sense of these mercies I appeared in court; and when I was called, I told the judge without hesitation, that I could not take an oath; which having done, my heart seemed to overflow with sweet peace, and I was strengthened to bear the scurrillity and ill-natured remarks of a counsellor, who had no doubt been hired for the purpose of making me appear odious to those present, and to give the postmasters-general a plea for displacing me. He then kindly asked me if I chose to take the oath, which I refusing to do, he told me I might leave the court if I pleased, as they had nothing further to say to me. I immediately hastened home, where I found my wife much better; and I had the abundant satisfaction to learn from her, that during my absence, at the time she appeared in the greatest danger, her mind was so filled with comfort and Divine love, that she longed to be dissolved; and she believed that, had she gone then, it would have been well with her. This account filled my poor heart with gratitude to the Lord, for thus remembering me in the midst of my deep probations; for surely no one had greater reason to be humbled in the dust than myself, an unworthy sinner.

Having been thus mercifully helped through so many difficulties, I experienced a degree of strength to encounter fresh ones. I was now in expectation of losing my place in the Post Office, the justice of which I could hardly reconcile, seeing that my refusal to comply with the requisition of my employers was well known to arise from [adherence to] integrity of principle, and not from a desire to evade any part of my duty as a servant to the public.

In a few days, I was ordered to attend the Board. I was told I should not be immediately dismissed, as I had represented how I was circumstanced in other matters; but that I should have liberty to attend the office as usual for two or three weeks, till I could turn myself about. But I was much surprised and disappointed the next morning, when on entering the office, I was told that it was the express orders of the postmasters-

general, that I should not do any more duty ; and I was refused even the indulgence of going to my drawer. This appeared the hardest of all my trials. It was unexpected ; and I could not but sit down in my room and weep aloud.

Seeing how involved in difficulties we were, my opening this matter to my wife was a severe trial to me, and none but the Almighty could conceive the inward distress I suffered on being brought into this humiliating situation. I had now scarcely a friend to whom I could open my mind ; and my father and other relations treated me with coldness, especially the former, who declared he would never do anything for me. None offered me any assistance, and I dared not open my situation to Friends, lest they should suppose I courted the Society for gain. My wife too, (who was violently opposed to Friends,) perhaps with a view of forcing me to return to my former way of thinking, appeared uncommonly bitter against me ; so much so, that, in the hurry of her resentment, she left the house, with the determination, as she said, never to return, and took the children with her. I entreated her, before she left, not to prosecute her intention, nor did I expect she would, till she put it into execution. She was at a relative's at Richmond for sometime ; and, while she was there, I wrote to her in as moving a manner as I was capable, to request her return. She came [afterwards] to get clothes for herself and the children, when I renewed my entreaties with many tears, but in vain. In this season of deep distress, the love of God through Christ was my only comfort ; and in this I felt experimentally that I was not forsaken by Him for whom I suffered such severe trials and conflicts. Under the pressure of them I wrote as follows :—" My brethren are put far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house count me for a stranger : I am an alien in their sight. My breath is strange to my wife, though I entreated for my children's sake of mine own body. All my friends abhorred me ; and they whom I loved are turned against me. Lover and friend hast thou put far from me, and mine acquaintance into darkness. But I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

After an absence of several weeks, my wife returned to me ; and I can truly say I received her joyfully.

In the beginning of 1785, I was kindly noticed by a few Friends, whose society I very much enjoyed. In the first month of this year, George Dilwyn and Samuel Emlen, who were visiting the families of Friends in Westminster quarter,

expressed an inclination to sit with me, and I met them for that purpose at George Stacey's. I felt in an unusually disconsolate state, and unable to see anything but the impurity of my heart. The subject of their testimony was to encourage faithfulness in little acts of dedication that were required of me; intimating I was not to suppose that, because I had suffered for the cause of truth, the work was done; that there was still a great deal to do, and perhaps to suffer; and that it is only by patience and watchfulness, and keeping the eye single to the great Master, that we can be safe; that seeing we are weak and insufficient of ourselves to do anything to His glory, we must seek for ability to serve Him with a perfect heart and with a willing mind; that by the purity of our conduct we may prove ourselves worthy of the vocation wherewith we are called. The upright, honest dealing of these Friends was a stimulus to me to press through every difficulty and discouragement.

The adoption of the plain language was a great trial to me, and it was a long time before I could fully give up to it: and even after I had accomplished it, and had continued faithful for some weeks, my strength failed me, and I nearly gave it up; but by attending to the secret reproofs of instruction, I was favoured with strength to resume this part of my duty, though I found it much more difficult to return, than it was in the first instance to conform to the practice. Thus, by unwatchfulness, and not attending to the pointings of duty in what appeared little things, I was frequently brought into much distress; but when faithful to the voice of Truth, I was at times favoured with great peace and comfort, and I found I gained strength in the holy warfare. Though neither dress nor address at first appeared of much importance to me, yet, as I faithfully yielded to the teaching of Divine grace and truth, I was enabled to see the beneficial effects of [supporting] these parts of our testimony.

My natural disposition was volatile and lively; at the same time I was hasty, and impatient of contradiction. I scarcely seemed able at times to keep my vivacity within bounds, which was often a great trouble to me. I therefore abstained from animal food, &c., thinking that by mortifying the body, I should be able to conquer this enemy to my peace, as well as others by which I was assailed. This voluntary [abstinence] caused me much distress, being unable to give a substantial reason when I was questioned upon the subject by my wife and others. I continued [in this course] for some months, till my natural strength was much reduced, while my animal spirits were

greatly increased ; and I thus discovered that all human means, not in the Divine economy, are insufficient to bring about [the work of regeneration ;] nothing short of the light and power of Jesus Christ being able to effect this great and important work. For many months I had to travel on under the pressure of outward discouragements ; so much so, that there was little appearance of my getting forward in business, though at some times the prospect was more cheering than at others. Keen was the distress that I suffered, and many the tears that I shed. I had also a host of enemies within, whereby I was kept in a state of continued warfare, fearful lest I should not be able to stand my ground, and, after all my sufferings, bring reproach on the Truth.

My dear wife was all this time unable to comprehend the meaning of the peculiarity of my conduct by which we had been brought into these circumstances of difficulty ; and, not being reconciled thereto, she frequently upbraided me. This was a cause of great disquiet to us both ; [and it is likely my yielding to] the natural warmth of my temper, made my own path considerably more trying than it would have been had I borne with patience the contradictions I met with. I ought to have shown a greater degree of condescension, [and to have been] more like the Master, who, when he was reviled, reviled not again.

It happened once that Timothy Bevington and John Burlingham, of Worcester, were on business in the neighbourhood, and, though unacquainted with me, they agreed to call on me. After dinner, with much difficulty, on account of my wife's objection to stillness, a religious opportunity was obtained, wherein J. B. gave us some excellent advice, and at the same time told me he had an assurance that, if I kept my place, my wife would be given to me ; an occurrence I could at that time have no prospect of, nor had I faith to believe it.

Although I was much oppressed, as above represented, yet there were seasons of sweet enjoyment permitted me, wherein my cup might be said to run over. Thus was I led on through various dispensations, during which I could not but wonder, admire, and adore the gracious hand that was thus mercifully conducting me.

About the year 1786 several things occurred which evidenced the care of the Good Shepherd towards me, a poor worm. He in mercy saw meet to disclose himself to me, and by the might of his own power manifested that he was able of the stones to raise up children unto Abraham, if I did not reject so great salvation. I had still great difficulties to struggle with,

and had none to look to for help but the blessed Redeemer: the Lord alone was my support. The difficulties we were under produced great humiliation.

[The writer, after stating that himself and wife had in their prosperity enjoyed many outward comforts, and that now, in their reduced condition, duty and necessity combined to induce them to make sacrifices which by some would have been considered costly; and that among other things, a sideboard of plate was disposed of, proceeds:—] to be thus reduced was no small trial to flesh and blood; but it [the plate] was called for, and it was given up. In our straitened circumstances, it would have been folly to purchase it; and now, possessing comparatively nothing, vanity alone could be the inducement for keeping it.

This year my business increased. On taking stock, I found I had just about enough to pay all my creditors twenty shillings in the pound. Such being the case, I thought I would not again run the hazard of any person losing anything by me, unless with his own consent. I therefore, upon mature deliberation, came to the humiliating conclusion to call my principal creditors together, and acquaint them with the exact state of my affairs, and to offer to give up my property to them if they chose to accept it; but if they were willing to let me go on in business I intended to avail myself of their kindness. One day, while at dinner, pondering this subject in my mind, and bemoaning the trying circumstances to which I was reduced, I was so overcome by my feelings that I burst into tears, (my family being all around me,) and mentally poured out my soul to my Heavenly Father. While in this humble situation of mind, a letter, per post, was delivered to me. It was from a person of property, who had married a relative of my wife's, and was to this effect:—

“Sir:—I have made my will and have left your wife £——; but believing it may be of more use to you now than it may be at my death, you are at liberty to draw upon me at sight. I am, Sir, your humble Servant,” &c.

The person lived at Newcastle-upon-Tyne. His wife was dead. I had never seen him nor corresponded with him, and my wife had only seen him when she was a child; so that we could have no expectation of any such communication from him. This sum was sufficient to enable me to carry on my business without risk to my creditors; and my poor tried soul was bowed in humble gratitude [to my Heavenly Father], for having thus manifested his loving-kindness towards me, and confirmed the everlasting truth, that “for the oppression of the

poor, for the sighing of the needy, he would arise." Surely, this was a memorable token of his fatherly care over his children. I was sensible that there was none in heaven but Him, nor in all the earth that I could depend upon but Him; to Him alone I wished to render all the praise.

The time now came that Friends began to look towards my being received into membership. I was visited, by appointment of the Monthly Meeting, by a committee of, I believe, judicious Friends, who were not willing to take things by outward appearance only; for I believe I thought quite highly enough of myself, and supposed I had made considerable progress in religious experience. But the first visit convinced me of my error; and I was much humbled under a sense of my own emptiness and want of all things. I remained much exercised till the Friends had another opportunity with me; when to myself I appeared much darker than before, and, according to my own feelings, in no situation to be received into membership. I was also much deserted, and tried with many close inward conflicts; and, as the Friends gave me little or no encouragement, I apprehended I was shut out from the blessed unity of the Spirit, both with the Almighty and my beloved friends. Great was my distress and searching of heart at this season of deep humiliation; here self was of no estimation. I often thought the pain and exercise I had to pass through was more than I could well bear, and seriously feared the effects of my present trouble. In the midst of this close trial, on the Sixth-day previous to the Yearly Meeting, I was informed by a Friend that the Monthly Meeting had acknowledged me as a member, and that I was therefore at liberty to attend the Yearly Meeting. I cannot express the joy I felt, and the favour I considered it, to be united to that body with whom I had so long felt a union; and great were my cries that I might know preservation from evil, that I might not be permitted to bring reproach on the ever-blessed Truth. I have often, on looking back, had to admire the goodness of the Almighty to my poor soul in suffering this dispensation, and that I was not admitted into the Society in a superficial manner, nor made to think better of myself than I deserved.

Although my dear wife and myself were not yet so united as I could have wished, yet there appeared some ground gained. I have already stated that Timothy Bevington, in a religious opportunity, spoke encouragingly to us. Some months afterwards, on meeting him again, he told me he recollected what had come before his mind at that time; and, though what he had said, was not yet realized, he, notwithstanding, had a re-

newed belief that "my wife would be given to me." I had been very cautious at all times of saying any thing by way of persuasion as to my wife's religious movements, except that I sometimes urged her to the attendance of her own place of worship.

Her health was often very indifferent. The air of London did not suit her ; so that we had for a considerable time been under the necessity of having a lodging out of town, where she frequently remained for several days. This was the case near the latter end of this year, and I was left in town. One day, while serving a customer in the shop, I felt the sweet influence of heavenly love in a remarkable degree, and at the same time, such a powerful union with my dear wife, that I was overcome with the sensation ; and, having dismissed the customer as speedily as I could, I went up stairs to give vent to my feelings, where I continued the greater part of the day. Under this influence, I felt an inclination either to speak or to write to her on the subject of a nearer religious fellowship. I was not, however, in haste to put it into practice, but waited till the next day, that I might, when my mind became more settled, judge of the propriety of such a step. The next day, on sitting down before Him by whom I wished to be rightly instructed, I again felt the same sweet impression ; when, without hesitation, I wrote a few lines to her, expressive of what I felt. I took the letter in the evening, and soon found that the Master had been there before me. She read what I had written several times over, but said nothing. After a time, I ventured to begin the conversation, though in much fear and brokenness ; and I told her all that I had felt. She was much affected at the relation, and asked me at what time of the preceding day it was that I felt the impression I spoke of. I replied that the clock struck eleven as I was going up stairs, on leaving the shop. She said it was very remarkable, for just at that time she felt the same impression towards me, which had continued with her ever since, much to her comfort and consolation. We now mingled our tears of real joy together, under a sense of the gracious dealing of our Heavenly Father to our poor souls ; and we had to admire that our present union had not been effected by any human means, but by the power of the Lord alone, *he having given my wife to me*. Great, I believe, were our desires that we might in no respect know a separation from each other, but that we might so walk before Him as to [experience] a continuance of his love and regard. I believe we both considered this extraordinary manifestation of Divine love, through which we were so sweetly united, as our spiritual marriage ; for what we

had before known of love fell far short of that which we now felt towards each other; nay, appeared as nothing in comparison of it. This, I apprehend, is what all ought to feel on entering into this solemn engagement.

My wife was at this time very much indisposed, and was visited with a great deal of pain, so that she was often ready to cry out from the agony she suffered; but she was at the same time under a very precious visitation; so that in the midst of her suffering, she felt such a flow of Divine comfort as made her bodily affliction appear as nothing to her.

In a few weeks after she had got better, she gradually left her former place of worship, and we soon had the satisfaction of experiencing "the unity of the Spirit in the bond of peace." It was no small alleviation of my troubles to have the help of my dear wife; the union of her spirit was great comfort to me. She kept her place, I have often thought, far beyond myself, and afterwards became a steady and useful member of the Society [of Friends.]

My business was now gradually increasing, and I had a hope that I should not continue to suffer the severe discipline which I had experienced on account of trade; a prospect appeared of my getting out of some of the difficulties I had been struggling against. For these and many other blessings, my heart was often bowed in reverence [to God.] My trials had the effect of enabling me from experience to sympathize with the afflicted. The path I had to tread seemed different from that into which many others had been introduced, but to which, after struggling for a time, I was generally obliged to submit; this led me to feel for other [fellow-travellers] in the strait and narrow way, whose exercises were different from those of many who had obtained their religion by education.

The narrow path into which I was led, occasioned Friends to exercise a tender care over me; those of more experience than myself watched over me for good, lest the enemy might deceive me by some of his transformations, which he usually attempts in the early days of the espousals of the Lord's children. The goodness of the Lord is great, and sometimes his visitations are marvellous beyond the comprehension of man. Such has been his condescension, that we have been instructed in the night season, at times when we have been ready to faint, and when human help seemed unavailable.

[I apprehended] there were few who had to endure greater conflicts than myself; yet there were times wherein my gracious Master was pleased to favour me with his life-giving presence: and although [I was still] in my infancy as to religion, I could

discern the states of others: but I kept these things much to myself. As Mary did, "I pondered these things in my heart," thinking it not right to disclose the King's secrets. I thought it was not improbable that at some time I should be called to the ministry. I was at times ready to cry out to those who were standing in the way, and were not only idle themselves, but hindered those who were anxious to do the Master's work. I was not, however, hasty in this matter, the time not being fully come.

Among the occasions of my spiritual conflict was that of infidelity. This sore trial was altogether sudden and unexpected. I was one day looking over a review, and read a short sentence, which was an extract from the work of a Deistical writer. It was like an arrow, which made a deep wound in a vital part. I instantly became beclouded with doubts, and so distressed that I knew not what to do. I thought all I had been building up was in vain, and that there was no certainty as to the Christian principle. I felt it was an [attempt] of the enemy to ensnare me, and I was permitted for a season to doubt. I dared not open my mind to any one on the subject, lest it should be suspected that I was not sound in the faith. Thus I was brought to a full dependence on the Lord alone for help, believing that he only could cure the wound thus received. I endeavoured to keep my mind as quiet and easy as I could, trusting that the mystery would in the right time be unfolded. I was six weeks under this exercise; great were my cries to the alone Helper, and he heard me. Being at a meeting at Hammersmith, the Master saw meet to open my understanding, so that those things which had disturbed my peace became clear and beyond all doubt; and towards the close of the meeting, I had an evidence given me, that what was now opened to my view was not [exclusively] for my own individual instruction, but that there was a state then present who had drank large draughts of infidelity. I had not, however, strength to open my mouth in the meeting. Towards the close, a Friend expressed somewhat in the line I had been exercised in; which in some degree relieved me. On my return to London with a Friend, I mentioned the apprehension I had respecting the state above mentioned: he informed me I was right, there having been a Unitarian preacher present during the whole of the meeting.

The close of the year 1788 was a time of great exercise to my mind, and I experienced the buffetings of Satan in various ways. I was, notwithstanding, desirous under all to attend to the secret instructions of my holy Leader; and great were my

cries that I might not be permitted to fall, or be led into error ; so that my attention seemed much fixed, even as to my outward movements, to know his voice. One First-day morning, I had an impression, although so gentle as scarcely to be perceived, that it would be right for me to go to Hammersmith Meeting, which began at eleven o'clock. I could hardly come to a determination when the clock struck ten. There was no time to spare, the distance to Hammersmith being five miles ; so I even concluded to go there, and walked very fast. When I came to the wall beyond Knight's bridge, a man joined me, and walked beside me without saying a word. We both turned in to the meeting-house. It was a precious meeting ; and when it concluded, I hastened back, and attended Westminster Meeting, which began at two o'clock. On my return, the same man joined me again ; and all the conversation that passed between us was, I asked him whether he had been among [the members of a certain Religious Society] ; to which he replied, " Yes." We walked on together for some distance, but he could not keep up with me. Some weeks after this, I observed him come into Westminster Meeting, and sit down very solidly. He came again in the afternoon, and continued to attend [meetings on First-days] for some weeks ; after which I told him we met on Fifth-day mornings also ; whereupon he became a regular attender of [our mid-week meetings.] After a time, I took some [further] notice of him ; and he once told me that, having become much dissatisfied with continuing in the profession he was in, he had, on the day we walked together to Hammersmith, gone out with a view of observing which way Providence would lead him, and whichever way that should [appear to be,] he meant to try it, and if he could be easy therein, to follow it ; that seeing me walking very fast, he concluded I was going to some meeting, and he determined to follow me ; that he felt so much peace whilst in meeting, that he believed it would be right for him to give up to [attend our meetings,] which he could not at first do. But when he saw me, as, being resident in my neighbourhood, he often did, his conscience struck him for his cowardice ; and at last he was obliged to come and sit with us. He was a solid man, and was afterwards received as a member among us. I [record] this to show the necessity of ever attending to the tender feelings of the mind, and of taking care not to throw them hastily by, without giving them due consideration.

In the year 1789 I was tried in various ways ; much tempted, [experienced] much spiritual desertion, and [felt] keen distress for the loss of the beloved of my soul ; but there was an arm underneath which supported, and under every temptation a way

was made for my escape. Adorable condescension! Every token of friendship, every act of kindness from my brethren, appeared to be more than I deserved. I became, in my own view, as the offscouring of the earth. During these close exercises and deep baptisms, my soul was exceeding sorrowful, even unto death, and I had no idea of what was to follow them. He who knows how to prepare and qualify his servants is pleased to do it in his own way; not according to the weak apprehension of his creature man. He causes his children experimentally to know that his strength is made perfect in weakness, and that his grace is sufficient for them.

Very early one First-day morning, I felt an impression that I must go to Ratcliffe Meeting. I would have put it by, and endeavoured to reason it away; but I was at last obliged to submit. Soon after I got there, very unexpectedly, John Pemberton and James Thornton came into the meeting. About an hour after the meeting was gathered, I felt an uncommon exercise, and afterwards a secret impulse to expose myself in supplication. Oh! the awful distress I felt! I was naturally averse to speaking in public, often experiencing it to be a great difficulty in our Monthly Meeting. After waiting a considerable time, in great conflict of spirit, apprehending myself so abundantly weak, and every way unworthy and unqualified for so important an undertaking, I suffered the meeting to break up, without performing what appeared to be my duty. Great was my distress and agony for this act of disobedience; even such as is not to be described. The two Friends above-named asked me to go with them to the Friend's house where they were to dine, which I did; and dear John Pemberton, perceiving that all was not right, asked me the reason, which I was not easy to inform him, and put it by. I thought, notwithstanding, if I ever should be thus called on again, I would endeavour not to refuse, and in the afternoon waited to feel an impulse of the same kind; but the Lord's time is not our time. After the meeting was over, I went with J. P. and J. T. to a Friend's house at Bromley; and after tea, at a religious opportunity there, I felt the exercise and the command, and, after much severe conflict, I gave up to express a few words in supplication. After the agitation was over, I became still and quiet, and humbly thankful that the Lord in mercy had accepted this small sacrifice from a rebellious heart. My kind friends, J. P. and J. T., expressed their unity with me, and comforted me under my present exercise, as we walked from the Friend's house. I returned home, sweetly rejoicing, having seen of the long travail of my soul, and become satisfied. This was on the 28th

of the Sixth Month, 1789, the day on which I was thirty-two years of age. Those only who have entered into this service from the necessity alone, after having been made willing through suffering to become anything or nothing, can form any true judgment of its awfulness; at least it so appeared to me, under the varied baptisms I had been plunged into, in order to be prepared for this engagement. To a diffident mind, and one who had at times experienced much Divine favour, it was a sore trial thus to expose myself, and become a preacher of righteousness to others. I was humbled as in the dust, and tears were my meat day and night for a season.

[After speaking of the exercise of his gift as a minister, on a certain occasion, he proceeds]:—It must be confessed, that when the true order is maintained, and every one moves in his proper place, the regular line of the ministry is beautiful, the harmony of the gospel is precious, and the Lord is glorified. It is likely my beloved friend, James Thornton, apprehended I had let in some discouragement; and therefore, in order to reconcile me to my apparent hard service, he told me he had good unity with me therein, and especially on that day; and with other weighty and truly fatherly counsel, he told me I must not expect a smooth path, adding, "I believe thou wilt have many instructors, but few fathers; so be prepared, like a valiant soldier, to endure hardness in the Lord's battles."

Whilst J. Pemberton and J. Thornton were in London, we had the satisfaction of having much of their company. The former frequently lodged at our house. He was a man of an affectionate and kind disposition, with great humility, and a most benevolent mind. I understood that in his visit to Ireland, he expended among the poor of that nation more than a thousand pounds. Whilst travelling through Scotland, he was equally liberal to the poor [of that country; and upon his return from a visit to the northern islands, he loaded a vessel with meal, as a present to these poor islanders.]

Very soon after I was received as a member of the Society of Friends, and had the privilege of sitting in their meetings for discipline, I thought I discerned the great advantage of private labour; of endeavouring with all privacy, if possible, to restore any individual that may have been overtaken with a fault; thus watching over one another for good in true love. I had [opportunities] very early of observing the benefit that resulted from such labour; and although, sometimes, it has been difficult at first to make a due impression, yet in most instances, when Divine aid was sought, the humble endeavour has been crowned with success. An instance in point occurred

about this time. A young man who had from early youth shown very many bad dispositions, and great depravity of mind, had at times engaged a good deal of my attention. He had an amiable mother to whom he behaved very unkindly. I frequently remonstrated with him on his unbecoming conduct, but without any seeming good effect. He indulged in loose company, in reading improper books, in attending the theatre, and other dissipations; and gave liberty to his passions, till he became hardened, and seemed to have lost every trace of anything like tenderness of disposition. Whilst in his career of folly, his father, who had been very tender over him, died; and his mother had been seized with a paralytic affection, so that her faculties and all her powers were much impaired. After the funeral, a Friend and myself called on this young man, and had a serious opportunity with him, wherein his state was spoken to in a remarkable manner. He was urged particularly to look at his awful situation, [and told] if he possessed any feeling at that moment, he could not but be sensible that the hand of Omnipotence was upon him, in order to show him that all power belongs to Him, and that it is in vain for us to struggle against it. It was also added, that although he might apprehend he could not be under a more heavy or trying dispensation than the present, yet he must not be surprised if a greater trial was at hand, in order that he might be instructed more deeply than he ever yet had been, in the necessity of obedience to the Divine command. He was much offended at this plain dealing, and he mentioned as much to a friend, withal adding that he had a great mind to have left the room, for he was sure no greater trial could befall him than the present. In less than two weeks from this time, I was very much surprised to learn that he had sent to me to let me know he was dangerously ill, and that he requested I would call upon him as soon as I could. As soon as I saw him, he made an humble apology for sending for me, [and said] he had so far come to his senses as to see that I had, for a length of time, been his true friend, and one in whom he could confide; though he had foolishly resisted every attempt I had made to persuade him to more consistent conduct. I told him he never had offended me; for all that I had ever done [in that respect,] had been with a view towards his real happiness; that I was rejoiced to find him in such an agreeable disposition; and that he might depend on a continuation of my friendly regard to him. On inquiry as to the state of his health, I found he had a violent fever; and, from the irritability of his nervous system, there was great reason to suspect that in a few hours he would become delirious; in which

case it would be very uncertain how the complaint would terminate. I therefore recommended that a physician should be sent for immediately, and that he should settle his affairs and make his will without delay, and in as concise a way as he could. All this was done previous to the coming on of the delirium. In the mean time, he earnestly requested I would not leave him more than I could help ; I therefore stayed with him as much as I could in the day-time, and took my turn to sit up with him at night. [Whilst thus engaged] I lost no opportunity of endeavouring to turn his attention to the important matter of his soul's salvation, through Jesus Christ. The delirium did not last so long as was at first expected ; but the fever continued several weeks. I knew he had imbibed Deistical notions, which I had feared would make it difficult, by the mere force of reason, to convince him of his errors : my dependence was on our divine Helper, who was pleased to bless the work. One day, I ventured to ask him if he had any objection to see a minister who was then in London, to which he objected, on account, (as he said,) of his always preaching from Solomon's Song. However, a few days afterward, when we were discoursing on the necessity of faith in Jesus Christ, he broke out as follows : " Tell me, thou whom my soul loveth, where thou feedest thy flock, and where thou retest at noon-day ; for why should I be as one that turneth aside." This he spoke with great earnestness, and burst into a flood of tears, more especially after repeating the latter [part of the] sentence. During some part of his illness, he was all agitation and fears lest he should die, and be utterly miserable. One night, in particular, he said he wished to go to sleep, but could not unless I would let him take hold of my hand. He awoke several times [during the night] in great horror, crying out, " O, save me, save me !" saying, when he was a little awake, " O, do not leave me, Frederick." After a time, he became more composed ; and he wished me to read some of Cowper's Hymns. I selected one, entitled, *The Contrite Heart* ; and having read it, he was much pleased with it ; said he should like to learn it, and if I would read it again, he would repeat it after me. The first stanza seemed to affect him much :—

" The Lord will happiness divine
On contrite hearts bestow ;
Then tell me, gracious God, is mine
A contrite heart or no."

When he came to the two last lines, he burst into tears, and with a degree of earnestness he cried out,

"Then tell me, gracious God, is mine
A contrite heart or no."

and this he did every time he repeated these lines. It was a great relief to my mind to observe the gradual unfoldings of Divine goodness to this young man. It was by the power of Divine grace alone, that he was made to see the excellency of the Christian dispensation. One day, while conversing on the sufferings and death of Christ, he seemed to enter into the nature of his suffering on the Cross, [and spoke of it] with that sensible feeling which none but those who are favoured to experience its efficacy could express themselves. "O," [said he] "the goodness of God! to institute such a plan of redemption for poor, lost man. And did he suffer all these things for me? Ah! what must have been the sufferings of the holy Jesus, in bearing the sins of the whole world, when I am so incapable to bear my own! Did he die for me, a wretched sinner? O, the goodness of God!" These, and many more expressions, from true, religious feeling, he uttered, the tears trickling down his cheeks. He was brought to such a state as to believe, if he was favoured to die then, he should be received into glory, and seemed devoutly to wait for his change. But it pleased Him who orders all things well, gradually to restore him to health. When he perceived this was likely to be the case, he felt keen distress; knowing, as he said, his multiplied weaknesses, and that his natural inclination for evil, which none knew but himself, caused in him a dread of again entering into the world, such as he could not express. He was finally restored to health.

It does not appear that Frederick Smith continued the memoirs of his life later than about the year 1791. The annexed extract concerning him is taken from the testimony of Kingston Monthly Meeting of Friends, being as follows:—

In the year 1789, he first appeared as a minister. He did not travel much in the work of the ministry, although it appears that, from the year 1790 to 1818, he, with the approbation of his Friends, performed journeys in that service through divers counties in England, and was often engaged in visits to the families of Friends; and, having deeply partaken of the sufferings, as well as of the consolations of the Gospel, he was, in his ministry and otherwise, a true sympathizer with the afflicted and mournful, pouring in the wine and oil for their refreshment and comfort. A large portion of his time was employed in endeavouring to alleviate the distresses of his fellow-creatures; and he was actively engaged in promoting many of the public institutions for benevolent purposes, as well as in devoting him-

self for the good of others in a more private capacity ; and was frequently engaged as a peace-maker in healing of differences. He was not only exemplary himself, but a zealous promoter of a diligent attendance of our religious meetings. His conversation was innocently cheerful, and he felt great interest for the welfare of the youth, over whom, from his affectionate disposition, he had great influence.

He had for a considerable time been liable to an affection of the heart, but did not appear to grow materially worse until the 20th of Fourth Month, 1823 ; when, after a restless night, in the morning he was seized with a violent paroxysm, which continued about three-quarters of an hour, when the pain subsided, but was succeeded by violent retchings, at intervals, until noon the next day, and from that time he appeared quite easy. On coming to himself, he said, "I believe my time will not now be long. God bless you, God Almighty bless you. I only desire resignation, and I feel resignation ; and am willing to suffer whatever the Lord may think fit to inflict upon me." He then prayed fervently, and with great energy, "Let not thy hand nor thine eye pity, till thou hast made me what thou wouldst have me to be. This has been my constant prayer for several weeks, I may say months, past : my sufferings have been very great for some hours, but I can bear all, everything ; ah, yes ! no matter what, if it be His will. Almighty God bless you all, and all my dear friends. O, Lord God, thy hand is upon me ; enable me to bear all to the end. I feel resigned either to stay or go ; the Lord's will be done. The Lord is good, He is very good. He has given me a kind and affectionate wife, dutiful and affectionate children ;" and he enumerated other blessings that excited his feelings of gratitude. After this, his breathing being very oppressive, it was with difficulty he could express himself ; but his uniform reply to inquiries was, "I feel very comfortable." He lay in a peaceful, quiet state, and was sensible to the last. About two minutes before his departure, he asked one of his children to take his hand, and without sigh or groan expired, we trust full of peace and joy.

He died the 22d of Fourth Month, 1823, at his house at Croydon, and was interred on the 27th of the same at Croydon aforesaid, previous to a very large and solemn meeting ; aged sixty-six, a minister about thirty-four years.

MEMOIR
OF
THOMAS CHALKLEY,
CHIEFLY
EXTRACTED FROM A JOURNAL
OF HIS
LIFE, TRAVELS, AND CHRISTIAN EXPERIENCES.



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MEMOIR, &c.*

THE circumstances of the life of Thomas Chalkley, especially those which attended the formation of his character under the discipline of the cross of Christ, happily taken up in his early years, will be best given (so far as the required brevity of a Tract will permit) in his own language.

"I was born on the third day of the third month 1675, in Southwark, and descended of honest and religious parents, [members of the Religious Society of Friends,] who were very careful of me, and brought me up in the fear of the Lord; and oftentimes counselled me to sobriety, and reproved me for wantonness; and that light spirit, which is incident to youth, they were careful to nip in the bud: so that I have cause to bless God, through Christ, on the behalf of my tender parents.

"And I may not forget the dealings of God with me in my very tender years. When between eight and ten years of age, my father and mother sent me near two miles to school, in the suburbs of London. I went mostly by myself to the school; and many and various were the exercises I went through, by beatings and stonings along the streets, being distinguished to the people (by the badge of plainness which my parents put upon me) of what profession I was; divers telling me, it was no more sin to kill me, than it was to kill a dog.

"About this time the Lord began to work strongly on my mind by his grace, insomuch that I could not forbear reprov- ing those lads who would take the name of the Lord God in their mouths in vain; reminding them of the third command- ment, 'Thou shall not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain;' and of Christ's saying, 'Every idle word that men shall speak, they shall give an account thereof in the day of judgment;' for which I was mocked and derided by some,

* The present publication has been abridged from a tract of similar title issued by the London Tract Association of Friends. Further selections have also been made from Thomas Chalkley's journal &c., re- published in the 6th volume of the "Friends' Library."

and others would sometimes refrain from such bad words when I reprov'd them.

"One time I remember I was amongst some men, one of whom I had reprov'd, and he told the rest of it, and turned to me and said, that I was no Christian, and asked me when I said the Lord's prayer? I asked him if he said it; he said yes. I then asked him how he could call God Father, and be so wicked as to swear and take God's name in vain, which I had heard him often do; and I told him what Christ said to the Jews, 'You are of your father the devil, because his works ye do;' and that those that did the devil's work, could not truly call God Father, according to Christ's doctrine. So being convicted in their consciences that what I said was true, they were all silent, and wondered that I, being so young, should speak in such a manner; in which I remember I had great peace and good satisfaction: and from thenceforth these men let me alone.

"Notwithstanding I hated to hear wicked words, I loved play exceedingly, being persuaded that there was no harm in that, if we used no bad words. One time I was at play at a neighbour's house with the children, and in the midst of my sport I was reached to with strong convictions, insomuch that I could not forbear weeping. The children's mother observing that I wept, said, 'Why do you weep, Tommy?' I told her I could not tell, except it was because I was a naughty boy. 'Oh!' said she, 'do not believe him, for that is the devil tells you so, for you are the best boy in all our street.' But I knew I was told the truth by conviction, and that she was mistaken, for I plainly understood by clear conviction, and by the Holy Scriptures, (which I had been trained up in the reading of,) that I was too vain and wanton; for I loved music, dancing, and playing at cards, and much delighted therein betimes, and was followed with the judgments of God therefor in the secret of my soul.

"What I did in those sports and games, I always took care to do out of the sight, and without the knowledge of my tender parents; for I was afraid of their reproofs and correction, the which I was sure to have, if they had any intelligence of it.

"I remember that unknown to my parents, I had bought a pack of cards, with intent to make use of them when I went (at the time called Christmas) to see my relations in the country, where there was liberty in the family so to do, and five miles on my way went to a meeting at Wanstead; at which a minister of Christ declared against the evil of gaming, and particularly of cards; and that the time which people pretend

to keep holy, for Christ's sake, many of them spent mostly in wickedness, sports, and games; even some pretending to be religious: and, generally speaking, more sin and evil is committed in this time, than in the like space of time in all the year besides; so that the devil is served, instead of honouring Christ. From this meeting at Wanstead, I went to the house of my relations, where the parson of the next parish lodged, who used to play cards with them sometimes, and the time drawing near that we were to go to our games, my uncle called to the [company present] to come and take a game at cards; at which motion I had strong convictions upon me not to do it, as being evil; and I secretly cried to the Lord to keep me faithful to him; and lifting up my eyes, I saw a Bible lie in the window, at the sight of which I was glad. I took it, and sat down, and read to myself, greatly rejoicing that I was preserved out of the snare. Then my uncle called again, and said, 'Come, doctor, you and I, and my wife and daughter, will have a game at cards, for I see my cousin is better disposed.' Then he [the doctor] looked upon me, and said, he was better disposed also. So their sport for that time was spoiled, and mine in that practice for ever; for I never (as I remember) played with them more, but as soon as I came home, offered my new and untouched pack of cards to the fire.

"I very well remember the work of God upon my soul, when I was about ten years of age, and particularly at a certain time when I had been rebelling against God and my parents, in vanity and lightness: and as I had offended both, so I was corrected by both: for I had not only the anger of my parents, but the Lord frowned upon me, insomuch that I trembled exceedingly, and was as though I heard a voice say to me, 'What will become of thee this night, if I should take thy life from thee?' at which I was amazed, and in great fear. Then I covenanted with God, that if he would be pleased to spare my life (for I thought God would have taken it from me that very moment) I would be more sober, and mind his fear more than I had done before.

"Nevertheless I broke covenant with God my Maker, my adversary tempting me so to do, telling me I was but a child, and that it was natural for children to be brisk and to play, and that God would wink at my childhood and youth, and it was time enough for me when a man, to become religious. But still God followed me with his chastising rod, and often put me in mind of my covenant that I made with him in my distress; and that he had granted my request which I then made to him; and unless I would take up a cross to my own

corrupt will and inclinations, he should take me out of the world. Then, oh then ! I cried, ‘ Lord help, or I die ! save me, or I perish for ever ! I cannot keep thy covenant, nor do thy will, without thy help and assistance ! ’ and indeed, if the Lord had not helped, I had been undone for ever.

“ I then began to delight in reading and sobriety, which before was irksome to me : and when I read the Holy Scriptures, I desired that God would open them to my understanding, which he did to my edification many times. I also begged earnestly of the Lord, that he would be pleased to be with me, and make me like to his children and servants, of whom I read in the Holy Scriptures, who faithfully served him all their days. And when I read of the crucifixion of our blessed Lord and Saviour Jesus Christ, it would break my soul into tenderness. I thought it was enough to awaken and humble any soul that was well-meaning, and had any sense of the power, love, and grace of Christ. Thus I went on for several years, feeling that peace which passeth natural understanding, which many times accompanied my poor and needy soul : and being advanced to about 14 or 15 years of age, I used to shun the cross of speaking in the plain language, (which I always read in the Holy Scriptures,) except to my father and mother, who would not allow me to speak otherwise. I was convicted in my conscience that it was not right to play the hypocrite after that manner ; and on a certain time I had occasion to speak with a great man in our neighbourhood, and my heart moved within me for fear I should shun the cross of Christ ; for it was Christ’s language to all, as we read in the New Testament ; and all the Scriptures from Genesis to the Revelations speak thee and thou to a single person.

“ So I took up the cross and said thee to him ; and he was much affronted, and said, ‘ Thee !—what dost thou thee me for ? ’ I soberly asked him if he did not say thee to his Maker in his prayers, and whether he was too good, or too great, to be spoken to in the same language in which he addressed the Almighty ? To this he made no reply, but seemed to fall from his passion into admiration, as one smitten in himself. He bore me respect ever after ; and I greatly rejoiced that I was preserved faithful. Though it may look a little thing to some, yet I found it good, as the Scripture saith, not to despise the day of small things.”

About the twentieth year of his age, his religious principles were put to the test by his being impressed for the sea-service. After a night passed in the hold of a tender, among others who had been impressed in like manner, and whose conversation

was of a nature tending greatly to distress him, he was brought up, and asked if he were "willing to serve his majesty?" "I answered, (he relates) that I was willing to serve him in my business, and according to my conscience; but as for war or fighting, Christ had forbid it in his excellent sermon on the mount, and for that reason I could not bear arms, nor be instrumental to destroy or kill men. The lieutenant looked on me, and on the people, and said, 'Gentlemen, what shall we do with this fellow? he swears he will not fight.' The commander of the vessel made answer, 'No, no, he will neither swear nor fight.' Upon which they turned me on shore. I was thankful that I was delivered out of their hands; and my tender parents were glad to see me again."

Having early attained to a good degree of stability and experience in religion, he found his mind engaged, in the love of God, to desire the spiritual welfare of others, and received a gift in the ministry before he had completed his 21st year. "In this concern (he observes) I felt the Gospel power of our Lord Jesus Christ to work upon my soul, and the word of God was as a seed in my heart, growing and opening in me, speaking to me, and making my understanding fruitful in the things of his kingdom; and in that ability which was given me of God, through his grace and Holy Spirit, I exhorted people to repentance and amendment of life; and I always humbly desired the help and divine influence of God's eternal Word therein. I clearly discerned in the light of the Son of God, that all ministering out of Christ's power, was neither edifying nor efficacious unto souls: therefore I did earnestly beseech God for the continuance of the gift of his Spirit, that I might be enabled to preach the Gospel in the power of Christ Jesus. The concern that was upon me on this account, at that time, is hard to be expressed in words."

We shall henceforth find him alternately engaged in dispensing to his brethren and to strangers the free Gospel of Christ, and in ministering, according to the practice of the Apostle Paul, with his own hands to his own necessities, and to those that were dependent upon him. First he entered on a religious visit in his native country, but during the year 1698, he was occupied in a visit to the meetings of Friends in America: in returning from which service he witnessed the following remarkable and awful occurrence:

"After we had been almost seven weeks at sea, we thought that we were near the land, but we sounded several days and found no bottom. About this time our doctor dreamed a dream, which was to this effect, himself relating it to me: 'He

went on shore at a great and spacious town, the buildings whereof were high, and the streets broad ; and as he went up the street he saw a large sign, on which was written, in great golden letters, SHAME. At the door of the house (to which the sign belonged) stood a woman with a can in her hand, who said unto him, ‘ Doctor, will you drink ? ’ he replied, ‘ With all my heart, I have not drunk anything but water a great while,’ and he drank a hearty draught, which he said, made him merry ; so he went up the street reeling to and fro, when a grim fellow coming behind him, clapped him on the shoulder, and told him, that he arrested him in the name of the governor of the place. He asked him for what ; he answered for stealing the woman’s can ; the can he had indeed, and so he was had before the governor, which was a mighty black dog, the biggest and grimmest that ever he saw in his life ; and witness was brought in against him by an old companion of his, and he was found guilty, and his sentence was, to go to prison, and there to lie for ever.’

“ He told me this dream with such an emphasis, that it affected me with serious sadness, and caused my heart to move within me (for to me the dream seemed true, and the interpretation sure.) I then told him he was an ingenious man, and might clearly see the interpretation of that dream, which exactly answered to his state and condition, which I thus interpreted to him : ‘ This great and spacious place, wherein the buildings were high and the streets broad, is thy great and high profession : the sign, on which was written shame, and the woman at the door with the can in her hand, truly represent that great, crying, and shameful sin of drunkenness, which thou knowest to be thy great weakness : the grim fellow who arrested thee in the devil’s territories, is Death, who will assuredly arrest all mortals : the governor which thou sawest, representing a great black dog, is certainly the devil, who, after his servants have served him to the full, will torment them eternally in hell.’ So he got up, as it were in haste, and said, ‘ God forbid ! it is nothing but a dream.’ But I told him it was a very significant one, and a warning to him from the Almighty, who sometimes speaks to men by dreams.

“ Some days after the doctor’s dream, we met with a Dutch vessel in Lime-bay, a little above the Start, hailed her, and she us. They said they came from Lisbon, and were bound for Holland. She was loaded with wine, brandy, fruit, and such commodities. Our doctor, and a merchant that was a passenger, and one sailor, went on board, where they staid until some of them were overcome with wine, although they

were desired to beware thereof. When they came back, a rope being handed to them, they were not capable of using it dexterously, insomuch that they overset the boat, and she turned bottom upwards, having the doctor under her. The merchant caught hold of a rope called the main sheet, whereby his life was saved. The sailor not getting so much drink as the other two, got nimbly on the bottom of the boat, and floated on the water till our other boat was hoisted out, which was done with great speed, and we took him in ; but the doctor was drowned before the boat came. The seaman that sat on the boat saw him sink, but could not help him. This was the greatest exercise that we met with in all our voyage ; and much the more so, as the doctor was of an evil life and conversation, and much given to excess of drinking. When he got on board the aforesaid ship, the master sent for a can of wine, and said, ‘ Doctor, will you drink ? ’ he replied, ‘ Yes, with all my heart, for I have drunk no wine a great while.’ Upon which he drank a hearty draught, that made him merry (as he said in his dream,) and notwithstanding the admonition which was so clearly manifested to him but three days before, and the many promises he had made to Almighty God, some of which I was a witness of, when strong convictions were upon him, yet now he was unhappily overcome, and in drink when he was drowned. This is, I think, a lively representation of the tender mercy, and just judgment of the Almighty to poor mortals ; and I thought it was worthy to be recorded to posterity, as a warning to all great lovers of wine and strong liquors. This exercise was so great to me that I could not for several days get over it ; and one day while I was musing in my mind on these things, it was opened to me, that God and his servants were clear, and his blood was on his own head ; for he had been faithfully warned of his evil ways.”

In his twenty-fourth year, Thomas Chalkley married, and soon afterwards emigrated with his family to the rapidly increasing colony of Pennsylvania. A remarkable preservation at the commencement of the voyage is thus related : “ When the ship was at Gravesend, and ready to sail, several of our dear relations and friends accompanied us to the ship, on board of which we had a good meeting, and took our solemn leave of one another, as never expecting to see each other any more in this world. It was a solemn time indeed ! we prayed for one another and so parted, our ship sailing that evening, and we got to Margate-Road, where we anchored, and the wind sprung up very fresh, and blew tempestuously, so that we broke our cable, and lost our best bower anchor, and drove

violently towards the Goodwin Sands. We let go our sheet anchor, and three more, which were all we had, but they did not stop her. The people were in great consternation, expecting nothing but death ; but for my part, being exceedingly sea-sick, and having been in many storms, I was not so much surprised with this. One of the passengers came weeping, and said our case was very bad. The doctor also came in the same manner, and cried, ‘ Oh ! Mr. Chalkley, we are all dead men ! ’ I thought with myself, I would go out on deck, and see what the matter was ; and when on deck, I went to the pilot, who had the lead in his hand, and he sounded, and cried out, ‘ Lord have mercy upon us ! she is gone, she is gone, she is gone ! ’ by which I perceived that we were very near the Goodwin Sands, on which many ships have been lost with all their crews. In this sense of danger I sent for the passengers into the cabin, and told them that I thought it would be well for us to sit still together, and look unto, and wait upon God, to see what he would please to do for us ; that, if death came, we might meet him in as good a frame of mind as we could, and that we might not be surprised beyond measure ; and as we were thus composed in our minds, a concern came upon my dear wife, and she prayed to God the Father, in the living power and sense of his Son, and he heard from his holy habitation, and answered the prayer ; for immediately after the wind abated, and our anchors held us. This was a great deliverance, which is not to be forgotten. When we saw the longed-for morning, we were very near the sands, and the sea ran prodigiously high, and broke upon them mightily, so that we were forced to leave our cables and anchors, and make the best of our way to Deal, as well as we could. After we had supplied ourselves with what we wanted, we put to sea again, and had fair winds till we got as far as the Western Islands.”

Having here encountered another storm, which greatly delayed their course, they at length entered the mouth of Patuxent river, and landed in Maryland. The emigrant family having spent the winter in this province, proceeded in the spring to Philadelphia. “ I bought a lot of ground (he proceeds) upon the river Delaware, and there I followed my calling that summer, and in the fall I had an inward call to visit Friends in Barbadoes.” With the approbation of his friends, he proceeded to Barbadoes, and from thence to Bermuda, where he found a few Friends. The longer he tarried at the latter place, the larger their meetings were. At both places he found an open

door and some of the people were loving and tender. Having finished his religious service, he returned home.

When travelling upon a like errand of Gospel love in America, upon one occasion he relates, in going "through a marsh I trod on a rattle-snake, which is accounted one of the most poisonous snakes, but it did me no harm. This was one deliverance among many which the Lord wrought for me, and I bless his holy name for all his mercies. In going to and coming from this place we lay two nights in the woods, and I think I never slept better. It was the 8th hour [one] evening, when I laid down on the ground, my saddle being my pillow, at the root of a tree, and it was 4 o'clock in the morning when they called me. When I awoke I thought of Jacob's lodging on his way to Padan Aram, when he saw the holy vision of angels, with the ladder, whose top reached heaven. Very sweet was the love of God to my soul that morning, and the dew of the everlasting hills refreshed me. I went on my way, praising the Lord and magnifying the God of my salvation."

Passing over some similar engagements in different provinces, we may next notice a visit, in company with other Friends, to the Indian natives, in the year 1706. "When I was travelling in those parts, (of Maryland,) I had a concern on my mind to visit the Indians living near Susquehannah, at Conestoga; I laid it before the elders of Nottingham meeting, with which they expressed their unity, and promoted my visiting them. We got an interpreter, and thirteen or fourteen of us travelled through the woods about fifty miles, carrying our provisions with us, and on the journey sat down by a river, and spread our food on the grass, and refreshed ourselves and horses, and then went on cheerfully, and with good will, and much love to the poor Indians; and when we came, they received us kindly. We treated about having a meeting with them in a religious way, upon which they called a council, in which they were very grave, and spoke one after the other, without any heat or jarring."

Of one of the meetings held among them he writes: "The Gospel of Jesus Christ was preached freely to them, and faith in Christ, who was put to death at Jerusalem, by the unbelieving Jews; and that this same Jesus came to save people from their sins, and by his grace and light in the soul, shows to man his sins, and convinceth him thereof, delivering him out of them, and gives inward peace and comfort to the soul for well-doing, and sorrow and trouble for evil-doing; to all which, as their manner is, they gave public assent; and to that of the light in the soul, they gave a double assent, and seemed much

affected with the doctrine of truth : also the benefit of the Holy Scriptures was largely opened to them.*

"After this we returned to our respective habitations, thankful in our hearts to the God and Father of our Lord Jesus Christ. Several of the Friends that went with me expressed their satisfaction in this visit, and offered themselves freely to go again on the like service.

"After these several journeys were over, and I had cleared myself, I was some time at home, and followed my business with diligence and industry, the Lord adding a blessing to my labours. Some people would tell me that I got money for preaching, and grew rich by it. It is against our principle, and contrary to our known practice and rule, to take money for preaching the Gospel of Christ, and I can truly say, that I never received any money or consideration on account of these services, either directly or indirectly ; and yet if any of our ministers are necessitous or poor, we relieve them freely, not because they are preachers, but because they are needy."

In the middle of 1707, this laborious and disinterested minister engaged in a religious visit to the Friends in the West Indies, Ireland, Great Britain, and some parts of the continent of Europe. While at sea in his various passages he was often "in perils of robbers," the sea swarming with those predatory vessels, which civilized governments, when at war with each other, have not even yet refused to license.

On one of these occasions he says : "In our way to Jamaica we saw a small privateer, that gave us chase, and it being calm, she rowed up towards us. The master prepared the vessel to fight, hoisting up his mainsail, and putting out our colours. In the interim some were bold, and some sorrowful. One came to me, and asked, what I thought of it and of the Quakers' principles now ? I told him I thought I was as willing to go to heaven as himself : to which he said nothing, but turned away from me. Another asked me what I would do now ? I told him I would pray that they might be made better, and that they might be made fit to die. Then in the midst of their noise and hurry, in secret I begged of the Almighty, in the name, and for the sake of his dear Son, that he would be pleased to cause a fresh gale of wind to spring up, that we might be delivered from the enemy without shedding

* It is worthy of notice, that at the first settling of Pennsylvania, William Penn took great care to do justice to the Indians, and bought his land of them to their satisfaction ; so that whereas the Indians were destructive to the other colonies, they were helpful to Pennsylvania ; and to this day they love to hear the name of William Penn.

blood, (well knowing that few of them were fit to die); whilst I was thus concerned, the Lord answered my desire and prayer, for, in a few minutes the wind sprung up, and we soon left them out of sight, our vessel sailing extraordinarily well; and the next day we got to Jamaica, and had divers meetings."

Another time, in a high wind and sea, the pursuing vessel making too much sail, her three topmasts came down at once. Lastly, when near the port, he had apparently before him the hard alternative of shipwreck or capture, from two French privateers, that gave them chase and came within gun-shot distance before they were aware of it, when near a rocky and dangerous part of the Irish coast. "What to do now we could not tell, until they began to fire at us; but in this emergency and strait, our master resolved he would rather run the vessel on shore than they should have her, she being richly laden with indigo, silver, and gold, reckoned to the value of fifty thousand pounds. In this strait, we must either fall into the hands of the French, who were our enemies, or run among the rocks; and we thought it best to fall into the hands of the Almighty, and trust to his providence; so towards the rocks we went, which had a terrible aspect. The native Irish seeing us, they came down in great numbers, and ran on the rocks, and called to us, saying, that if we came any nearer we should be dashed to pieces. Then our master ordered the anchor to be let go, which brought her up before she struck; and, with much ado, he put his boat out into the sea, and put in all the passengers, in order to set them on shore, the waves running very high, so that it looked as if every wave would have swallowed us up; and it was a great favour of Providence that we got to land in safety. The privateers not daring to come so near the shore as we did, after firing at us, went away, and our master carried the ship into the harbour of Kinsale, in Ireland. Thus through many perils and dangers we were preserved, and got safe on the Irish shore, for which, and all the other mercies and favours of the Most High, my soul and spirit did give glory and praise!"

To give the particulars of his religious service, as detailed in his Journal, would be incompatible with the plan of this memoir. After passing through England and Scotland, he went over to the continent. He thus alludes to his travels in Holland and Germany:

"I know not that I ever met with more tenderness and openness in people, than in those parts of the world. There is a great people whom they call the Menonists, who are very

near to truth, and the fields are white unto harvest, among divers of them, spiritually speaking. Oh ! that faithful labourers, not a few, might be sent of God Almighty into the great vineyard of the world, is what my spirit breathes for."

On his return to America, he writes thus : "I was from my family and habitation in this journey and travel for the space of three years, within a few weeks : in which time, and in my return, I had sweet peace to my soul, glory to God for evermore ! I had meetings every day when on land, except second and seventh days, when in health, and nothing extraordinary hindered ; and travelled by sea and land fourteen thousand three hundred miles, according to our English account. I was kindly and tenderly received by my friends, who longed to see me, as I did them, and our meeting was comfortable and pleasant."

Having in the interval between 1710 and 1716, buried his wife, (his children, 5 in number, having previously deceased,) he entered into a second marriage, and began to make voyages to the West Indies and other parts, as a trader. This was a life to which he was led rather by circumstances than inclination. In what disposition he was accustomed to move about on his outward affairs, may be seen by the following extracts :

"After some little stay at home, I went the second time that summer, [1716,] to Bermudas, and then also I had some meetings, and did some business on the island. It was my constant care, that my worldly affairs should not hinder me in my religious concern for the good of souls. It happened at this time there was a mighty hurricane of wind, so that it blew many houses to the ground, and very many trees up by the roots, and rent rocks asunder, which I was an eye-witness of : though it is to be observed, that those rocks in the Summer Islands, are not so hard as in some other parts of the world, particularly to the northward ; for here they saw them with saws, and cut them with axes like wood. I was told there were sixty sail of vessels then at these islands, and all driven on shore but three, and ours was one of the three that rode out the storm ; for which I was truly thankful.

"About this time the Bermudas people had got a vast treasure of silver and gold out of the Spanish wrecks ; and at a meeting which I had with a pretty many people on the first day of the week before the hurricane, or storm of wind, it came weightily on my mind to exhort them not to be lifted up therewith, nor exalted in pride : for I declared to them, that the same hand that took it from the Spaniards, could take it from those who now had got it out of the sea ; and if he

pleased, by the same way ; which was a storm that cast away the ships going for Spain. And indeed so it happened the same week ; for it was reckoned by men of experience and judgment, that they had lost more by the storm, than they had gained by the wrecks of the Spaniards.

“ A sober old man, not of our profession, told me the next day after the hurricane was over, that what I spoke in the meeting was soon come to pass : and he added, I was a true prophet to them. Many houses that were not blown down were uncovered. My landlord’s house being old, several thought it would be down ; but by the good providence of God, it was one of them which stood. I was in my store, which stood also, though I expected every minute it would have been blown down. It was by the mercy of God we were preserved, and not for any merit of ours. I entreated the Lord in the midst of this great wind, that he would please to spare the lives of the people ; [and] notwithstanding the violence of the storm, and the great destruction it made, yet not one man, woman, or child, was lost, that I heard of, in all the island, which was to me very admirable.

“ After I had finished my concerns, I embarked in the sloop Dove, for Philadelphia, she being consigned to me in the former and this voyage. It being often calm and small winds, our provisions grew very scanty. We were about twelve persons in the vessel, small and great, and but one piece of beef left in the barrel ; and for several days, the winds being contrary, the people began to murmur, and told dismal stories about people eating one another for want of provisions. The wind being still against us, and for aught we could see, like to continue, they murmured more and more, and at last, against me in particular, because the vessel and cargo were consigned to me, and were under my care, so that my inward exercise was great about it.” Their distress so increased that the dreadful idea was entertained of sacrificing one of their number to preserve the lives of the rest. In this strait T. C. proceeds : “ As I was leaning over the side of the vessel, and looking in my mind to Him that made me, a very large dolphin came up towards the top or surface of the water, and looked me in the face ; and I called to the people to put a hook into the sea and take him, and they put a hook into the sea, and the fish readily took it, and they caught him. I think he was about six feet long, and the largest that ever I saw. This plainly showed us that we ought not to distrust the providence of the Almighty. The people were quieted by this act of Providence, and murmured no more. We caught enough to eat plentifully of un-

til we got into the capes of Delaware. Thus I saw it was good to depend upon the Almighty, blessed be his great and glorious name through Christ, for ever !

“In the tenth month, 1717, divers considerations moving me thereto, I took a voyage to Barbadoes, and from thence to Great Britain and London ; partly on account of business, and hoping once more, if it pleased God, to see my aged father, my brother, relations, and friends ; which voyage I undertook in the solid fear of God. I always [looked] upon a ship to be a perilous prison, though it was my lot to be much therein. As to my natural life, I always gave it up whenever I went to sea, and I thought it was the least part of the hardship, never putting much value thereon. I desired the concurrence of my wife, and my friends and brethren of the meeting to which I did belong, in this undertaking ; the which I had in a general way, and the good wishes and prayers of many, with a certificate from our monthly meeting, signifying their unity with my conversation and ministry, and present undertaking.

“In this our voyage we saw several ships, but spoke with none ; and in twenty-seven days from our Capes, we arrived at Barbadoes, and came to an anchor in Carlisle Bay.”

After leaving Barbadoes he sailed for London, and having spent about 3 months with his relatives in England, returned to Philadelphia. He afterwards from time to time undertook various voyages in order to meet the expenses of a growing family, “remembering” he says, “the words of the apostle, that those who had not that care and concern were worse than infidels. I also had in my eye a hope, through the blessing of God, to obtain wherewith to accommodate my friends who were strangers and pilgrims in this world for Jesus’ sake.”

He remarks, when at Antigua, “I had several meetings, my business at no time hindering me in my more weighty service, for I always, through divine help, made that give way to my religious duty, in which I ever found peace and inward satisfaction. My hand, when need required, was to my business, but my heart was, and I hope is, and ever shall be, freely given up to serve the Lord, in that work whereunto I believe he has called me. We have liberty from God, and his dear Son, lawfully, and for accommodation’s sake to work or seek for food and raiment ; though that ought to be a work of indifferency, compared to the great work of salvation. Our Saviour saith, ‘Labour not for the meat which perisheth, but for that which endureth for ever, or to eternal life :’ by which we do not understand that Christians must neglect their neces-

sary occasions, and their outward trades and callings; but that their chief labour, and greatest concern ought to be for their future well-being in his glorious kingdom. The great apostle of the Gentiles wrought with his hands, even while he was in his travels, and in the work of the Gospel; and others tasted of the benefit of his labour naturally, as well as spiritually. It is also written that he that will not work shall not eat. By this, and much more, which might be noted, it appears that we not only have liberty to labour in moderation, but we are given to understand, that it is our duty so to do. We ought all to understand, that our hearts and minds ought to be out of the world, or above the nature and spirit of it.

"After some months' stay among my relations and friends in London, I sailed for Pennsylvania."

A period of about seven years now ensued, in which T. Chalkley remained chiefly on shore, making frequent journeys in the exercise of his gift in the ministry among his friends. Whilst thus engaged in the year 1721, he writes: "Thomas Lightfoot and I with William Brown went to a meeting at Bush River, and going over Susquehannah ferry the people were fiddling and dancing. When the dance was over, I asked them, believing them to be Protestants, if they thought Luther to be a good man? They replied, 'Yes, there is no doubt of it.' Well, said I, and so do I, and I will tell you what he says concerning dancing; 'That as many paces as a man takes in his dance, so many steps he takes towards hell,' which spoiled their sport, and they went away, and we went on ours towards the meeting, and a good meeting it was."

About this time he seems to have contemplated an entire retreat from mercantile business, and had removed his residence, with this view, from Philadelphia, to a small farm, not far from that city, near Frankford. But a life of ease does not seem to have been consistent with the will of Providence respecting him.

"In this year, 1724," he writes, "I met with various trials, afflictions, and tribulations; and had not the secret hand of the Lord, which I felt underneath, bore up my spirit from sinking, I think I could never have waded through them.

"I was now removed, as already related, into the country for retirement, which I greatly loved and delighted in; but, as soon as I was a little settled there, the enemy of all good endeavoured to disquiet my repose, by stirring up some bad people against me, who lived near, and in time past had fawned upon me; and, to add to my afflictions, I lost a vessel, in which, I suppose, I had upwards of five hundred pounds; and

another vessel came in almost a wreck, in which I suffered in my interest several hundreds more, and a third I heard of, in which I had the like loss; about the same time I had also a good new barn burnt to the ground in a few minutes, so that I was exceedingly stripped that way; and to add yet more to my exercise, I was sorely afflicted with sickness, having a swelling in my jaws, mouth, and throat, to that degree, that I could neither speak nor swallow for some time, nor eat nor sleep for about seven days, as I remember, without great difficulty. Also my little and only daughter at the same time was likely to die; and as for my own part, I was very willing to go, if it so pleased God; for I saw through the deceit of the world, and that the friendship of it was not permanent; and in my sore afflictions in body, mind, and interest, it fared with me as with Job; for divers of my pretended friends added to my afflictions by undue reflections; whom I pray the Lord to forgive for his Son's sake! At these times the remembrance of that saying of Christ, 'But the very hairs of your head are all numbered,' (Matt. x. 30,) at times supported me in hopes that all would work together for good."

Together with these afflictions, the reader must take into account the recent death of his tenth child, (having before lost nine) and the suffering (neither unusual, nor unfruitful of good to the Christian) of great poverty of spirit and inward desolation. Of the latter he writes thus: "I had often been tried that way, and found by experience, that I must wait upon God my Saviour, for fresh and renewed visitations from above; in which exercise I had always, in the Lord's time, comfort from him, as by the same exercise I had now the same comfort also: but I thought it very long, and the enemy did greatly endeavour to break in upon my patience now more than usual: but my heart still depended in faith and hope upon the Lord my Redeemer and Saviour, and in his time he was pleased to help me, blessed be his holy arm and power for ever! Many blessed saints and servants of Jesus were brought to my mind, who were in the like condition, so that I had a secret joy in their company, who met with the like in their travels to the holy city."

What privileges has the sincere, though afflicted believer; and in what an awful state are they, who, when their earthly supports are failing, find everything within and around them proclaiming, ye have received your consolation!

In the course of his life, he met with several serious accidents: in 1725, he was run over by a horse and cart, by which his shoulder was dislocated, and he was otherwise much hurt.

"I was obliged (he writes) to keep at home some time, and thought it long, because I could not go to meetings as usual; but many friends came to see me, which was a comfort to me. One day upwards of thirty persons came from several parts of the country to see how I did, and were glad I was like to recover. The day before I was so hurt, being the first of the week, I was at meeting at Philadelphia, and was concerned to speak of the uncertainty of life, and the many accidents we are incident to in these frail bodies, and exhorted Friends to live so, that they might have a conscience serene, and clear of offence towards God and man, and then they might expect the comforts of the Holy Ghost, which in such seasons of difficulty would be a great help and benefit to them: of which I had the sweet experience the *next day*, under great extremity of pain: and though the pain of my body was such, that I could not for several nights take my natural rest, yet I had comfort through the sweet influence of the Holy Spirit, which Christ promised his followers: John xiv. 16—26."

Nor was he wanting in the Christian duty of visiting the sick, which he performed often to their comfort. Thus he relates in travelling, the same year, in Long Island, "from Westbury, in the evening, we went to visit a young woman who had been in a despairing condition for several years. The family came together, and we put up our prayers to the Almighty, in the name of his dear Son; it was a good time to us all; and the young woman and some others, expressed their satisfaction. This evening we went to see another young woman who was in a deep consumption, but in a very comfortable state of mind; having a great desire to see me before she died, she sent for me to come to her, and her desire was answered, her spirit being revived with a fresh visitation of the love of Jesus Christ, the holy Physician of value."

A succession of mercantile voyages, with religious services at intervals, as before, now occupied Thomas Chalkley for about ten years together.

"As I now found it necessary to continue my business, and go to sea for a livelihood, I undertook the charge of the ship *New Bristol Hope*, as master, though it was a way of living to which I did not incline. I took care in our vessel that there should be no swearing in my hearing, nor drunkenness to my knowledge, without reproof; and if I could not be instrumental that way to break them from swearing, and drinking to excess, my manner was to put them away, so that we generally had a pretty quiet ship."

Our remaining space will not admit of more than brief ex-

tracts from the narratives of his subsequent voyages. In the 9th month, 1730, he sailed on his fifth voyage as master, to Barbadoes, during which he thankfully experienced a remarkable preservation from shipwreck. In his journal at this time are some excellent reflections upon the ground of true friendship, which, he says, can never be firmly established without the influence of divine grace.

Being on his sixth voyage to the island of Barbadoes, he writes: "I being weary, laid me down to rest, and fell asleep, and was awakened out of my sleep with these words, O heart in heaven! it is an excellent thing to have a heart in heaven! Which words were comfortable to me, and left a sweetness on my mind all the day after, for which I was thankful, and greatly desired that my heart and mind might be set and fixed more and more on heaven and heavenly things, and that my treasure might be in heaven, that my heart might be there also, according to the doctrine of my Saviour, (Matt. vi. 20, 21,) 'Lay up for yourselves treasures in heaven: for where your treasure is, there will your heart be also.'"

During the progress of this voyage, and whilst in port at Barbadoes, the evident care of a superintending Providence attended him in deliverance from the devastations of a hurricane and from the effects of a waterspout, which passed within a stone's throw of their vessel.

"In this voyage we were twenty-two days from the island of Barbadoes to the sight of Cape Henry in Virginia, and had a pleasant passage in the main to Philadelphia, where, in the seventh month, was held our yearly meeting, at which I had a desire to be, my watery employment having hindered my being at a yearly meeting for several years.

"After having stayed at home about six weeks, and visited the meetings of Friends in divers places, to mine and their satisfaction, on the 28th of the sixth month, I proceeded on another voyage for the island of Barbadoes. The winds were for the most part contrary, and we met with two hard gales; the last a kind of a hurricane, in which we could carry no sail, but let the vessel lie to the mercy of the seas, or rather to the mercy of Him that made the seas, and all that is therein, and in the earth also. This voyage we had several comfortable religious meetings on board, in which we were exhorted to prepare for another and better world, this being so very uncertain and momentary, and full of various exercises, temptations, and afflictions.

"I had on board three Whitehaven sailors, and I do not remember that I heard either of them swear an oath during

the whole voyage, which I thought worthy to stand on record. About the beginning of the eighth month, being in the latitude of Barbadoes, the thoughts of my leaving my family and habitation, and many of my loving relations, and near and dear friends, as at divers other times also, made me pensive and sorrowful; but it being on a principle of justice, and sometimes meeting with the presence and goodness of God, I was enabled to do my affairs and business, and forbore to appear sorrowful as much as possibly I could, or be of a sad countenance in the sight of men; but to Him who knew all things, and sees in secret, I poured out my soul in all my afflictions, for He only is able to help me. In this voyage, as usual, I read in the Holy Scriptures, and met with strong consolation therein, especially in the New Testament; I also read much in the works of that eminent judge and good Christian, Matthew Hale.

"In the beginning of the night of 21st of 9th month, about the seventh hour, Philip Kearney, my apprentice, fell into the sea and was lost, which was a deep affliction to us on divers considerations."

On returning from his next voyage, he met with the sorrowful news of the death of his only son, a youth of ten years old, particularly endeared to his friends by his sweetness of disposition and early piety. "In his sickness, (says the deeply afflicted but, through grace, resigned parent,) he behaved himself more like a wise man, than a youth of that age, bearing his pain and sickness with a great deal of patience. I being in another part of the world, he would gladly have seen me, but said, he should never see me any more, and therefore desired his mother to remember his dear love to his father, and tell him, that he was gone to his heavenly Father. He was very fervent in prayer in the time of his sickness, and prayed that God would preserve his people all the world over. His heart was full of love to his relations, acquaintance, and friends, who came to see him in his illness; and full of tender sweetness and divine love, he took his last leave of them, which greatly affected many.

"I undertook another voyage to Barbadoes, and from thence intending for London, in order to settle my affairs there, which I intended some years before, but losses and disappointments hindered me. The first-day following (10th mo. 15, 1734), we had a good, seasonable meeting, for the worship and service of God, in [which], as I was treating of disobedience to parents, and disobedience to Almighty God, our great parent and heavenly Father, a youth, who was a passenger in the vessel,

went out hastily and abruptly, as I was showing the ungratefulness of the first, much more than of the last. When I asked the reason of his going out, he said, it was because he could not forbear crying; and thinking I spoke so because of him, he said, he could not hear me any more. Afterwards I understood that he was a youth who was very ungrateful and disobedient to his parents; the which I knew not of, for his mother told me, and himself also, that he went to sea on account of his health.

“My stay at Barbadoes this time was the longest I ever stayed, believing it to be the last time I should go there, and that I should see them no more. My so saying troubled some of them; but growing in years, being then turned of threescore, I thought it would be too hard for me to undertake such another voyage; therefore I was at all the meetings of our Friends on the island.

“Several Friends had a large meeting at John Gibson’s, where were many people, not of our persuasion, who generally were sober; but as I was recommending charity to the people, according to the doctrine of the apostle Paul, as the most excellent gift, I advised them to show it forth to all people of all professions, and also to their negroes, telling them, that some of the gentry of this island had observed to me, that the more kind they were to their slaves, they had their business the better done for it; though I observed also, that I had been at some places, where I had watched to hear some expressions that might look like charity; but in divers houses, and some of note, I could not hear any Christian-like expressions to their slaves or negroes, and that with sorrow I had seen a great deal of tyranny and cruelty, the which I dissuaded them from: this doctrine so exasperated some that were there, that they made a disturbance in the meeting; one of which persons meeting me on the king’s highway, shot off his fowling-piece at me, being loaded with small shot, ten of which made marks on me, and several drew blood; by which unfriendly action, the man got a great deal of disgrace, it being highly resented by all who were acquainted with me. Many were for prosecuting him; for the people generally took notice of it with abhorrence; but he sending for me, and signifying he would not do so again, I forgave him; and I pray it may not be laid to his charge in the great day, and that he may be forgiven, he being ignorant of the love I had and have for him and all men, even them whom I know to be mine enemies. Some thought I did well in forgiving him, and some thought I did ill in it; but I spoke my mind to him alone freely, in which I had satisfaction and peace.

“After I had visited my friends, and settled my affairs as well as I could, and loaded our vessel with sugars, we set sail for London. The 16th being the first day of the week, we had a religious meeting for the worship of God, in which I was concerned to speak on the government of the tongue, having on board several hands who did not sail with us before that voyage, that were much used to swearing. After that meeting, we had not so many bad words and oaths as before.

“Through many perils and dangers we came to Great Britain; for all which mercies and providences let my soul bless and praise the holy name and mighty power of the Most High.

“In London I sold my vessel, and settled all my affairs to general satisfaction, so far as I know, on which account I had laboured for several years and was joyful that Providence had favoured me so far as to see it accomplished; so that I now wholly intended to leave trading by sea, the which I never inclined to, only on a principle of justice: for I was fully resolved in my mind, that my creditors should be paid their just debts, though I might lose my life in the pursuit of it, about which I had no anxious guilt, because I never was extravagant nor indolent, but met with divers casualties by fire and water; by the latter I lost many hundreds of pounds for several years together. And I would persuade all in their undertaking for a livelihood in this world, to be sure to have an eye to Divine Providence, who will not suffer us, (if we do well,) nor so much as a sparrow, to fall to the ground, without he thinks it best for us, he knowing what is for our good better than we know ourselves.” Thus, having paid his “debts, and in a good degree settled [his] affairs,” and performed extensive religious service in England, he sailed for Philadelphia, where he arrived in the 3d month, 1736, “hoping,” he writes, “that I would go no more to sea; the which (God willing) I determined.”

It may not be out of place here to notice that during his seafaring life, he was concerned in the love of the Gospel, to write several treatises for the promotion of the cause of righteousness: they are mostly of a practical character, and have been extensively circulated.

Several journeys, undertaken in the prosecution of religious service in succeeding years, must be passed by—and we now approach to the termination of the labours and life of this unwearied advocate for righteousness:

With the concurrence and unity of his friends he proceeded on a religious visit to some of the West India islands, particularly to Anguilla and Tortola. Of the account of these ser-

vices, which appear to have been eminently blessed to those amongst whom he laboured, we have only space for the following extracts :

“On the first day of the week, and the 18th of the month, we had another meeting, and the governor told me, he had never seen so large a gathering on the island, on any occasion. My spirit was much set at liberty in this meeting, and great openness and brokenness were among the people, so that the Gospel was freely and largely declared to them. The case of Cornelius, and of the apostle Peter going to his house, was treated of, with divers other matters, tending to edification. I was so affected with the power, spirit, and grace, of our Lord Jesus Christ, that when the meeting was over, I withdrew, and, in private, poured out my soul before the Lord, and begged that he would be pleased to manifest his power and glorious gospel more and more. At this meeting there was a woman who had suffered much for her going to meetings; her husband being a proud, haughty man, had beat her to the drawing of blood, he also drew his sword, and presented his pistol, with threatenings to kill her; but she thanked God, that she was resigned to lose her life for Christ's sake. There was also another young woman, whose father had turned her out of doors for coming to Friends' meetings.

On the second day we visited several families in the division called the Road, to which we went by water. In this visiting families, the people came and filled the rooms, and we had seasonable meetings, in which the people were so loving, and well affected, that we could seldom go in a friendly way to visit our Friends, but they would presently fill their little rooms, and we scarcely could depart, without having a time of worship.

“I cannot but note, that the hand of the Lord God was with us, and I felt his visitation as fresh and lively as ever, for which I was truly thankful, and thought, if I never saw my habitation again, I was satisfied in this Gospel call, and religious visit; though, being in years, it was sometimes a little troublesome to the flesh, being in the 66th year of my age, and stiff in my limbs from hurts, with many falls and bruises.

“Two weeks I spent in the island of Tortola, to my great satisfaction.”

Here the Journal ends. Thomas Chalkley being seized after a few days with a fever, apparently of the remittent kind, which in a week's time carried him off. After the first attack, he attended a religious meeting at a friend's house, “in which (says the friend) he spoke to us first concerning temptations,

and how Christ was tempted, and how to withstand them; and afterwards on the parable of the great supper, and other subjects; ending his testimony with the words of the apostle Paul, 'I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness:' which words, and most part of this last sermon, were delivered in great brokenness; from whence I judged he was sensible that he had not long to live, though I believe he was not afraid to die."

He was buried on the island, in a piece of ground, which being afterwards given to the Society of Friends for a burial-place, a meeting-house was also built for them thereon by the governor.

The following extracts are taken from the testimony concerning Thomas Chalkley, issued by the Monthly meeting of Friends, of Philadelphia:

"He was," say they, "a member of our monthly meeting above 40 years, so that some of us had opportunities of being intimately acquainted with him, and of knowing his fidelity and diligence in promoting the cause of truth.

"His patience was remarkable in disappointments and afflictions, of which he had a large share; and his meekness, humility and circumspection, in the general course of his life and conversation, were conspicuous and exemplary.

"He was a lover of unity amongst brethren, and careful to promote and maintain it, showing this example of a meek, courteous and loving deportment. It was manifest that this did not proceed from a desire of being popular, or to be seen of man, for his love and regard to peace did not divert him from the discharge of his duty in a faithful testimony to those that professed truth, that they ought to be careful to maintain good works.

"We believe, as he was a man signally influenced with the spirit of universal love and good will to mankind, this was his chief motive for writing; and we are sincerely desirous that his good design may be answered, and that the glory of every good and perfect work may be attributed to that divine power alone which can qualify others to supply the places of those faithful ministers and servants of Christ who have been of late years removed from among us, and are of that number of whom it is written, 'Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.'"

THOMAS LURTING,

THE

FIGHTING SAILOR,

TRANSFORMED INTO THE

PEACEABLE CHRISTIAN.



PHILADELPHIA:

**PUBLISHED BY THE TRACT ASSOCIATION OF FRIENDS,
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No. 90.

THOMAS LURTING,

OR THE

Fighting Sailor transformed into the Peaceable Christian.

THOMAS LURTING, the subject of the following narrative, was for some time boatswain's-mate on board a British man-of-war, and during the period of his being thus employed, experienced many remarkable preservations from death, which appear to have made a deep impression on his mind, as being evidently the fruits of Divine Protection, and affected him with feelings of gratitude and tenderness.

About the year 1654, there was among the soldiers in the ship in which he then served, a young man who had been at a meeting of the Quakers in Scotland, and was in some degree convinced of their principles. Through the instrumentality of this young man, two of the ship's company were seriously impressed, and often met together in silence for the purpose of Divine worship, which, attracting attention, others were induced to come and see them, by which means their number increased. The peculiarity of their demeanour, in declining the customary compliments of the world, and refusing to repair to the ordinary worship on board the ship, occasioned them much unfriendly treatment from their associates, in which Thomas Lurting joined with furious zeal, and being encouraged by the captain and priest, often beat and abused them when religiously met together. This conduct, however, was far from affording him peace of mind, and his former deliverances being fresh in his remembrance, he soon desisted, and being now brought under condemnation for his sins, he was, through various inward exercises, and after much struggling against so humiliating an alternative, constrained to acknowledge the truth of that which he had so recently despised, and from a sense of religious duty joined in connexion with those seriously-disposed people.

This change subjected him, among the rest, to much suffering, and having received the name of Quakers, they were, in common with that people, made the objects of scorn and derision. In this the captain was exceedingly active and bitter, and even after the men in the ship refused any longer to molest them, would procure men from other ships for that purpose. Some time after, a sickness prevailed on board the ship, by which above forty lives were destroyed in a short time. This visitation so affected the captain, that from that time his disposition towards them

was changed, and instead of an enemy, he became apparently their friend; often sending Thomas part of his own provisions, and became so well pleased with him, that when any thing was to be done, he would often say to Thomas, "take thy friends and do such and such a thing;" for though they had received the name of Quakers, yet they had not had any communication with that people, and had not yet seen the impropriety of war, and when sent upon any such expedition, commonly succeeded beyond expectation. Although, with others, they annoyed their enemies, yet they would take none of the plunder. In many desperate engagements in which others were often killed or wounded, they received no hurt, though they behaved themselves so valiantly that the captain would say, "that he cared not if all his men were Quakers, for they were the hardest men in the ship."

But this time of liberty Thomas looked upon as the forerunner of further trouble, for he saw that what was done in pretended friendship was but to serve their own ends, and therefore he expected a time of trial, which soon arrived, in which their faithfulness was to be proved.

Their ship having been ordered to go to Barcelona, the station assigned her was to lie against a castle and batter it, and one corner of the castle firing into the ship, Thomas Lurting was for beating down that part, he, as well as his friends, having fought till now with as much courage as any. Accordingly, he (being stripped to the waist,) went into the forecastle and levelled the guns, but said, "Fire not, till I go out and see where the shot lights, that we may level higher or lower;" but as he came out of the door, suddenly the thought ran through him, "what if now thou killest a man?" This struck him as a thunderbolt, and He, who can turn the hearts of men at his pleasure, so completely changed his in a moment, that although just before bent upon destroying his enemies, he now felt no disposition for it, though it were to gain the whole world; and immediately putting on his clothes, he walked on the deck, as though he had not seen a gun fired.

At night they removed out of reach of the castle's shot, and Thomas took occasion to speak with two of his friends, inquiring their judgment in regard to war: they said but little in answer, only, that if the Lord sent them well home, they would never engage in it again. To which he returned, that if he was faithful to the Divine Witness within him, and the action was renewed again on the morrow, with the Lord's assistance he should bear his testimony against it, for he clearly saw, that as they had been such great actors in fighting, they must now bear their testimony against it, and abide the issue. Some time after, one of Thomas's friends went to the captain, desiring to be cleared, and the captain

asking for what reason, he answered, "that he could fight no longer;" to which the captain replied, "he that refuses to fight in time of engagement, I will put my sword through him." "Then," said the other, "thou wilt be a manslayer, and guilty of shedding blood;" for which the captain beat him severely with his fist and cane, and he who had before professed to be their friend, now became their open enemy.

In the course of a short time, being about the year 1655, they were ordered to go a cruising, and discovered one morning a ship bearing down upon them, which they supposed to be a Spanish man of war; when orders were given to clear the ship for battle, Thomas, being sensible that a time of trial was now come, earnestly desired of the Lord, that he might be endued with strength for the occasion; and being met with his friends, he told them that things looked dark and cloudy, yet his hopes were, that the Lord would deliver all such as were of his faith; adding, "the captain puts great confidence in you, therefore, let us be careful that we give no just occasion for offence. Let us meet in the most public place on deck, in full view of the captain, that he may not say that we deceived him in not telling him we would not fight." Being thus met upon deck, in a little time, the lieutenant said to one of them, "go down to thy quarters;" to which he replied, "I can fight no longer;" upon which the lieutenant went to the captain, and—making the worst of it,—said, "yonder the Quakers are all together, and I do not know but they will mutiny, and one says he cannot fight." The captain, having asked his name, came to him, threw his hat overboard, and beating him with his cane, dragged him to his quarters, and having got his sword, came in an angry threatening manner towards them, when Thomas stepping forward, with his eyes fixed upon him, with great seriousness, the captain's countenance turned pale, and he called his man to take away his sword. The ship they had seen, proving to be a Genoese, their friend, the captain, sent in the priest in the evening to excuse his anger. Thus, this storm was overcome, and Thomas finally got safe home.

Now, leaving men of war, he went to sea in a merchant vessel, out of which he was several times pressed into the king's service, and for bearing a faithful testimony to the peaceable nature of Christ's kingdom, suffered much. Once he fasted five days, taking only at times a draught of water, believing that if he had eaten of their provisions, it would have gone the harder with him, as he scrupled to do even ship-work, not being satisfied to render any assistance to those whose business it was to fight.

Having premised thus much, we have now to observe how, without violating his pacific principles, he re-took a ship from

pirates. This circumstance, while it exemplifies the care of Divine Providence over his servants, may serve for an answer to those who are often inquiring how the doctrines of the Gospel are to be maintained, when its disciples are invaded or attacked by wicked men.

The vessel in which he was mate, (the master being likewise a Friend or Quaker,) was sailing in the Mediterranean, and passing near the island of Majorca, was chased by an Algerine pirate, from which they endeavoured to escape by sailing, but, carrying too much sail, some of their rigging gave way, and the Turks were thus enabled to overtake them. They commanded the master to go on board, who accordingly, with four of his men, went in his boat, leaving the mate with three men and a boy on board his vessel. As soon as they came to the pirate, thirteen or fourteen of the Turks went in the boat to the English ship, leaving the master and four men behind. This brought the mate into much anxiety, particularly as the men who were left with him were rather unruly. In this strait, he was, however, made to believe, that he would not go to Algiers, and having had great experience of the Lord's mercies, he had learned to trust in Him almost against hope. This inward assurance divested him of all fear, and going to the ship's side, to see the Turks come in, he received them as though they were his friends, showed them all parts of the ship, and what she was laden with, saying to the men that were with him, "be not afraid,—for all this we shall not go to Algiers." He then desired them, as they had been willing to obey him, to be as willing now to obey the Turks, to which they agreed, and soon perceived that by so doing, they gained their confidence, and *they*, seeing the diligence of the English seamen, became careless, and having taken a small part of the lading, some went again to their own ship, leaving eight of their number behind. Upon this, the mate said, that if the master and four men were now on board, he should not fear, if there were twice as many Turks.

He thus encouraged the seamen, who, not being of his persuasion, would have been ready to kill the Turks, if an opportunity had offered. Meanwhile, it was the mate's earnest prayer, that the Turks might be induced to send their captain and men back, and his desire was answered, for soon after, they were permitted to come on board.

Then all fear of going to Algiers, was taken away, and he said to the men, some of whom blamed his behaviour,—“I now believe I shall not go to Algiers; and if ye will be ruled by me, I will act for your delivery as well as my own.” At this time, however, he saw no way for it, although he spoke thus boldly, the Turks being all armed, and themselves without arms. Upon his saying to them, shortly after, when they were all together,

except the master, "what if we should overcome the Turks and go to Majorca?" Says one, "I will kill one or two;" "and I," said another, "will cut as many of their throats as you will have me." But of this the mate entirely disapproved, not intending to injure one of them; and told the men, that "if he knew they would touch a Turk in that way, he would tell the Turks himself; but," said he, "if you will be ruled by me, I will act for you, if not I will be still. They, seeing that he would not suffer them to have their own way, agreed to do as he would have them.

He then directed them, that if the Turks bid them do any thing, to do it without hesitation, and with as much diligence and quickness as possible; "for," said he, "that pleases them, and will induce them to let us be together." To this, the men all agreed. Upon informing the master of his intentions, he remarked, that if they were to attempt to rise and should fail and be overcome, they might as well be burnt alive, and indeed, the mate knew that in such an event, they would be punished with great cruelty. The master was fearful, that in order to gain their ends, blood might be spilled, and therefore hesitated to consent to the proposal; but the mate, assuring him that he was resolved not to spill a drop of blood, and that he would rather go to Algiers, than one Turk should be killed, induced the master to consent that he should do as he pleased.

Meanwhile, the weather became stormy, so that they lost sight of the Turkish man of war, which was what the mate desired, and the Turks, seeing the diligence of the English sailors, grew careless about them. A few nights afterwards, the captain of the Turks and one of his companions, having gone to sleep in the cabin with the master, the mate persuaded one to lie in his cabin and another in another, and it raining very much, he at last persuaded them all to lie down, and when they were all asleep he got their arms into his possession; this done, he said to his men, now we have the Turks at our command, warning them, at the same time, that if they attempted to injure them, he would be against them. So carefully did he guard his prisoners against violence and injury.

They then steered for Majorca, keeping the Turks below deck; and having a strong gale, they were in sight of it by morning. The Turks, when they found the situation they were in, and that, instead of their own country, they were in sight of Majorca, were completely surprised; but, so far were they from attempting to resist, their spirits sunk, and they begged they might not be sold. This, the mate assured them, should not be done; and, in order to avoid any difficulty with the Spaniards, he contrived a place to hide them, that they might not be found. Arriving in port, the master having attended to his business on shore, return-

ed without taking license, fearing the Spaniards might come on board, and take away their prisoners. At night, the captain of another English ship which was lying there, came on board, and was told, under a promise of secrecy, what had occurred. Upon hearing it, he wished very much to have two or three of the Turks, to take with him to England; which being denied him, and finding he could not prevail on the master or his mate, he told them they were fools for not selling the Turks, who were each worth two or three hundred pieces of eight.* But they told him, that if he would give many thousands, he should not have one of them, for they hoped to send them to their own country. The mate said, he would not sell them for the whole island. This man going ashore, broke his promise, and told the Spaniards of the circumstance, who threatening to take the Turks, the captain was under the necessity of calling upon them to assist in getting the vessel out to sea, thus hazarding their own lives and liberty, from kindness to their prisoners.

They suffered the Turks to have their liberty for four or five days, until they made an attempt to rise, which the mate prevented without injury to any of them, though he once was under the necessity of laying hold of one; and indeed he was so kind to them, that some of his men said he took more care of the Turks than of them; to which he answered, that they were strangers, and they must treat them well.

They continued hovering for several days, being unwilling to put into any port in Spain, but at length concluded to steer for the Barbary coast, which they reached in a few days. The next consideration was, how the Turks should be landed. After several suggestions, the mate, who had been the agent thus far, concluded to take the ship's boat, and put them ashore. This proposal, attended as the undertaking manifestly was, with much risk, drew tears from both the master and the mate, but the latter taking courage said, that he believed the Lord would preserve him, for he had nothing but good will in venturing his life, and that he had not the least fear, but that all would be well. The master having consented, the mate called up the Turks, and going with two men and a boy into the boat, took them all in, loose and unbound, but in order to prevent a sudden rising, he placed their captain in the stern of the boat, then one in his lap, and one on each side, and one in each of their laps, and so on, till they were all seated. He himself sat in the bow of the boat, with a boat-hook in his hand, having next him one of the sailors, and the other two rowing, one of them having an adze, and the other a cooper's heading-knife, which were the only arms they had except those belonging to the Turks. Thus the boat stood

* Dollars.

for the shore ; but as they came near it, one of the sailors becoming alarmed, cried out, there were Turks in the bushes ; and the pirates perceiving their fright, took advantage of it, and all rose up at once. The situation of the English sailors was at that instant truly appalling ; but the mate, preserving his presence of mind, and perceiving that the alarm was unfounded, turned the boat-hook in his hand, and gave the Algerine captain a proof that he was still subject to his orders, by striking him a pretty severe blow, and bidding him sit down, which he did instantly, and the rest followed his example. When the boat had arrived so near the shore that the Turks could easily wade, he ordered them to get out, having first supplied them with sufficient provisions, till they could reach a neighbouring town.

The Turks would have persuaded the mate and his men to accompany them, promising to treat them with wine, &c. But although he trusted in Divine Providence, and felt but little fear that they would ill-treat them, yet he prudently declined their invitation, remembering the Scripture command, "Thou shalt not tempt the Lord thy God." Being unwilling to retain any thing belonging to them, they then put the boat in nearer to the shore, and threw them all their arms. The Turks then waved their caps, and so joyfully took their last farewell.

Upon the arrival of the vessel at London, the king, with the Duke of York and several lords, being at Greenwich, they were told that a Quaker's ship was coming up the river which had been taken by pirates, and redeemed without fighting ; upon which the king came in his barge alongside, and holding the entering rope in his hand, was told the case as it had occurred. When he heard that they had suffered the Turks to go free, he said to the master, "You have done like a fool, for you might have had good gain by them," and to the mate, "you should have brought them to me." To which T. Lurting answered : "I thought it better for them to be in their own country." At which the king and his company smiled, thinking the master had done foolishly, but he and his mate were of another mind, and they made it appear that they did practically approve the command of our Saviour, "Love your enemies, and do good to them that hate you."

THE END.



EUSTACE AND CORNELIUS.

“He that is called in the Lord, being a servant, is the Lord’s free-man.”—
1 Cor. vii. 22.

“God is no respecter of persons : but in every nation he that feareth
him, and worketh righteousness, is accepted with him.”—Acts x. 34, 35.

EUSTACE.

EUSTACE was born on the plantation of Belin de Villeneuve, in the northern part of St. Domingo, in the year 1773. In his youth he was noted for avoiding light and vicious conversation, and for embracing every opportunity of listening to intelligent and respectable whites.

Occupied in the labors of the sugar-house, in which he became remarkably expert, he grew up respected by his master, and by his fellow-slaves.

It was near the time of his attaining the age of manhood, that the revolution of St. Domingo broke out. He might have been a chief among his comrades, but he preferred the *saving* to the *destruction* of his fellow-men. In the first massacre of St. Domingo, 1791, his knowledge, intrepidity, and the confidence of his countrymen enabled him to save four hundred persons from death. Among these was his master.

Eustace had arranged for the embarkation of Belin de Villeneuve, and other fugitives, on board a vessel bound to Baltimore. In the midst of terror and confusion, he bethought himself that his master would soon be destitute of resources in the asylum to which he was about to be conveyed ; and he prevailed upon upwards of a hundred of his comrades to accompany them to the vessel, each bearing under his arm two loaves of sugar.

At that city, Eustace devoted the resources which his industry and skill could command, to the relief of those whose lives
No. 91.

he had saved. At length it was announced that peace was restored to St. Domingo, and thither Eustace returned with his master, who appears to have been worthy of the tender and faithful attachment with which Eustace regarded him.

The peace was only a prelude to another and a bloodier scene of woe. M. de Belin was separated from his benefactor in the midst of a general massacre, executed by the Haytian chief, Jean Francois, at the city of Fort Dauphin. M. de Belin effected his escape while Eustace was employed in collecting together his most valuable effects, and committing them to the care of the wife of this chief. She was sick in his tent, and it was under her bed that the trunks of M. de Belin were deposited. Having made this provident arrangement, Eustace set off to seek his master; first on the field of carnage, where he trembled as he examined, one after another, the bodies of the dead. At length he discovered the object of his search, alive and in a place of safety; and having again embarked with him, and the treasure which he had so adroitly preserved, he reached St. Nicholas Mole. Here the fame of his humanity, his disinterestedness, and his extraordinary courage and address preceded him, and on disembarking he was received with distinction by the population, both white and colored.

On the return of peace and prosperity under the government of Toussant L'Ouverture, M. Belin established himself at Port au Prince, where he was appointed president of the privy-council. At this time he had arrived at the decline of life, and had lost his eye-sight. He now regretted that he had not taught Eustace to read, and expressed himself with much emotion on that subject, saying, "how many heavy and sleepless hours of a blind old man might Eustace have beguiled, if he could read, &c. Eustace mourned his master's bereavement, and his incapacity to console him. In secret, he sought a master, and by rising at four o'clock, and studying hard, though not to the neglect of his other duties, he was able in three months to present himself to his master with a book in his hand, and by reading it with perfect propriety, to give a new and surprising proof of the constancy and tenderness of his attachment.

Upon this followed his enfranchisement. But freedom did not change, it only elevated his friendship for his late master; rather let us say, his venerable and beloved companion.

Soon afterward, M. de Belin died, leaving Eustace a fortune which would have supported him in ease during the rest of his life. But the legacy of his friend came to the hands of Eustace only to be passed by him to the needy and unfortunate. At that time, there was a vast deal of misery, and but one Eustace, in the Island of St. Domingo. If a destitute soldier was without clothing, a family without bread, a cultivator or mechanic without tools, the new riches of Eustace were dispensed for their supply. Of course these could not last long, and from that until his death in 1835, a period of forty years, he maintained himself

and provided for numerous charities, by serving as a domestic. He lived and labored only to make others happy. Sometimes he was found defraying the expenses of nursing orphan infants; sometimes administering to the necessities of the aged relations of his late master; sometimes paying for instructing and placing as apprentices youths who were destitute and unprotected; and often forgiving to his employers considerable arrears of wages which they found it difficult to pay. His own wants were few and small.

The virtue of this humble and noble-hearted man could not be hidden by the obscurity of his calling. In 1832, the National Institute sought him out to announce to him that that body had paid to his worth the highest tribute in its power, by awarding to him its first "prize of virtue," being the sum of \$1000. When this announcement was made to him, by a member of the Institute, Eustace replied, with his usual simplicity and piety, "It is not, dear sir, for men that I have done this, but for my Master who is on high."

CORNELIUS.

DIED, at St. Croix, in the West Indies, in 1801, a man of color, named Cornelius; this man was, in many respects, distinguished among his countrymen.

He had learned the business of a mason, and was appointed master-mason to the royal buildings; and laid the foundation of each of the six chapels belonging to the mission in these islands. He was able to write and speak several languages. He continued a slave until 1767, having first purchased the freedom of his wife, and then labored hard to gain his own liberty, which he effected, and that also of six children.

After his emancipation, he exerted himself greatly in the service of the Lord, among his own people particularly; often spending whole days and whole nights visiting them on the different plantations. He possessed a peculiar talent for expressing his ideas with clearness, which rendered his discourses pleasing and edifying, as well to white people as to those of his own color. To assist the feeble and indigent, was the delight of his heart, and they always found in him a sympathizing friend, and faithful adviser.

While thus zealously exerting himself in promoting the welfare of others, he did not neglect the concerns of his own family; he gave proof of his care for their temporal prosperity, by working hard to purchase their freedom; but he was more solicitous for the welfare of their souls, and his instructions were blessed.

The infirmities of age increasing upon him, he was fearful there was a declension in his love to Jesus Christ. A few days before his end, he said to a friend who visited him, "I ought to have done more, and loved and served my Saviour better. Yet I firmly trust that he will receive me in mercy, for I come to him as a poor sinner, having nothing to plead but his grace and righteousness, through his blood."

His children, and several of his grandchildren, being round his bed, he addressed them in a very solemn and impressive manner, to the following effect: "I rejoice exceedingly, my dearly beloved children, to see you once more together before my departure; for I believe my Saviour will soon come, and take your father to himself. You know, dear children, what my chief concern has been respecting you, as long as I was with you: how frequently I have exhorted you not to neglect the day of grace, but to surrender yourselves, soul and body, to your Redeemer, and to follow him faithfully. Sometimes I have dealt strictly with you, in matters which I believed would bring harm to your souls, and grieve the Spirit of God, and I have exerted my parental authority to prevent mischief; but it was all done out of love to you. If I have been sometimes too severe, I beg you to forgive me—oh! forgive your poor dying father!"

Here he was obliged to stop, most of the children weeping aloud. At last, one of the daughters, recovering herself, said: "We, dear father, *we* alone have cause to ask forgiveness, for we have often made your life heavy, and have been disobedient children." The rest joining in the same confession. The father then continued: "Well, my dear children, if all of you are satisfied, then attend to my last wish and dying request. Love one another!—Do not suffer any quarrels and disputes to arise among you after my decease. —No, my children," raising his voice, "love one another cordially. Let each strive to show proofs of love to his brother or sister; nor suffer yourselves to be tempted by anything to become proud; for by that you may even miss of your soul's salvation, but pray for lowly minds and humble hearts. If you follow this advice of your father, I shall see you again in eternal bliss, and be able to say, Here, Lord, is thy poor unworthy Cornelius, and the children thou hast given me. I am sure our Saviour will not forsake you; but I beseech you, do not *forsake him*."

He fell gently asleep in Jesus, on the 29th of the eleventh month, 1801; being, according to his own account, eighty four years of age.

THE END.



TWO INSTANCES
OF
DIVINE PRESERVATION AT SEA.

“They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep.”

PSALM cvii. 23, 24.

THE following providential deliverance from imminent danger, is related by Captain FANNING, in the volume containing his “Voyages round the World.” The incident occurred during a voyage, in the Pacific, after seal-skin fur. He says:

“At nine o’clock in the evening, my customary hour for retiring, I had as usual repaired to my berth, enjoying perfect good health; but between the hours of nine and ten, found myself, without being sensible of any movement or exertion in getting there, on the upper steps of the companion-way. After exchanging a few words with the commanding officer, who was walking the deck, I returned to my berth, thinking how strange it was, for I never before had walked in my sleep. Again I was occupying the same position, to the great surprise of the officer—not more so than to myself, after having slept some twenty minutes or the like. I was preparing to return to the cabin, after answering in the affirmative his inquiry, whether captain Fanning was well. Why, or what it was, that had thus brought me twice to the companion-way, I was quite unable to tell; but lest there should be any portion of vigilance unobserved by those then in charge, I inquired of the officer how far he was able to see around the ship; he replied, that although a little hazy, he thought he could see a mile or two, adding, that the look-out was regularly relieved every

half hour. With a strange sensation upon my mind, I again returned to my berth. What was my astonishment on finding myself the third time in the same place ! with this addition ; I had now, without being aware of it, put on my outer garments and hat. Then I conceived some danger was nigh at hand, and determined upon laying the ship to for the night. She was then under full sail, going at the rate of five or six miles per hour. All her light sails were accordingly taken in, the top-sails were single-reefed, and the ship brought to forthwith, on the wind. I gave directions to the officer in charge to tack every hour, and to pass the direction to the officer who should relieve him, that we might maintain our present position until morning ; adding a request that he would call me at day-light, as he himself would then be again on watch. He was surprised—looked at me with astonishment—appeared half to hesitate to obey, supposing me to be out of my mind. I observed I was perfectly well, but that something, what it was I could not tell, required that these precautionary measures should be observed. A few minutes before eleven I again retired and remained undisturbed, enjoying a sound sleep, until called at day-light by the officer. He reported the weather to be much the same as the evening previous, with a fine trade-wind from E. N. E. Giving him directions to make all sail, after attending to some little duties, I followed to the deck just as the sun came above the clear eastern horizon.

“The officers and watch were busily engaged. All was activity and busile, except with the helmsman. Even the man on the look-out was for a moment called from his especial charge, and was engaged in reeving and sending down on deck the steering-sail halyards. This induced me to walk over to the lee-quarter, not expecting, however, to make any discovery ; in a moment the whole truth flashed before my eyes, as I caught sight of breakers, mast high, directly ahead, and towards which our ship was fast sailing.

“The helm was put a-lee, the yards all braced up, and sails trimmed by the wind, as the man aloft, in a stentorian voice called out, ‘Breakers ! breakers ahead !’ This was a sufficient response to the inquiring look of the officer, as perceiving the manœuvre without being aware of the cause, he had gazed upon me to find if I was crazed. Casting a look upon the foaming breakers, his face, from a flush of red, had assumed a death-like paleness. No man spoke. All was silence, except the needed orders, which were promptly executed with the precision that necessarily attends the conduct of an orderly and correct crew.

"The ship was now sailing on the wind, and the roaring of the breakers under her lee, a short mile's distance, was distinctly heard. The officer to whom the events of the night were familiar, came aft to me, and with the voice and look of a man deeply impressed with solemn convictions, said, 'Surely, sir, Providence has a care over us, and has kindly directed us again on the road of safety. I cannot speak my feelings, for it seems to me, after what has passed during the night, and now what appears before my eyes, as if I had just awakened in another world. Why, sir, half an hour's further run from where we lay by in the night, would have cast us on that fatal spot, where we must all certainly have been lost.'

"All hands, by this time made acquainted with the discovery, and the danger they had so narrowly escaped, were gathered on deck; gazing upon the breakers with serious and thoughtful countenances. We were enabled to weather the breakers on our stretch to the north, and had a fair view of them from aloft. We did not discover a foot of ground, rock, or sand above water, where a boat might have been hauled up; of course had our ship run on it in the night, there can be no question but we should all have perished."

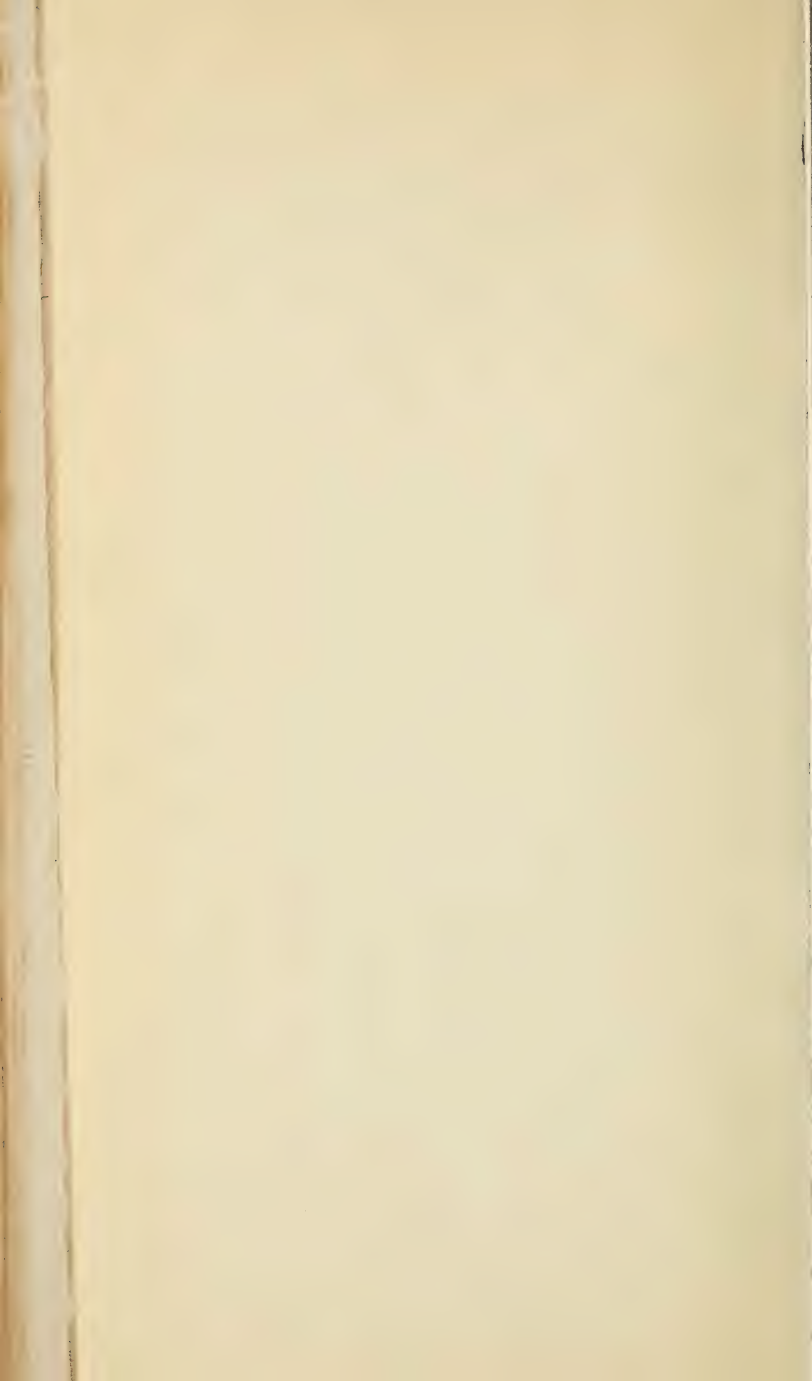
ABOUT the year 1731, SUSANNA MORRIS, a minister of the gospel in the Society of Friends, embarked from Philadelphia for England, on a religious visit. In the same vessel was Joseph Taylor, returning home from a similar visit to Friends in America. Soon after getting out to sea, Susanna dreamed that the ship would be lost; but, she says in the journal kept by her for her children, "At times I thought it had been as some other dreams; and yet I thought it safe to dwell low and humble before the Lord. I again dreamed the same, and yet was weak as to being fixed in a belief of the truth of it, until the Lord was pleased to favour me with his goodness,—and in one of our meetings, [held in the ship] to make it known to me, that we should surely suffer shipwreck. And then for a season I was in trouble; but, Oh! blessed forever be the name of our God, for I had soon a good answer returned into my bosom, that if we would be faithful, we should have our lives for a prey. I hinted something of my mind to the captain, who seemed somewhat startled; and lest he should be too much discouraged, I had it given me to tell him, that I should

see him safe on shore. I hinted a little of what was made known to me to Joseph Taylor; but it seemed like idle tales to him,—so I forbore mentioning it further; yet I was preserved so as not to stagger in my mind, or disregard the manifestation made known to me, by Him that is true." On what is called Christmas eve, the ship struck on the south-west coast of Ireland, about two miles from Dungannon. She was driven on her broadside, yet did not soon break; but the sea running high, broke over her, and several of the crew were washed overboard and drowned. The captain, Susanna Morris, Joseph Taylor, and perhaps one more, scrambled up to the upper side of the ship and held fast by the shrouds,—the sea frequently breaking over them. Joseph Taylor speaking of it afterward to a friend, said, Susanna never discovered the least impatience, in word or countenance, all the time; but he confessed, that once in a flutter or impatience, *he* said to this effect; "We might as well have gone at first, for we *shall* be drowned." Susanna looked upon him, and said nothing; but he observed her looks were a sufficient rebuke for his impatience and distrust. After they had held a considerable time by the shrouds, this extraordinary woman had a sense given her, that they would not be safe on that side of the vessel much longer; and although it seemed very hazardous to move and fasten to the lower side of the ship, she urged them all to attempt it, believing it would be the means of their preservation. She at length prevailed, and they moved in the best manner they could to the lower side; and soon after fixing themselves, there came a great swell of the the sea, and threw the ship quite flat on the other side; so that if they had not moved they would most probably all have been drowned.

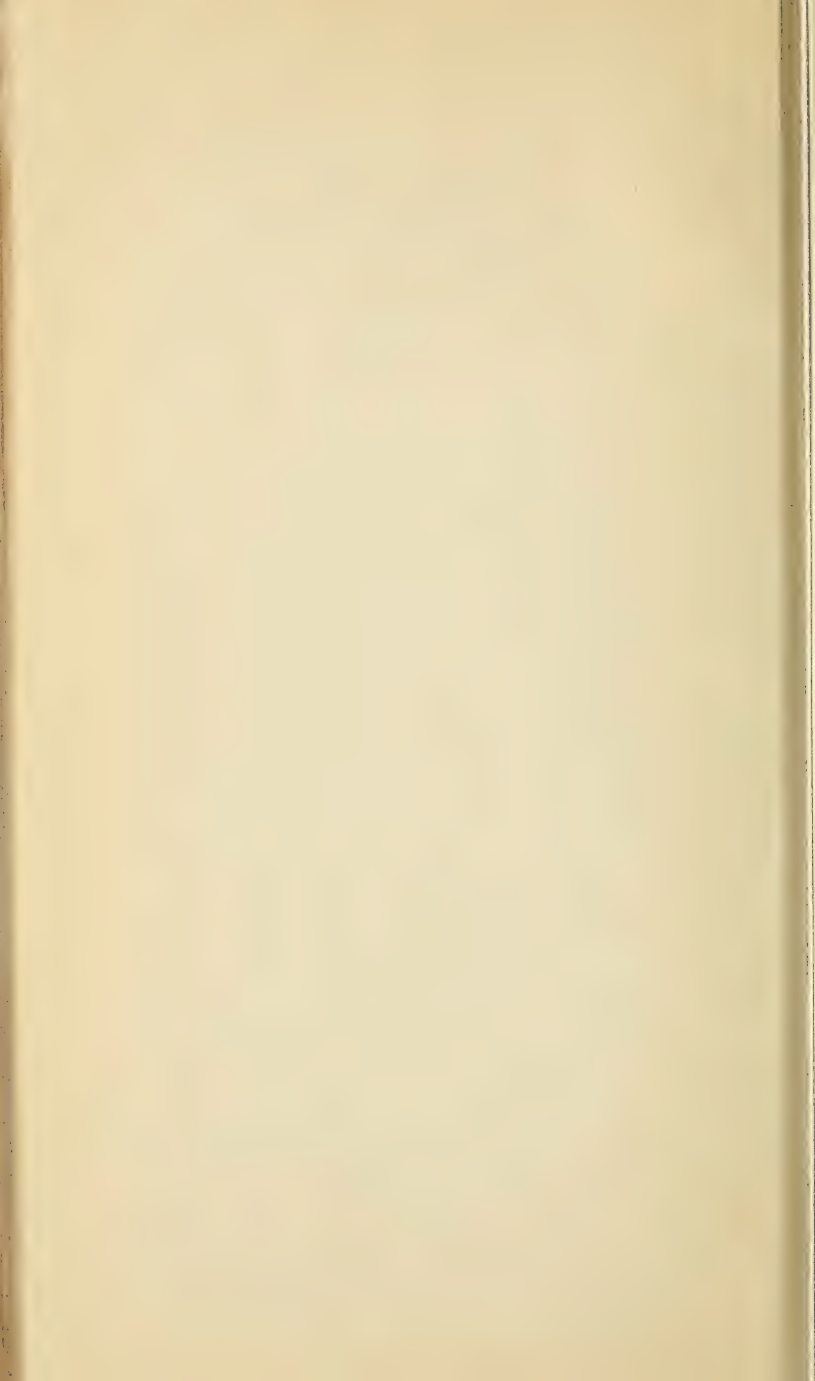
A priest being informed that there were some persons alive and in great distress, came down to the beach, and charged the people not to hurt them, but use all means to save their lives; and through the assistance of a merciful Providence, they brought them safe to land, and treated them with great hospitality. And now, says Susanna Morris, in concluding her account of this wonderful preservation, "I write not this relation because I would have any to think the better of me; no, that is not what I aim at; but that the poor in spirit, or weak in their own eyes, if willing to serve the Lord, may take a little courage to trust in the Lord, and be truly willing to serve him in all that he may require of them."

THE END.













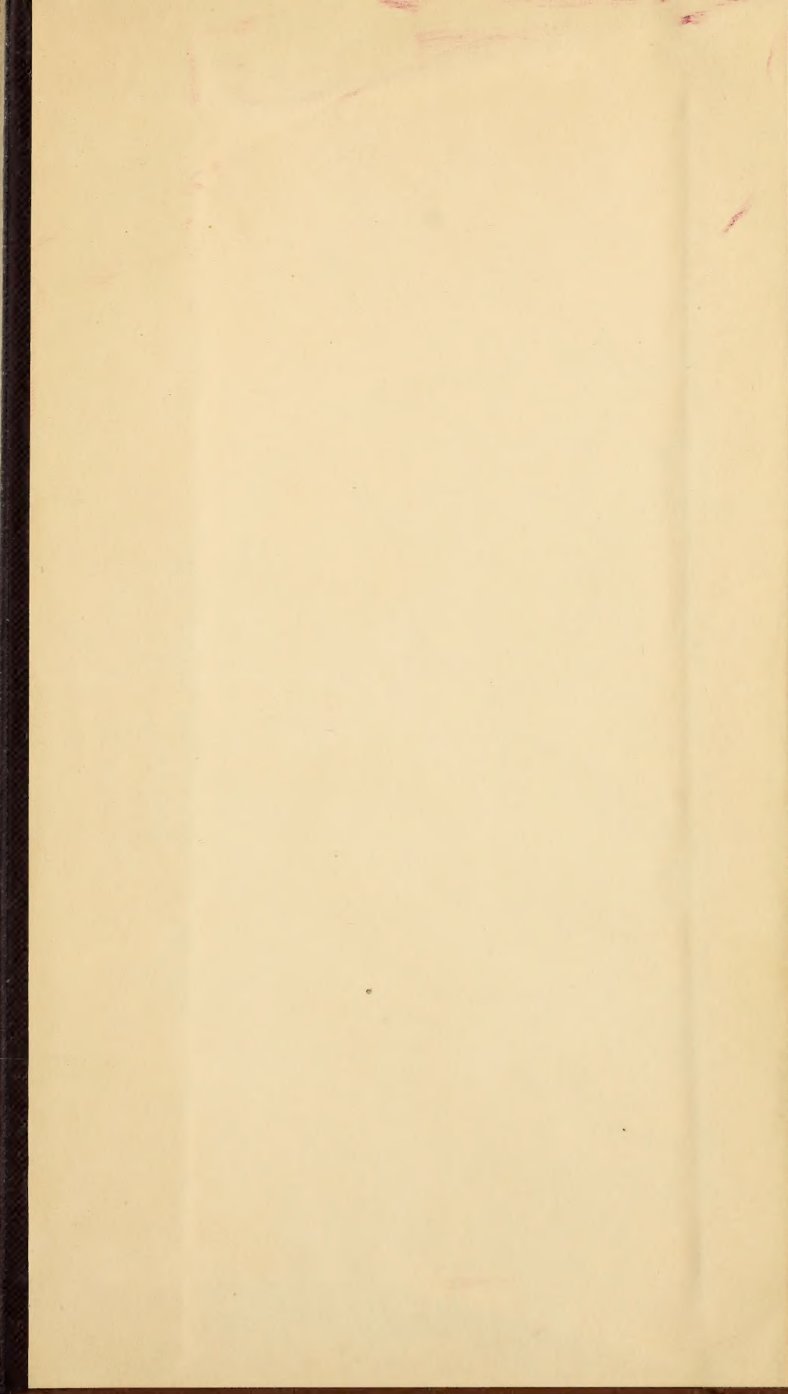


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